



SOHBAH
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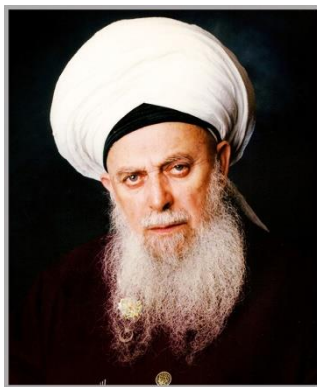
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**MALFOOZAAT OF MAULANA SHAYKH
MUHAMMAD AADIL AR RABBANI
QADDAS ALLAHU SIRRAHU**



MAALFOOZAAT OF MAULANA SHAYKH
MUHAMMAD AADIL AR RABBANI
QADDAS ALLAHU SIRRAHU

Dedicated to my Murshid



MAULANA SHAYKH
MUHAMMAD NAZIM AADIL AL HAQQANI
QADDAS ALLAHU SIRRAHU

"Al Faatiha"

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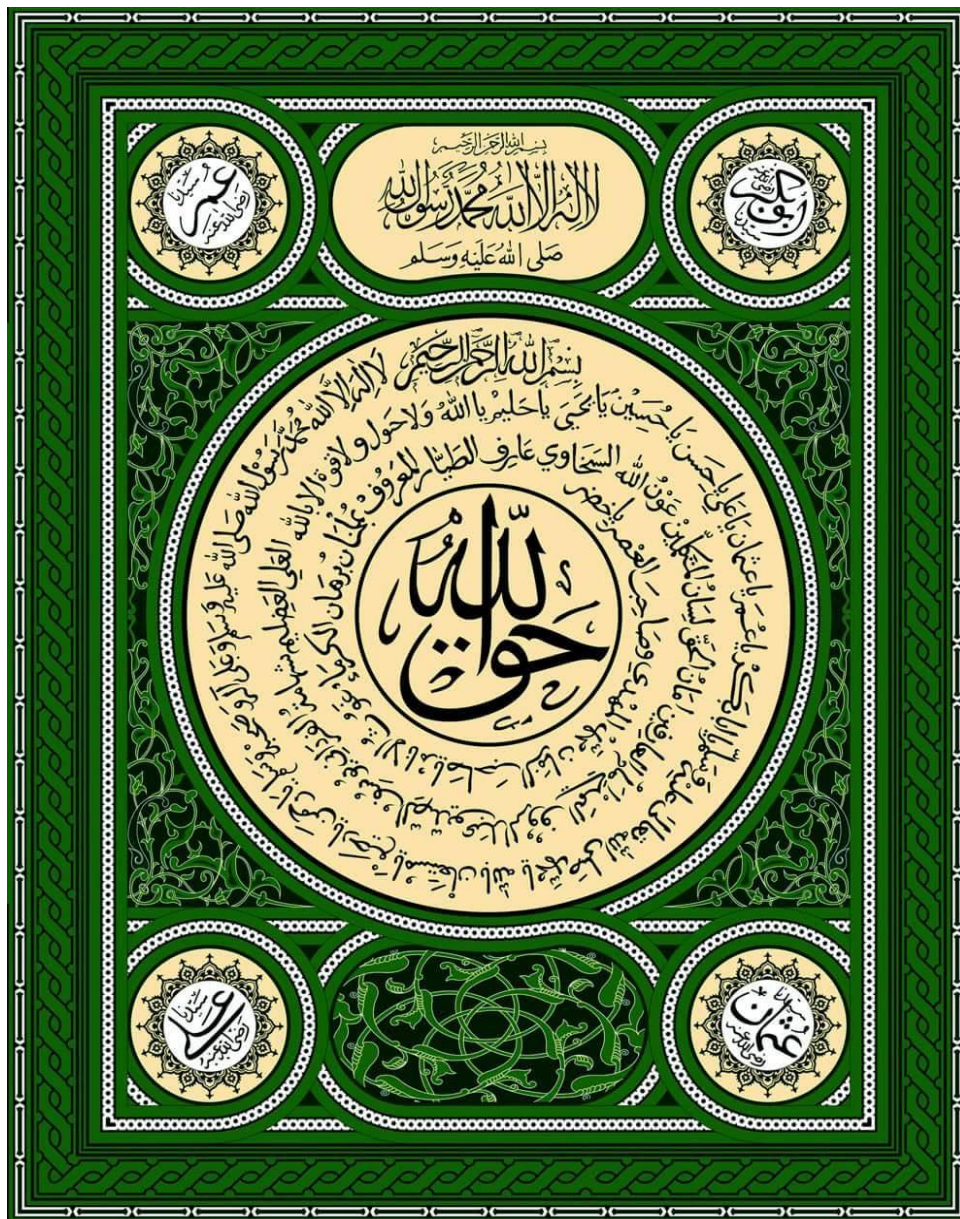
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I. INTRODUCTION

Auzubillahi minash shaitanir rajeem
Bismillahir Rahmaanir Raheem



Maulana Shaykh Muhammad (Mehmet) Aadil Ar Rabbani is the head and the 41st Grand Shaykh of the Naqshbandiya Aaliya Sufi way and the elder son and successor of Maulana Shaykh Nazim Aadil Al Haqqani in this path.

His words are words of wisdom and light for all of us on this path. Alhamdulillah he has been traveling all over attending to murids and spreading the light of the Naqshbandi tariqa from east to west. Tariqatunas sohba, wal khayru fil jamiyya. Our way is the way of associations and the goodness is in being together. As Mawlana Shaykh Muhammad (Mehmet) travels he spreads the teachings of the Naqshbandi Grand Shaykhs. His words are as per the needs of the audience. Every soul is fed as per its appetite and its needs. These words of wisdom are recorded and are then distributed among murids an non murids all over the world, in various forms. This book is one of the forms his words are reaching to you. Please feel free to forward this book to as many people as you wish, in its full form (without changing anything) as it does not have any copyright on it. We intend to keep these books free of cost always.

May Allah SWT make it easy and accept our weak services.

Aameen.
Al-Fatiha.

II. FOREWORD

Auzubillahi minash shaitanir rajeem
Bismillahir Rahmaanir Raheem

Allahumma Salliala Sayyidina Muhammadin wa alaa Aali Sayyidina Muhammadin wa Sallim

As salaamwalekum wa Rehmatullahi taala wa Barakaatu

Madad Ya Sayyidi Ya Murshidi Sultan ul Awlia Maulana Shaykh Nazim QS.
Madad Ya Sayyidi Ya Murshidi Sultan ul Awlia Maulana Shaykh Mehmet QS.

You may have noticed that most of the Malfoozat of Mawlana Shaykh Muhammad Aadil Ar Rabbani have common Introduction, Foreword and Acknowledgement. There is certain information which needs to be repeated and must reach the readers in every book.

Also important to know is that these books are not for us to share our views, but for us to make sure Mawlana's words reach to every corner of this world.

At the same time we recomend that you make sure to read these sections as well in every book as a reminder for ourselves.

This book is a compendium of sohbet or spiritual discourses, of the year 2019, of our Master and teacher of millions and worldwide leader of the Naqshbandiya Aaliya Sufi Order, Maulana Shaykh Muhammad Aadil Ar Rabbani QS, may Allah SWT grant him good health and long life – Aameen.

These sohbas are easily available in video format on www.saltanat.org & www.hakkanitv.org. We are trying to make it easy for the followers to find a medium that suits them to receive these teachings. Therefore the sohbas of this book is available in 3 formats:

1. Videos
2. PDF copy
3. Hard copy

Please pick the format that suits you and get enlightened with the words and teachings of our Master. May Allah SWT bless us with good understanding and the tawfeeq to act upon these teachings – Aameen.

If any of the readers would like to translate this book or the series of these books to any other language, please seek Maulana Shaykh Muhammad's permission. Please do not translate without his permission. If you are unable to reach him directly, you may write to me and in sha Allah I shall seek try to permission for you.

Alhamdulillah we are blessed that Maulana Shaykh Muhammad QS, the head of the Naqshbandiya Aaliya Sufi Order has blessed us and allowed us to work on these books, year after year. We have already completed and released 4 books, before this one, ie; 2014, 2015, 2016, 2017 and 2018. These books are available in both soft & hard formats through our website www.naqshbandiindia.com. Soon this book of sohbas of 2018 shall be available in both soft & hard formats.

There are various teams involved in the making of these books (series of books). It is a process of service that teams of murids are offering right from the AV team, to the transcribing team, to the compiling team, to the printing and then the distribution team. I am grateful to each and everyone involded in the making of the previous books and this one too. May Allah SWT reward all with khair here and hereafter - Aameen.

We have a few advise for the readers to make the reading process more beneficial. Our advise is simple, read only until you can stay focused. These sohbas / lectures are words of a saint of Allah SWT. If we lose focus and lose focus on a few lines in between while reading the meaning of the message may be changed.

In other words, the teachings of the Shaykh may be misunderstood. Also try to keep a highlighter handy, and / or use sticky notes, so you can highlight topics, or sentences which you would like to refer in the future. The lectures are transcribed and are in the exact form as Maulana Mehmet speaks.

Another advise is that when ever you read the **name Allah**, please say **Jalla Jalaaluhu or Subhana Wa Ta'aala** along with it. When you read **Prophet Muhammads Name**, please make sure to say **Sal lal laa hu alaihi wa sallam**. When you come across **Sahaba Names**, please say **Radi Allahu Anhu** and when you come across **Maulana Shaykh Nazim** or other **Awlia names**, please say **Qaddas Allahu Sirrahu**.

May Allah SWT bless the one who reads this book, with good understanding and hidaya to act upon these teahcings of our Master - Aameen. It has been a big Baraka (blessing) that Maulana Shaykh Muhammad himself has been releasing the hard copies of the books. As mentioned in previous editions too, when the PDF is ready, I call Maulana Shaykh and he makes dua and blesses the release of the book. Once the hard copy is ready we try to meet up with him and get the book officially released by his blessed hands. Below is a picture of the previous book - *Sohba Collection 2018*, being released by Mawlana Shaykh Muhammad QS



Malfoozat of Mawlana Shaykh Muhammad Aadil Ar Rabbani beng released at a special private gathering at Bukit Damansara, Kuala Lumpur, Malaysia - October 2019.

We have been tying this with the earlier editions and will keep doing the same with the editions to come, that these books much reach all the Naqshbandi Zaviyas all over the world. The zikr leaders there can read a lecture from these books in their gatherings and let the teachings of the Shaykh reach his murids. Often it is seen that in many Zaviyas the khadims / zikr leaders begin to explain somethings or try to teach about the Naqshbandi tariqa but what they teach are not from the teachings of our Shaykhs. These are mostly what they have heard from other ulama and also read in some books or just word of mouth. If it is from another aalim, there can be a difference of opinion. That's ok and we must follow what our Shaykh teaches us. But in many cases its just word of mouth that they start spreading and most of it are lies. The same gets spread ahead and there are so many false points floating all over the world in the name of our Shaykh. We must save ourselves and save others too from falsehood. We are murids of The Haqqani – Rabbani Shaykhs. Haqqani means defender of Truth. Let us make it a barakah for all and just use the lectures of our Shaykh directly.

I really appreciate your good understanding.

May Allah make us obidient Murids and save us from disobedience and bad adab.

Mawlana has blessed us with ijazat to release the Naqshbandiya Aaliya mobile application. This has been released by Mawlanas blessed Hands in Malaysia last year. The same is available on Android at the moment and very soon will be available on iOS too.

Approved by Mawlana, very soon In sha Allah, also releasing soon is the Tariqa Naqshbandiya Aaliya official Handbook for the Murids.

The handbook shall be available in PDF format, print format and also on the official mobile application called "Sufiway".

Finally we would like to bring to your kind attention that we all shall soon be blessed with access to the Dalail Al Khairat book which was being used by Mawlana Shaykh Muhammad QS himself.

This book has been handed over to us to be scanned and made available for murids all over the world. It contains certain duas as well which Mawlana Shaykh Nazim used to read. This book shall be available on our website www.naqshbandiindia.com, on the Tariqa Naqshbandiya Aaliya mobile application - Sufiway and it shall also have a seperate mobile application for itself as well.

May Allah forgive me and bless you all.

Wa minallahi tawfeeq
Al faatiha

Love & best regards,
Khaadim Shaykh Ashraf Ali Ghansar Naqshbandi

III. ACKNOWLEDGEMENT

I would like to thank **Maulana Shaykh Muhammad Nazim Aadil Al Haqqani Rahimahumullah**, may Allah bless his soul, **Maulana Shaykh Muhammad Aadil Ar Rabbani Qaddas Allahu Sirruhu** for his permission and blessings to compile the series of these books, **Shaykh Bahauddin Aadil Al Haqqani Qaddas Allahu Sirruhu** for the inspiration and permission to compile the series of these books.

Special thanks to **Sister Rehab** (widow of late Shaykh Nabeel – Maulana Shaykh Nazims khadim), **Sister Mariam Van Rhodie**, from Fish Hoek, South Africa who has supported me in arranging for the transcript of the malfoozaat compiled in this book. May Allah accept this service and reward them endlessly.

I would also like to thank the entire **Naqshbandiya Aaliya Sufi Foundation of India team** for supporting in every way to make the book reach its readers and thanks to all who have supported in helping me in the making of this book and in the previous books in this series.

We have been releasing these books in Malaysia and I would like to extend my very special thanks to **HRH Raja Eleena**, for being so kind and supportive to us.

The soft copies can be downloaded from www.naqshbandiindia.com and the videos of these lectures are available on www.saltanat.org & www.hakkanitv.org.

Al-Fatiha.

IV. NAQSHBANDI AND NAQSHBANDI GOLDEN CHAIN

1. Sayyidina Muhammad PBUH
 2. Hazrat Abu Bakr as-Siddiq QS,
 3. Hazrat Salman al-Farsi QS,
 4. Hazrat Qasim ibn Muhammad ibn Abu Bakr QS,
 5. Hazrat Jafar as-Sadiq QS,
 6. Hazrat Tayfur Abu Yazid al-Bistami QS,
 7. Hazrat Abul Hassan Ali al-Kharqani QS,
 8. Hazrat Abu Ali al-Farmadi QS,
 9. Hazrat Abu Yaqub Yusuf al-Hamadani QS,
 10. Hazrat Abul Abbas, al-Khidr QS,
 11. Hazrat Abdul Khaliq al-Gajadwani QS,
 12. Hazrat Arif ar-Riwakri QS,
 13. Hazrat Khwaja Mahmud al-Anjir al-Faghnawi QS,
 14. Hazrat Ali ar-Ramitani QS,
 15. Hazrat Muhammad Baba as-Samasi QS,
 16. Hazrat as-Sayyid Amir Kulal QS,
 17. Hazrat Imam at-Tariqah Muhammad
Baha'uddin Shah Naqshband QS,
 18. Hazrat Ala'uddin al-Bukhari al-Attar QS,
 19. Hazrat Yaqub al-Charkhi QS,
 20. Hazrat Ubaydullah al-Ahrar QS,
-

21. Hazrat Muhammad az-Zahid QS,
22. Hazrat Darwish Muhammad QS,
23. Hazrat Muhammad Khwaja al-Amkanaki QS,
24. Hazrat Muhammad al-Baqi bi-l-Lah QS,
25. Hazrat Mujaddid Alf ath-Thani Ahmad al-Faruqi as-Sirhindi QS,
26. Hazrat Muhammad al-Masum QS,
27. Hazrat Muhammad Sayfuddin al-Faruqi al-Mujaddidi QS,
28. Hazrat as-Sayyid Nur Muhammad al-Badawani QS,
29. Hazrat Shaheed Mirza Mazhar Jan-e-Janaan, Shams-ud-Din Habib Allāh QS,
30. Hazrat Shah Abdullah ad-Dahlawi QS,
31. Hazrat Shaykh Khalid al-Baghdadi QS,
32. Hazrat Shaykh Ismail al Anarani QS,
33. Hazrat Shaykh Khas Muhammad Shirwani QS,
34. Hazrat Shaykh Muhammad Effendi al-Yaraghi QS,
35. Hazrat Sayyid Jamaluddin al-Ghumuqi al-Husayni QS,
36. Hazrat Shaykh Abu Ahmad as-Sughuri QS,
37. Hazrat Shaykh Abu Muhammad al-Madani QS,
38. Hazrat Shaykh Sharafuddin Daghestani QS,
39. Hazrat Shaykh Abdullah al-Fa'iz ad-Daghestani QS,
40. Hazrat Mawlana Sheikh Nazim Al-Haqqani QS,
- 41. Hazrat Mawlana Sheikh Muhammad Adil Ar Rabbani QS**



*41th Grand Shaykh of the Naqshbandiya Aaliyah Golden chain
Shaykh Muhammad Aadil Ar-Rabbani QS*

1. DO NOT FOLLOW THE MAJORITY

Tuesday, 1 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem, "Wa 'in tuṭi' akthara man fi 'l-arḍi yuḍillūka 'an sabili 'Llah" (Qur'ān 6:116). "If you follow the majority you will be diverted from your path, the path of Allah." Tonight because it is New Year's Day, many people commit bad things. Therefore, we ask forgiveness and repent for them. We have fear of Allah. May Allah not divert us from His path, though we might be the minority, let us stay on the right path. Its being the majority, does not benefit us. When in front of Allah, the whole universe does not matter. What matters is to be with Allah. We should draw a lesson from some of these things. Life goes by; we need to make most of it. People of the world, those we call the majority, misunderstand. "We could not do this or that business, had not done this bad thing, but now we have an opportunity to do so. Life is short, so we should not let it pass us by." They say they could not do it while young, so it is time to do it now. In fact, they speak like this because of their stupidity. However much sin they commit, that much it will be bad in Next Life. A year passes, during the time of the year a person is not much aware of it, but when it is the end of the year, a person may think we are a year older. He may think he is closer to his grave. Contrary to others, if he has any faults, he tries to work on them, because life is short [and], as it is said, passes fast. These things like a new year, are the indications that life goes by. One should draw a lesson from it to make preparations for a new year, so committing sins is an act of stupidity, unfortunate. Those are the ones who could not receive the guidance of Allah. They are unfortunate. If they do not repent, their end is bad. Then they are with such sins that it will be difficult for them to be saved in Next Life, totally unfortunate. There is a "rule" such that [since] everybody else is doing it, I should do too. It is not even a work of intelligence. You stay with the truth! Do not be fooled by the majority. May Allah guide us all, Insha Allah. Every year we too are waiting. May it be the year of Islam this year! May it be the year of Mahdi (AS)! May it be the year when people will receive the light, guidance, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

2. HUMILITY

Wednesday, 2 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

One of the most important pieces of advice from the Prophet (SAW) is to have humility. Yesterday, as we read in the hadith lesson, he said, "Do not elevate me so much." Even though the highest in creation is the Prophet (SAW), he teaches humility. However much a man displays pride, by so much he puts himself in ridicule, becomes a laughingstock. Humility is the best of all characteristics, the most beautiful one. Some people cannot stop praising themselves. In such cases, others make fun of the one who does this, also there is no use in such [self-]praise. When humility is displayed, Allah 'azza wa jalla gives you a reward, you become someone approved. If on the contrary, you follow your ego, neither Allah nor people like those who hold pride. There are many people who do not follow the path of truth, because of their pride.

During the time of the Prophet (SAW), people though knowing him as their prophet of truth, did not accept him because of their pride. They died, fought, [yet] still did not accept him. They were the people of the Prophet's tribe, Quraysh. Why did they display pride? According to the culture of the time, being poor was not accepted nor being an orphan, both were an offense, [though] in fact, all are from Allah. Allah gives to whomever He wishes; He leaves as an orphan whomever He wishes. They thought this was a humiliating situation, though it has no value [in itself] but [is] the work of Allah. They lost their minds because of their pride. In terms of mental ability, they were pretty smart in cunning, but pride took their minds away, took them to their own end.

Therefore, a person who holds pride deserves hell. He will burn in hell with that pride, [and] after being cleansed, if he is a Muslim, he will enter paradise. If not a Muslim, he will remain there [in hell].

May Allah teach us all humility, have us all be in the state of humility, Insha Allah. Everyone loves those who show humility, the Prophet (SAW) as well as other people.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

3. THE WORLD OF DISBELIEVERS

Sunday, 20 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Thank God we came back safe [from the UK.] Insha Allah, it was a service. Our service is not important, but may Allah accept it. Those people there who are Muslims already, or just became so, need it. They call it the world of disbelievers, [and] indeed it is. Never can disbelief and faith co-exist. They are always battling each other. Those who follow Shaytan and those who do not follow him are in a state of war – they wish to finish each other. In the last hundred years, they realized that what they had planned was not going to succeed through [actual, overt] wars, [so] they are trying it now through deceit. They want to diminish the faith and religion of those people who are living there. They want them to be wasted away and they want to be a unitary nation without faith. Of course they want this to happen [also] in whole world, so when there are believers among them, they deeply resent them.

They are busy with many different kinds of tricks. Now they are bothering children young and old, but Allah is with the believers, with those who have faith. Allah certainly helps them. Those who are with Allah are victorious. Those who are against Allah are in ruin, no other thing is possible. Either they will be guided and saved from these things, or they will be happy neither here nor in next life. They spend their time with sorrow and worry. They assume that it will be much better when they finish the others off. They cannot finish them, [and] even if they could, there would be no use. We need to thank Allah. People here are dreaming of Europe. They assume it is the place of paradise. They think of running away there and taking refuge. Before getting there, half of them die. Half stay alive, [but] after they reach there they are ruined. One must think about it, and thank Allah. If you thank Allah, He gives your provision anywhere, not letting you down and having you needy of others. May Allah be our helper! May Allah give intellect to people, Insha Allah. It is the greatest provision! Those who have it can see the truth, [and] are not worried. Because they are on the right path, they live at ease, insha' Allah. May this and Next World become blissful, insha' Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

4. THE SUFI PATH

Monday, 21 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Nothing is like the path of Sufism; it is to train one's ego. The Sufi Path is to cleanse one from the uncleanness of this world. It is called the path of purification (tazkiya). Sufism is, therefore, the path of those who have reached maturity on the path of the religion. This is the path of the Prophet (SAW).

It is not easy. Sometimes people wish to hear beautiful words; they love being praised. They are extremely happy when they are praised. If they hear a bad word, they get upset and answer back, they fight; they say in complaint, "This is how I was..." This is not in Sufism. The two should be the same. It should not be unbearable to his ego. How? You will not be joyous, when you are praised. The Prophet (SAW) says, "Take a palm full of soil from the ground, spread it on the face of the one who praised you, so that he does not praise you again." Do not get angry with the one who says bad about you or get upset. You need to know this is for your ego training. This is what Sufism is.

They treated Sayyiduna Bayazit al-Bastami so badly that sometimes they would throw him for dead. He, on the other hand, used to ask for their forgiveness and say against what they did, "They would have killed me, if they had known it would earn so much good." This is good for normal people, but for people on the Sufi path they should be indifferent as to whether they are loved or cursed. May Allah cause our ego to be trained. Only we know our own state. May Allah not dishonor us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

5. SUPPLICATION AND CURSE

Tuesday, 22 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Cursing is not a good thing; prayer is a good thing. If the person deserves the cursing, it may strike him. The Prophet (SAW) says, "Whoever does it, it happens to him." So prayer is the greatest gun. People, Muslims, can use it for good. The Prophet saw says, "Do not curse your families, your children."

It goes to others, if the person is right, but not against those who are oppressed. If you curse the other out of envy, hate, jealousy, that time it returns to you. It is possible to curse a non-believer, because who we call a non-believer is the one who harms us, the one who wants to harm and the one who has others harm. When we are in unity, we pray, "May Allah damn those!" – because they are attacking the umma, [and] their only goal is to put an end to Islam. Because having grudges [and] hate, they are with their satans, one can curse them by saying, "May Allah damn those! Allah!"

However, a Muslim should not curse another Muslim. As we said, if they do and they are right, that is ok, but if not their curse would return to themselves.

May Allah give intellect to people! May they do their worship or affairs in awareness! In awareness a person reaches salvation. May Allah guide us, give salvation, and ihsan.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

6. LEARNING FROM OUR MISTAKES

Wednesday, 23 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Human beings make mistakes because they will learn through them. As long as they do not insist on continuing in their fault, the mistakes become lessons to learn from. Therefore, when he makes a mistake, or not particularly committing a sin but following someone wrong or doing something wrong and spoiling it, he should not worry about the world, he should put it into his in mind that it was a lesson.

If he makes a mistake, and is upset, [but] later continues to make the same mistake a hundred or thousands of times, then that time there is no benefit from the mistake.

However, if it is done once and after the task or something is spoiled, then for the second time, you do not go near it, he may ask where the mistake was, correct it, and continue. Instead of thinking something such as, "I did this or that... then this happened. What is this situation? Why did it happen like this?" and bemoaning, one must draw a lesson from the mistake.

This is for this world. For the Next World, however many mistakes you make, [however many] sins you commit, you must ask for forgiveness – Allah 'azza wa jalla says He accepts repentance. The door of repentance is still open. Already a human being does not spend a day without sinning. Not everyone is a saint. Allah 'azza wa jalla has created people to sin and ask for forgiveness; therefore after repentance, the sins are corrected, and forgiven. Worldly affairs are the same as we said: no need to be upset for the worldly, we draw lessons from mistakes.

Now people study at universities. Most people are not attending government universities, because they would have to study more, [and] most people have become lazy. They prefer private schools, and pay to receive knowledge or to learn skills. In those schools, he pays and learn. When you make a mistake in this world, you learn from it and pay for it not with money but with something else. Therefore, let these remain in our minds. When we make a mistake, we must say, "This was not a mistake, but a lesson." This means the thing was not good, we made lost a lot, wasted, [and] next time we need to watch out and not repeat it.

On the contrary, if you blame someone else, there is no use in the blaming. No one's affair goes right. There is a way of doing everything. Allah 'azza wa jalla creates these situations, wants them to learn from their mistakes and ask for forgiveness so that He forgives. He is merciful; we harm ourselves. May Allah azza wa jalla help us. May we realize our mistakes, draw lessons from them. May Allah forgive our sins.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

7. HEALING IS FROM ALLAH

Thursday, 24 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

These are the End Days. Everything has degenerated. The state of everything is confused. The number of illnesses have also increased; there are a lot of illnesses which are not known. Doctors prescribe medication, and people say, "The medicines do not help." This is because when Allah wants you to become ill. When you put your trust in medicine instead of Allah, then you might not be cured with that medicine. You ought to say, "May Allah give the secret of healing to this medicine." You should entreat Allah that it become a healing for you. Otherwise, as we see now, they can give medicine upon medicine, [yet] no healing takes place. They try this one then another, they turn the patient into a guinea pig and say, "This worked; this did not work..." In fact, they should have said it with basmala [knowing] that the healing is not in this, but in Allah, [and that] this is just a mean—and then take the medicine. They also should not get themselves used to these pills. Some people take these pills like dried fruits and nuts, [and then] later when they really need them, they do not work, because their system has become immune to these pills.

The other important thing beside this is giving charity. In the giving of charity is healing. The Prophet (SAW) said, "Charity is a healing against illnesses. It increases life span, [and] repels accidents and curses." People pay a lot of money when it comes to medication, doctor fees, yet they do not give charity. This is something strange: people do not want to give towards goodness, [but] instead they spend on things that have no good in them.

Allah attached meaning to everything. Everything has its own way of behaving, its own adab. When Allah does not inspire the doctor, mostly he does the wrong thing. The doctor may cause another illness, while the patient is normally alright. This brings another problem and suffering.

May Allah protect us. May Allah heal people, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

8. AVOID FILTHINESS

Friday, 25 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Prophet (SAW) advises:

“Wa-jtanibū ‘l-khabā’ith!” Khabā’ith is a term that covers all bad, dirty, filthy, najas – all comes under this term khabā’ith.

Our religion is purity, cleanliness. It asks us to keep away from this filth – filth in both physical and spiritual senses of the term. Spiritual filth are the sins. Keep away from them. You must keep away from all filth, dirt. What type of things? Alcohol, then cigarettes are amongst them. People do not give importance to not smoking, however once one is used to it, it has a lot of badness. It is a thing which has no use at all, and is the cause of many illnesses. They are not able count its harms on health. They say it has five hundred, or another says five thousand or millions of harms. No one has come out to say one good purpose it serves. They say things about alcohol – it may have one thing good about it out of a thousand harms. Its good is no good. Cigarettes are worse than alcohol, yet Muslims do not call it a sin. Some call it disliked/hated (makruh); others do not even call it makruh. In fact, it is bad in all ways, [and] even if it had no harm or good, it is [still] a waste. Uselessly, when a poor man is addict, he pays more for cigarettes than he pays for his daily bread. He wastes his children’s, his family’s, provision on cigarettes but still will not give them up. In Islam, Allah ‘azza wa jalla says, “Keep away from these bad things!” This is an order of Islam. Whatever other bad things there are, keep away from all. It is all forbidden, every form of harm, in Islam – harming people, animals, environment, neighbors, every kind. Let alone dirtying the environment, Islam rewards cleaning the streets and removing dirty things from paths, and counts these actions as charity. Allah ‘azza wa jalla has given us such a beautiful religion. Though on the contrary people are running after all these forms of filth, our religion is recommending beauty, goodness. There is no need for other organizations – Greens or Reds, this or that, no need for any of them. They are rather themselves real causes of filth. May Allah guide them, have them come to this beautiful path, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha

9. FOR THE PLEASURE OF ALLAH

Saturday, 26 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem: "Allahumma waffiqnā limā tuḥibbu wa tarḍā." "Allah, make easy the affairs that you are content with."

Let it be easy because most people do not do the things Allah is happy with; they find them hard, quite hard.

They would do all kind of things, get tired. They do useful or useless things; they would not complain about them. Whichever things Allah is pleased with they find them hard. Therefore he tells us as a prayer: let these affairs that are liked be easy, [so] we shall be able to do them. Because to hinder even the easiest thing, Satan, ego, [and] desires stand in front of you [and] make it look difficult. They do not want you to be able to do them. But if you do, Allah 'azza wa jalla will be pleased with you. When He is pleased, your spirit is happy, then you are relieved, light enters in you.

Allah's contentment makes every affair beautiful. The greatest beauty is Allah's contentment. When He is pleased with you, every affair you do is good, [and] this becomes the means for your station to elevate. Otherwise, [by] doing things that Allah is not happy with, gloominess descends upon you, suffering starts, troubles happen.

May Allah protect us! May Allah make us able to accomplish things that He is pleased with. May He make these things be easy for us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

10. SPENDING FOR THE RIGHT PLACE

Sunday, 27 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla says,

Bismillahir Rahmanir Raheem: "Yaqūlu 'ahlaktu mālān lubadā. A'yaḥṣabu 'an lam yarahu 'aḥad?" (Qur'ān 90:6-7) 'He says, "I have spent wealth in abundance. Does he think that no one has seen him?" Allah says this in the Holy Quran.

You will give the account of your money, the thing that Allah bestowed on you. You will pay for it if you spent what is given you on the wrong things. If it was on the path of the good for the benefit of his family, children, for the Muslims, he will receive the reward. People today spend their possessions on the wrong things. They think they gain something, enjoy it all, feel good. They do every sort of bad thing. Most people after making a lot of money divert from what is right and ruin themselves. Who is the ruined one? "I ruined my property," they say. Ruining means that something is now useless. At the end they regret, and say, "I was this, I was that..." When the person's end is good, he is the one who gains. On the other hand, let him spend as much as he likes all his life long – after losing it all, there is no use of it, is there? No, there is not. No use of it at all. Instead it is harmful. He gains nothing as an investment. He spends a lot, but that is not an investment. It is a harm instead – those are the things you will be crushed under.

When Allah gives, you take benefit from His provision, but do not use this in bad ways, do not do bad things. Allah gave you something clean; do something clean with it! Invest this way, [and] it will be good for you in the end, will be a relief, happiness, what you have in hand remains. Because of spending on the harmful or bad things, most of the time people are left with nothing, [and] they find nothing but loss. May Allah give good thoughts to people, have them think well so that they live like human beings. Living like a human being is living good, your end being good. If you still insist on living mindlessly, then you need to consider what will be your own end. May Allah protect us!

Wa Minallah at-Tawfeeq,

Al-Fatiha.

11. FAITHFULNESS

Monday, 28 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem "Waylun yawma'idhin lil-mukadhdhibin," says Allah 'azza wa jalla. "Woe on that day to the rejecters!" (Qur'an 77:15).

It says, "Those who have called the truth a lie are guilty, they will regret that at the time of resurrection." Those who confirm the truth are the opposite of this. Of the ones who confirmed the truth, the first is Abu Bakr as-Siddiq. He is on the highest station in paradise, and he was the friend and companion of the Prophet (SAW).

The others deserved hell. Seeing truth and still insisting on saying, "This is a lie!" causes their end to be bad. Most people accept the lie as a truth, truth as a lie. They do this, because they follow their desires. And additionally, their doing has no benefit. There is harm in not accepting the truth, no benefit in not accepting. You will accept the truth (Haqq). You will say, "This this the truth." If you tell a lie, you will regret it on the Day of Resurrection. This is what Allah 'azza wa jalla tells us in the Holy Quran. Submit to the truth, be with the truth. Follow what He says. If you do, you reach peace. If not, your end will be bad. May Allah not make it so, but it might be forever bad.

Some though they may say what is right sometimes and at other times what is wrong, still they can be saved. God is one. Do not ascribe partners to Him. It is a must to accept Allah. The real possessor of the body is Allah 'azza wa jalla. On these end days, this is another thing they reject. They will regret a lot.

May Allah protect us! May Allah guide us, Insha Allah. Let us protect our faith, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

12. THE BAD FRIEND

Tuesday, 29 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghistani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Jealousy, envy are from Satan; they come from him. The first one who envied was Shaytan. Out of envy he said, "I will divert from the path the sons of Adam ('alayhi s-salām)!" Why? Because he envied Adam ('alayhi s-salām). He says, "I will take his offspring to hell."

So the sinner knows that he has sinned, and he wants to take others with him. Why does he do that? Due to envy. He says, "Since I will go to hell, let them come with me! Why should I go alone? Everybody go to hell!" And he tries hard to fulfill this. This is called "a bad friend". A bad friend shows evil, takes people on a bad path, and thus in most cases a friend turns out not to be good. A real friend is known in times of difficulties. These bad ones run away from you before your difficulties even arise. They take you to a cliff, throw you off, and run away.

These are the soldiers of Satan; they are with him. One must watch out. They come out from all sides. They come in every disguise. So you must be careful who you are friends with. You need to assess a friend who brings out a bad saying or a bad behavior, and ask yourself, "What kind of person is this?" If he is good, fine; if not, keep away.

May Allah grant protection! There is a saying that a bad friend is worse than Shaytan. This is so true – indeed a bad friend is a thousand times worse. He can show all kinds of evil. He would have you get involved in them.

May Allah protect us, [and] keep bad friends away from us! May the bad people keep away from us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

13. TRUE KNOWLEDGE

Wednesday, 30 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah created people to gain knowledge. Anything small they learn is part of knowledge. One might be doing something – when young knowing nothing, gradually one grows up by learning. Some people are curious – they continue learning. Real knowledge is the Holy Quran that Allah sent down, our Prophet's (SAW) shown Way. This is not just a large sea, but an ocean.

Allah 'azza wa jalla says: "If the seas were ink they would still be insufficient in fully expressing Allah's knowledge. Man cannot reach even a single point. There is also a knowledge of outward, apparent things. If one learns it conscientiously, Allah shows him His power, loftiness. "Do not think about Allah's essence (dhāt)," says the Prophet (SAW), because it is impossible to reach this knowledge. You can see His greatness [and] loftiness in His creation [though]. How wonderfully are beings created! The creation of this universe indicates the greatness of Allah.

Now some of those who are educated reach the truth (ḥaqīqah), but some study in vain. Whoever cannot see or reach the truth is empty. Those who call it "only nature" are empty. In the end, such a person only wastes a lot of effort, throwing it in the trash. But the other [kind] is with the truth and is among the rewarded ones. One is a gainer, while the other is a loser. These are Allah given skills. Not everyone can learn, not everyone has the curiosity to dedicate his life to knowledge.

The man who has devoted his whole life to the truth has gained. The other who did not do anything, he has read in vain. His reading does not help himself, nor does it help anyone else.

May Allah teach us true knowledge. Let us take a lesson from this created universe. Let us see Allah's greatness, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

14. GIVING FATWAS

Thursday, 31 January 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Prophet (SAW) says, "Do not give fatwas!" Do not make a judgement in a legal case you do not know anything about, because the one who does judge should be educated, learned, so that he can determine a [proper] judgement, opinion. It cannot happen according to one's mind, the truth is different from what they think. People see things differently, and imagine things [even] while their eyes are open.

He says, "The truth is what I say." No, what you say cannot be the truth, because Allah's judgment is one. If everyone's opinion is going to be considered the truth, then there are millions of people and millions of opinions. That is just not possible. Now every opinion appears on TV or the internet, or [even] in places without these. They have started a course to [learn how to] give fatwas in ten days! They have raised men who start giving fatwas in ten days! What can happen in ten days? Only mischievous (fitna) can result. May Allah protect us from it!

This is something to watch out for. People should not put themselves under this responsibility! They are committing sin. Even if it [i.e., your opinion] is right you, are not sufficiently competent. There are imams and scholars to give fatwas. They know—let them have a look and decide! You must not interfere with everything. You must not decide according to your mind and ego. Your ego does not want to say that it does not know. Instead, it says that it knows it all. [But] in fact, when one does not know, one should say one does not know. That is what all those great companions did. Imam Malik (RA) was asked ten questions, and answered that he knew two of them and but did not know eight. When a great scholar, Imam Malik, does this, who are you to put yourself under the responsibility?

An intelligent man does not take on such responsibilities. May Allah protect this umma from such people. Thousands of scholars say the truth, [and then] one perverted man comes out and people follow what he says! May Allah protect us from such fitna!

Wa Minallah at-Tawfeeq,
Al-Fatiha.

15. THE LAST STATION

Friday, 1 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

It is said that the last place a person will end up is musalla stone [on which the dead body is laid for the funeral (janāza) prayer] onto which one should go in a good state, so that his next life will also be good. When it is asked, "What do you think of this person?" it is a good thing that others say they knew him as someone good. If you know the deceased as good you say "good". If you do not think of him as good, [but] most of those in the funeral say they knew him as a good person, [fine.] Otherwise, you should say, "May Allah have mercy on him." If you know someone to have been good, Allah accepts the witnessing of forty people. With the permission of Allah he will be forgiven, but the real thing is his being good, really being good – such a person is [truly] successful. Why do we say this? Our uncle, Abdullah, was a good, nice man. Everyone liked him. In his worship his path was good. He used to come to the dhikrs. Because he attended all the dhikrs, yesterday he was buried in the afternoon [and] tonight his spirit was present with us in our dhikr. This is a good thing for the next life. People are confused in what to do in life, what will happen, what will remain [for one] after this life. In fact, one only eats what [rizq] has been provided up until one's last portion – and then one leaves this world. During the last few days of a person's life, others say, "He does not eat, drink, enough." This refers to his rizq. After the ending of his rizq, he leaves for the next life. However rich you might be, however strong, you will benefit from your rizq only as much as what is allocated for you. You may not eat from your own efforts, [and] therefore [there is] no need to go through troubles for [your] rizq. Allah gives us our rizq. If there is something to worry about, it is your next life. Consider such things as, "Have I done a wrong, or something incomplete? Am I complete? Have I done anything wrong towards another person or damaged something?" Worrying about other things does not help, since worldly worries are endless. When the worry is for the Next Life, it becomes a means for [obtaining] Allah's forgiveness. May Allah give us all a good life and death! May all of us have a good life in the Next World, insha' Allah! May Allah have mercy on the dead!

Wa Minallah at-Tawfeeq,

Al-Fatiha.

16. GREEDINESS

Saturday, 2 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

People are greedy. Because of their greed, they are in loss most of the time. Tamah means having hungry eyes. Greed is like a bait, and it deceives them the most. In a typical case, someone exaggerates something to make it look a hundred time bigger, then says he wants to give it to you. You become deceived by him and accept the offer, but in the end you find nothing to it at all.

We hear that some people sell the same flat to ten different people for a so-called “cheap” price. Those people jumped on the property thinking it was a bargain, but in the end none [actually] gets the property. Greed for the property of this world is a loss. You should show tamah for the next world – that is the true place, the real. Allah ‘azza wa jalla gives ten for your one, or [even] hundred or a thousand. His property is large, [and] no matter how much He gives nothing affects Him. The lowest one of paradise will be given a property as large as this world. Even for the one who spends a long time in hell, and [then] finally after being forgiven, enters paradise, [even for him] this world is going to be little compared with what will be given to him.

We mean that your ambition should be towards next world. Greed should not be for this world. It is necessary to think whether what you are doing is right. Being deceived is not a good thing, because you also lose your children’s and family’s rizq, but do as much as you can for the Akhirah. Whether you do good deeds or worship. Allah gives for one thing you do ten times, Allah ‘azza wa jalla gives out of His generosity. No need to worry for the sake of this world. It is necessary to work for the Akhirah, Insha Allah.

May Allah help us to have this [good] greed for the Akhirah. This world is trash; may Allah help us not to look at it, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

17. TOLERATING DIFFICULTIES

Sunday, 3 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The one who suffered the most is our Prophet (SAW). All the prophets indeed suffered but our Prophet (SAW) says, "I suffered the most." So when we have difficulties, our difficulties are not really so bad. They made our Prophet (SAW) suffer a lot, but the highest level in the sight of Allah is our Prophet's (SAW).

Because these are the End Days, everyone around the world is suffering. The more they forget Allah, the more they suffer in hopelessness. Those who are with Allah should remember the suffering of the Prophet (SAW) and be able to say our troubles are nothing so that suffering is not endured in vain – Allah rewards it. Prophets' suffering ranks higher than that of the companions of prophets, then comes that of the Friends of Allah (awliya') which is according to their own levels. Their endurance is stronger than ours. Allah created mankind. He knows their strength of endurance. People get fed up, but there are plenty of blessings which they are blinded towards. They do not show gratitude for these provisions (ni'māt). The only things they remember are the troubles. When they dwell on the troubles, the good taste of every other thing diminishes, [and] becomes meaningless to them. Instead, we should think of the Next Life and ask, "Have we done right or wrong? Are we able to do our duties?" And then we should try to complete those duties.

Allah completes this world's work. Whether you make yourself suffer over it, or are upset about it, has no effect. As long as Allah does not approve of them, worries and anxieties are useless, but when we endure things for the sake of Allah, this act [itself] becomes a good deed. In the Next Life a person will [even] wish that he had gone through more suffering. What is this that earns so much reward?" they will say. "Life on earth was already short." However then is already too late. May Allah be our helper, Insha Allah. May our heart be with Him, Insha Allah. Whatever troubles there are, may they be for His sake, for the sake of Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

18. THE BARAKA OF THE BASMALAH

Monday, 4 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla's first order to the Prophet (SAW) was, "Iqra!" which means, "Read!" "Read in the name of Allah," it says. Reading without this recitation is useless. There is baraka in things that are read in the name of Allah, and they bring benefit. It is necessary to start everything with the recitation of, "In the name of Allah." When we start with the name of Allah, "Bismillahir Rahmanir Raheem," the thing you do becomes the means for something good. You start walking with the Basmalah, before you eat or drink also you say the Basmalah. When you start in the name of Allah, the ordinary food you eat turns into goodness, or an ordinary drink benefits you. It benefits both your body and spirit. Otherwise, it would not benefit you and instead would harm.

There is a story, a true story. In the past, there existed people very big and tall. One of them was a survivor after a flood and he was quite big – Allah knows how tall he was. Plenty of food was not enough for him.

This is a story from Noah's (AS) time. He would try to get everyone's food wherever he went, but still would not feel full. Noah (AS) said to him, "Let me give you something you will be full with." He said, "All right, give it." Noah (AS) offered him a few crumbs of bread, and asked him to eat them after saying, "Bismillahir Rahmanir Raheem." The man replied, "No, I won't say it." This is because he was a non-believer. Noah (AS) said, "Say it, go ahead, you will be full." The man insisted, "No, I won't say it." The more Noah (AS) insisted, the more he refused. [In the end,] Noah (AS) tricked him by asking, "What was the thing you were not going to say?"

And [so] the man said, "'Bismillahir Rahmanir Raheem' is what I will not say." "Now done! Eat them!" said Noah (AS). The man ate the first crumb and the next, but could not eat the third, because he was full! And he said that he could not put another crumb in to his mouth. Later the man got angry and said, "You did black magic on me!" and ran away.

People now are greedy. They remember nothing about Basmalah, then greediness peaks. If we start everything with Basmalah, it will be full of baraka, beneficial. It will be enough

for us and for others. This is the greatest provision. Basmalah was given to the Prophet (SAW), [and] he passed it onto his people.

May the baraka of Basmalah be upon us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

19. DOGS BARK, THE CARAVAN GOES ON

Tuesday, 5 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

One of the conditions of *īmān* is: "Khayruhu wa-sharruhu mina Llāh." Both good and evil are from Allāh. We are talking about conditions of *īmān*. Everyone should know them. When they know or act upon these conditions, there are no problems. But when there is a problem, a man starts getting angry and fights. He thinks it comes from some opponent person, whereas it is the decision of Allāh so that they are tested with each other.

A person is happy when he is flattered and gets upset when spoken badly about. That is human nature. However, friends of Allāh, possessors of true faith, say that both should be the same. You should treat equally the one who swears at you and the one who favours you. You shouldn't be happy about the one and shouldn't be upset about the other. You should say you must have been at fault and it is a test for you in this world. If you accept it, you will be in comfort in *dunyā*. You won't have any conflict with anyone. You won't have to argue and fight. And in contrast, you shouldn't be happy for being favoured by someone. That is a favor of Allāh. You should make *shukr* to Him.

Other people like it very much when they are flattered. They become satisfied. They don't accept even a tiny instruction. If someone comes and says, "You are this and that," or gets into an argument or fight, they make the same response. They lose their composure and discredit themselves. We should pay attention to this since, dignity, which is also *gravitas* – a believer possesses dignity, *gravitas*. There is no need to respond to everyone's words. That is not the order of Allāh. "Wa-idhā khāṭabahumu l-jāhilūna qālū salāma." (25:63) When heedless ones tell you something bad, you should act as if you don't care. "Qālū salāma," means peace. Our job is peace. Otherwise, you will have no reputation. And you will have no benefit.

Our fathers used to say, "Dogs bark and the caravan goes on." When an irreputable man says something to you, when a dog barks, do you stop and bark back at him? Mind your business. Lead your caravan. Don't be bothered. It is his duty to do so. May Allāh let all of us carry out this beautiful condition of *īmān*, Insha Allah

Allāh 'Azza wa-Jalla we have condition of Islām five and for belief, imān, six. One of them: "Khayruhu wa-sharruhu mina Llāha ta'ālā" - good and bad, good things and bad things all from Allāh 'Azza wa-Jalla. We must believe this is from six, five of six, sixth condition from Islām. One of them like this. But who make this or try to do this? Very few people. Everything they thought coming from people from around. They are not thinking this coming from Allāh as test for us.

When somebody praise you, you are very happy. You, we are very very happy. But if somebody shout at you and swore on you, you are become very angry. But it's either, each of them is coming from Allāh. Allāh, Awliyā'ū Llāh, they are saying we must be same. If somebody praise you or swore on you, you must be no different between those: not to be very happy when they are saying praise you and not be angry when somebody shout at you or saying bad thing about you. You must know this all coming from Allāh. And if you are, somebody shout on you, you must look for yourself: "Maybe I do something wrong. I deserve this what this man saying. Why my ego it is worse than what he said."

This is beloved people for Allāh who can do this. Other people they not accept any thing about themself. They thought they are the most perfect; nobody can say anything for them. But when something happen, you must, Awliyā'ū Llāh saying "this from Allāh" and they are be not fighting with people or shouting on people what for to be like them. No. It is not good character this character. Good character who are be calm when somebody in you, your level or lower than your level. Don't look for this. Only you don't answer and don't take it serious from this. Think this is from Allāh. But even you don't have anything, this is test for you to make your level higher. But people no patience, especially these days people all arguing which each other. Even they now, they have a new fashion, this modern time now they have not swearing in by speaking - by computer. They said, "This man saying for this, like that, and they saying for me." I'm not, even I don't have any time to see this. I went for anything, we don't have time. How you can find time to swore on each other in this internet and other thing? But this is all from shayṭān and the people they forget for order of Allāh Allāh to accept everything from Him. No need to answer to anybody. If they are saying, only continue your way because there is Turkish saying: "Dog barking, caravan walking, continue, not looking." Because old time caravan going and many dogs around they are barking. If they barking, what they will stop and bark to them? No need. Only they are continuing their way, to they have long way to go so no need to be busy with nonsense thing. Allāh make us to follow this rule of belief is very important. If you follow it, you will be more respectable and more higher level between people and in Divinely Presence of Allāh 'Azza wa-Jalla.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

20. ALHAMDULILAH ALAA KULLI HAAL

Wednesday, 6 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

In every situation, praise Allāh. Alhamdulillah alaa kulli haal. To say it is a duty of everyone who is Muslim. When we face difficulty or hardship, we shouldn't protest. Once our Prophet ṣallā Llāhu 'alayhi wa-sallam was passing through some place. A woman was crying. So something had happened. When asked what happened, she said her son died. Our Prophet said to be patient. She didn't recognize our Prophet. As a reply to him, she said, "Being patient is hard. I can't do it." And when she recognized our Prophet later, she asked forgiveness. Our Prophet said when a trouble occurs, first thing is to be patient. It has a big reward. It is not right to yell and complain, then to say, "I was patient." May Allāh protect us. Therefore, whatever problem occurs, we should say it comes from Allāh be patient.

We are living at the end of times now. People have many problems. Most people are objecting, "What is this situation? What is this?" Allāh created you and giving your rizq.

When your rizq is over, you won't live longer. And if you are still alive, then you still have more rizq. You will eat and drink. And when it finishes, even if whole world belongs to you, when your predestined rizq is over, you won't be able to put a bite in your mouth. Therefore, these people can't think of realities. They don't have belief. Most of the world has no belief. Leave faith (imān) aside, they don't have belief. They have no idea why they were created and why they are here. All the time they are spending their lives in sadness and sorrow, in tears after some desire.

And Allāh 'Azza wa-Jalla invites us to goodness. What you suffer is not in vain. Everything has a reward. Allāh is writing rewards for it. Even when a tiny thorn pricks a believer's foot or hand, that has its reward too. These people assume they were created for this world. We are not created for this world. This world is a means. Everything is created as a test to win and enrich our Ākhirah. Allāh created us for this, not to make this world prosper. No matter how prosperous someone is in this world, as long as he doesn't have much faith, he has more desire. All this world is based on this way. As long as there is no faith, the whole world is useless to people. Its purpose is to make our

Ākhirah prosper. Allāh created this world. And a person who leaves his Ākhirah and tries to enrich his dunyā, even if he achieves it, he will have to leave it. He won't take anything.

May Allāh make us among the thinking ones. We should praise and make shukr for everything He gives. May we not be deprived from that reward. May we deserve that reward. As they don't have faith, people don't understand. Their lives are wasted. Not just wasted, they get disappointed in the end. May Allāh give mind to people so that they think. They say, "We are clever," but a person who doesn't think about Ākhirah has no mind. May Allāh protect all of us, Insha Allah.

We are saying Alhamdulillah alaa kulli haal. We are thanking Allāh for everything in this our life. Our life it is gift from Allāh 'Azza wa-Jalla. For this we must be thanking for Him for everything He gave us. It is big honour for human being. Allāh give this big honour for human being and but human being, most of them, not thanking. Anything happen for them, they are angry, they are unhappy, they are shouting, no patience. Why? Because they are thinking nothing after this life. But for believer it is, everything happen for them, Allāh reward them for Aakhirah.

Even one small thing happen for them, Allāh also reward them for this. And everything happen, first don't be sorry - "What happen for me? If I was doing this it will not happen for me this." This is also from shayṭān to make you sorry for something you cannot change. Something happen you cannot change at all, you cannot go back and change it. But what you want this and this happen and Allāh can do, you can be say, " Alhamdulillah, Allāh will reward." Everything happen say " Alhamdulillah" because Prophet ṣallā Llāhu 'alayhi wa-sallam once he was going in one place and there is one woman crying, shouting and they tell her, told Prophet ṣallā Llāhu 'alayhi wa-sallam she lost her child. Prophet ṣallā Llāhu 'alayhi wa-sallam tell her, "Be patient." She from beginning she didn't recognise Prophet ṣallā Llāhu 'alayhi wa-sallam and she was saying something not polite - "If you this for you, you also you will be like this" - something like this she said. After she realise people tell her and she was sorry for... Asking forgiveness from Prophet ṣallā Llāhu 'alayhi wa-sallam.

And Prophet ṣallā Llāhu 'alayhi wa-sallam saying, "Patient in beginning when something happen, you must be patient this, and Allāh will reward you. But if you are complaining, shouting, and not accepting this for from Allāh, so it is it will be go empty, no reward for you." When was, you can have reward for something when happen anything happen. If it is bad you can say "al-ḥamdu liLlāh 'alá kulli ḥāl" meaning Allāh we are make ḥamd for Allāh for everything. But if anything happen like good thing you must "shukran liLlāh". Shukran - meaning thank for Allāh and when you thanking, Allāh give more but for if something happen not good, you must say " Alhamdulillah" because is not making more. And this is Allāh will reward for everything and important

thing here, we are, our life, our purpose of life - for next life; to be prepared for next life not only for this life.

Because most of people they think they are coming only to live in this life and they are trying to make it better, to make it more beautiful. They think to enjoy themselves as they can do. But it is wrong because next life it will be zero for these people. But who are thinking for this life and doing for next life it is from Allāh, the next life it will be beautiful and excellent.

But people they are most of people they are thinking they are clever and they are doing this for to be more succeed, to be more bringing money, bringing gold and jewelery. This they think it is this is life. No. This they will leave it and they will go without anything. People not thinking and who are not thinking he become more miserable, more anxious, and not happy at all because they are knowing this is, there is limit for this life and they cannot go behind. But who are believe, they will, Insha Allah, next life it is they be won for Ākhirah. Allāh give hidāyah (guidance) for all human being. We are not happy to be them, see them unbeliever.

We like to all of them to be believer, Insha Allah. Allāh give hidāyah for all of them and keep us safe our imān, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

21. GLOBAL BAD BEHAVIOUR

Thursday, 7 February 2019.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our holy Prophet ﷺ 'alayhi wa-sallam is teaching us good manners and characters. And he himself was humble. Our Prophet's highest station was his humility. When he came to meetings, he didn't want ṣaḥābah to stand up. Out of humility, our Prophet didn't want much show of favour and respect. And they had other types of respect. When they sat, when our Prophet ﷺ 'alayhi wa-sallam sat down to speak, when he spoke or even didn't, they would sit in adab in front of our Prophet. Birds could land on their heads. But they sat in such respect that they did not make even a little movement or a little sound.

People of that time didn't understand showing such respect. Sometimes people came from other places asking to tell about these ṣaḥābah. They would say, "They stand in such respect in front of our Prophet. We have never seen such love and respect anywhere else." They said this is a real religion and either accepted Islām or stopped their enmity. They tried to live right. The things our Prophet shows must be an example for us too. Things our Prophet did his adab, sunnah and mustaḥabb; we have to learn them from him.

Now is the end of times. It is completely the opposite. Whatever people do, they want to be admired by everyone. They want a share of attention for themselves. And in old times, they didn't. No need for attention. Because it is a burden for you. When you eat, don't show it off. Nowadays people share everywhere what they are eating and where they are eating. Leave that. Even those in ṭariqah are saying this. No need to tell everything. You have to look if it is appropriate. People are hungry and may think that all you do is think about food or do nothing but travel. They see it so. And it becomes a burden. It brings responsibility to the one who does it. It is true that we do it. We live in this time. But we don't have to do what they are doing. We must look what accords with adab and do that. If it doesn't, is it right? Or is it selfish? It shows people a little different to others. No need for that.

Allāh gave you favour, hide it and eat. Because there is envy and evil eye. And then they say, "I lost everything. This and that happened." Therefore, whatever you do, do it

privately, says our Prophet. There are things to be shown to everyone and things that shouldn't be. Private things and general things. No need to demonstrate everything in front of everyone all the time. Allāh will question about it too. So if we or others do something with or without knowing, may Allāh forgive us. We should be careful about it. There were rules of morality before. People would hide their food and not show anyone. It was shameful. People nowadays go to a private dinner and post or broadcast everything they eat and drink. It is completely vulgar. Vulgar meaning being harsh, not kind-spirited. Everything is concrete at the end of times. So everyone is like concrete. Just like concrete, people became harsh. They cannot think if what they do is kind or harsh. It is an absolute harshness.

May Allāh give us understanding, Insha Allah. May we not commit these mistakes, Insha Allah.

We are Ummatu Sayyidunā Muḥammad ṣallā Llāhu 'alayhi wa-sallam and we are following him and he is the best, the most perfect in this existence – our Prophet ṣallā Llāhu 'alayhi wa-sallam, Sayyidunā Muḥammad ṣallā Llāhu 'alayhi wa-sallam. And we are lucky to be from his nation. And he is, even with this whole, this mightiness, he was the most... attribute he has – to be – mütevazi nedir? – humble, humbleness. He was the most humbleness one. Even when he is going with, coming to Masjid Nabawī, ṣaḥābah, ṣaḥābah was not allowed them to stand up to greet him. He doesn't like this. They just sitting and but they also respect him and they was , from their good behave when he was sitting in mosque, maybe thousands of people, Sahaba was in mosque, they listening for him. They was describe this scenery of Sahaba in this mosque – as they are like... even bird coming can stand on their heads, no any movement, just looking for Prophet ṣallā Llāhu 'alayhi wa-sallam. No any voice no anything [in order] to hear what he will say, from their love, from their respect.

For this respect there is many thing to respect, to do this good behave for Muslim there is many thing to do this. But this time people, even many times of people coming from abroad to Prophet ṣallā Llāhu 'alayhi wa-sallam to and they kings they send their messenger to see what it is after Prophet ṣallā Llāhu 'alayhi wa-sallam sending letter for them. And some of them wondering who is this and what is this. So they sending somebody, messenger to see what they can do this people and when they seeing this and how they are very strongly behaving for respecting Prophet ṣallā Llāhu 'alayhi wa-sallam and not going out of his world, they was saying, "This people they will take over – they nobody can stand on front of them." Because that time to see something like this, in this desert place in Arabia, it was impossible. To bring two people together and to not doing anything, it was impossible. So people they know how Prophet ṣallā Llāhu 'alayhi wa-sallam he is real messenger for Allāh 'Azza wa-Jalla. And they was teaching good behave for whole world and to even many of people become Muslim for [because of] this good behave.

But these days we are living in day of last days, Muslim also they forget this good behave from, for... Only they are looking whole - they said 'global' - global bad behave. This is what teaching people. Every bad thing they are teaching for people. There is, of course, very bad thing, action they teaching and there is, you think it's not so bad but it's also bad. Because to, from adab who when you eat you must not showing people what you eat, what you... Because many people, even Mawlānā was saying, in restaurant it is not good sit near window because many times poor people, they cannot afford to eat, and they look for you and this become poison for you. But nowadays people even they are doing more than this - taking their photograph and put, throwing in whole world. "I'm eating this. I'm doing this this." Is not good especially for ṭarīqah people. Also ṭarīqah people also they are doing. This is also not from adab of ṭarīqah, not from adāb of Islām. So every, there is special thing, very special you cannot even.

Prophet ṣallā Llāhu 'alayhi wa-sallam saying if you look for your brother's letter you are looking for fire, without his permission. But nowadays people they like to send everything. It's not good. You must ask if there is, this is private, special, not for put here and there, you can, you cannot do this. If they permit for you, you can do. This is what we are living in time they thought everything it is ḥalāl, it is, can be... when you are in ṭarīqah you can do anything. No. When you are ṭarīqah you must be more careful. But what we are do?

Allāh give us, all of human being, good thinking because this 'global' thinking is only dirty and rubbish. Allāh give us good to follow our Prophet's good behave, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

22. GOOD ADAB

Friday, 8 February 2019.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our ṭarīqah is based on adab; on gathering good people for ṣuḥbah and for teaching adab. May we get adab from the adab taught by our Prophet, Insha Allah. With his beautiful manners may we also have beautiful manners, Insha Allah.

The first adab of ṭarīqah is to follow the way shown by the Shaykh because we always need these ṣuḥbahs to be reminded. Brothers or representatives in some areas should act upon this adab first of all. They should get along well with the people there. Regardless of whether they are Muslim or not, you should get along with people. It is not the time to fight now. And if you fight on your own, then you have to take off your ṭarīqah clothes or the signs of Islām first of all, and then you can say whatever you want. As a member of tarqah, starting with your mission, starting with your appearance, people who see you say, "He is from the Naqshbandī tariqah." It is even more apparent from your turban. They will know you as a murīd of Mawlana Shaykh Nazim.

Shukr to Allāh, they know us all over the world. It is the barakah of Mawlānā. He has been to both East and West, North and South, all over the world. People who see our clothes recognize us. Therefore, when there is a bad situation and you are following your ego, at least take these clothes off so that you don't act without adab to a greater degree. At least show that much adab. Everyone now, the majority... Don't be a bad example for others. Others see that you stand up and swear, you do this and that. They think it is allowed in our ṭarīqah then. Pure people decide to learn how to act without adab. They say, "We have to do something. We can't stay quiet. We have to disapprove and swear on the internet. We have to interfere in things that don't concern us." They will think this is ṭarīqah. "We have to attack people who passed away." In fact, even if those people acted with adab, it is not our concern. They have reached Allāh's sight, and Allāh will do their accounting. No need to take on the burden of their sins. If we continue talking about things done without adab, we won't be able to finish till morning. No need to count one by one.

We need to get along with people. And as we said, it is important not to cause bad words towards our dargāh and ṭarīqah – that is very important. You are not able to control your

ego, so take this turban and jubbah off. Put a fake wig on your head and like a man out of woods, say whatever you want then. And it is not right to speak in such appearance.

Also it is not allowed to collect money or do this and that on behalf of ṭarīqah, claiming Mawlānā said so. Wherever you go, whatever traditions people have there, you should act accordingly. When you travel, no need to do according to your culture or the culture of your country. Obey where you go. When they make iqāmah for Maghrib, don't make two raka'āt sunnah as you want. Follow them. As long as people keep sunnah and farḍ, obey them. No need to do your own way. Don't interfere. When you are at home or in the dargāh, you can do like that because they respect you. If someone comes to our dargāh and does his own way, we won't like it. They don't like it either because they also have their ways. When it happens like this, instead of familiarity, we have disappointment in the beginning. Afterwards, it turns into hate. It turns into enmity. Then it is better for us not to go there. Or you go and whatever their ways are, you follow and return in peace. If you don't like their ways, don't go at all. This matter is important.

We need adab. We should get along well with people no matter if they are Muslim or not. Even for people of ṭarīqah, some of them, many times, according to their own minds – as the saying goes – We laugh at our lamentable situation. Some brothers make a fuss over things which are not even sunnah or wājib. Then they realize we don't have it in our ṭarīqah either. May Allāh give understanding, Insha Allah. We are saying that, shukr to Allāh, we have brothers all over the world. And, Insha Allah, most of them are good. They won't be confused because of everyone speaking their minds, Insha Allah. They will be protected with their adab. May Allāh protect all of us with our adab. May it be means for guidance for other people too, Insha Allah.

Our ṭarīqah, we said from Naqshbandī ṭarīqah, they are most honourable and coming from Prophet ṣallā Llāhu 'alayhi wa-sallam, from Abū Bakr aṣ-Ṣiddīq. Like this first thing in our ṭarīqah to be adab. Adab mean good behave. The most perfect one, Prophet ṣallā Llāhu 'alayhi wa-sallam, and he is teaching us about adab and to follow him we must be gentle, polite with everybody. Muslim or non-Muslim also no need to argue, no need to fight with them. If be patient – avoid. If you see people, they are want to make problem, avoid them. Don't interfere. And especially for between tariqah people.

Alhamdulillah our people they are thousand, hundred thousand, Alhamdulillah, followers of Mawlānā. East, West, North, everywhere in this world you find them. They are all, Alhamdulillah, very good people. But some people they like to show themselves to be different from others and it is normally also not good to be famous. Prophet ṣallā Llāhu 'alayhi wa-sallam saying – fame, it is the worst attribute, can crush you, can destroy you. To be famous, this is big problem and everybody like to be famous. And for

this, even with this small thing they are making fighting with others. And we saying, okay if you cannot control your ego, you can, don't... If you, we are very, very much angry and you don't, you cannot control your ego, at least you take this cloth of Islām from you and cloth of ṭarīqah, appearance of tariqah.

Take this turban from your head and take, don't put anything – to not knowing you are following Mawlānā Shaykh. Because our ṭarīqah, Alhamdulillah, this is very famous.

Our customs, our appearance, from East to West, North, South... even in very North or very South, everybody seeing this our appearance clothes, they know this is Naqshiband ṭarīqah from Mawlana Shaykh Nazim (qs) followers. Quickly everybody, it is like trademark. They know and unfortunately many of our people they are putting them in this internet and fighting with people, swearing on people and making trouble. We don't need to interfere with this people. Even we don't know this people, they are also doing this. For this we saying at least if you have a little bit adab, you cannot control yourself, take this from you and after put, can put what hair – you can be look like jungle, running from jungle, and after you can do what you like. Nobody saying this is from ṭarīqah, from here. So but what...

Why we saying this? Because other people also, our brothers, sisters, they watching this in East and West and they thought this is ṭarīqah, order Shaykh like this, people to do this. So we must try also to make same like this people. No. This is not our ṭarīqah. Our ṭarīqah not interfere with people, not fighting, not arguing with people. Be with adab even they saying something. We are ignore what they said. No need to reply, as once you reply, they become more happy, more bigger. Every time you give this, they are becoming more happy. You are doing this for this shayṭān. First he is very happy to see this. And other thing also, many times our people also going travelling or near or far, where they are going, they try even in another people they guest them, maybe they are not from our ṭarīqah but they are also Muslim ṭarīqah people, they are happy to see ṭarīqah people, they are try to do our ṭarīqah or sunnah or what we are doing. They try to do it there. But this people, when you do this, they are will be not happy because you are guest and they are doing this from hundred years or long time ago. So you come one day and you will change this? It is not become. They will be first not happy, second they will be angry for you and they will be enemy to you. And you are going there for to, for to be good with people.

People will be angry and after you, they are sending letters and saying, "What is this? This is your ṭarīqah? This people they are following you?" – asking. This is very important: when you go to some place, don't follow your way. When they are doing what they are doing, you follow them. Except if you are going many times place they are not praying sunnah after, before zuhr or after zuhr. This you must pray, they cannot say anything. But for other, you say tasbiḥ, masbiḥ, you can do it by yourself, no need to

make in loud. This is very common in our ʔarīqah. They thought they are doing good. No. You must, when you are in your place, you do as much you like. Because when anybody coming to your place and to dergah, they try to do thing – we not happy. So other also not happy. We must follow them and too we are guest and guest Allāh reward you because you are visiting. But if you make problem, it will be not benefit for you to make this visit at all.

And to somebody also saying Shaykh want this, want that. Shaykh he don't want anything from anybody. Allāh He is what we in need. Allāh send for us for other. Don't say people they are asking something on behalf of us. No need to ask for this also. Allāh give us from His endless treasure Insha Allah. All of you to not need anybody. Allāh give us good adab, Insha Allah, and to be happy with us, Mawlānā to be happy with us. And we are this saying for people to be, Insha Allah, be explain perfect this about we order only good thing. Nothing we cannot order against Prophet's ʔallā Llāhu 'alayhi wa-sallam order or our against Mawlana's order.

All time we be good with people, we be honest, be, Insha Allah, happy and we love each other, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

23. ASK FOR BARAKAH

Saturday, 9 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is saying: Bismillahir Rahmanir Raheem,

"Naḥnu qasamnā baynahum ma'ishatahum fi l-ḥayāti d-dunyā" (43:32).

Allāh gives everyone their provision. In the life of this world, some people get it from ḥalāl, some get from ḥarām, and through different ways everyone's rizq is assigned in the presence of Allāh. Believers should not worry about this matter of rizq because it is the promise of Allāh. Everyone will receive as much as their rizq is. They will eat that much. They will achieve and have it. When their rizq is done, they will pass away from this world. Therefore, when Muslims ask for rizq, they should look for ḥalāl, not for the property of others or for that forbidden by Allāh. Ask for ḥalāl.

Allāh's treasures are abundant. Allāh will send. Everyone will have enough. It will certainly come. Allāh 'Azza wa Jalla is the One who gives. Everything is in His hands. If He doesn't want, nothing happens. This world is a world of tests and it is a world of lessons. You look, these kāfir people have been stealing and killing people since long ago. They cut and took a share of everything. What happened in the end? Nothing. And they still run after money. They say they have run out of money and struggle to get it. But Muslims with imān, khulafā' under command of Allāh, their barakah goes on. Though they didn't have much money, Allāh gave them barakah. Rizq and barakah are what is important. When there is no barakah, you can have as much money as you want, it will be of no use, it has no benefit. With barakah, it is both of benefit for you and you earn thawāb. It will have benefit for others too.

Therefore, it is said for rizq, "May Allāh give us from ḥalāl." "Naḥnu qasamnā" (43:32) Allāh always gives when we ask for it. Allāh can increase it also. And when you say, "I earn it myself," that is wrong. Allāh should give so that you have much rizq, Insha Allah.

Allāh 'Azza wa Jalla saying in Qur'an: A'ūdhu biLlāhi mina sh-shayṭāni r-rajīm. Bismillahir Rahmanir Raheem. "Naḥnu qasamnā baynahum ma'ishatahum" (43:32). Or what meaning Allāh? He said, "We are giving rizq for everybody. We share it between

human beings." Some of them they... Allāh give them more, some of them less, some of them middle, some of them good, some of them bad. This is from Allāh 'Azza wa Jalla.

We cannot... Many people they are object - "I don't have much money. This man, this..." Even they make revolution. They make all people to be same. They take everything from themselves and they make people to die from hunger and they said this is all Communist. But Allāh give even this. They, after little while they also becoming some of them higher, some of them lower, some of them they more money for themselves. Some of them like this because this is Allāh will. They cannot, human being, change it. For this we are, we must be believer - accept what Allāh He gave us and to ask from Him because He is giving share to give us good share not bad one.

Because with provision, rizq, you have ḥalāl - clean and not clean one. Not clean one not good, no barakah for this. If you kill people, you take, stole people and this is not good provision but also from Allāh this coming. For this as we see nonbeliever countries they occupied whole world and they kill, they steal, they take everything from people and they thought they will be forever rich but now we see everywhere they said this is crisis. From what this? Because this you take from people, no barakah from this. But even for Khalifah of Muslim, who are following Prophet ṣallā Llāhu 'alayhi wa-sallam, Khalifah until Ottoman they was, they have barakah. Until now their barakah going around and people still not so bad because this barakah, even with a small thing, give you happiness, give you reward from Allāh and give barakah for other people also. This is very important.

Other one, who they said this is also provision, yes this provision from Allāh but it is dirty, not clean. We must ask for clean provision from Allāh to and give barakah with this. And you can ask Allāh. He is generous even He can make more share for you. "Naḥnu qasamnā" (43:32). He can make, give you more also, Insha Allah.

Allāh give us to be with barakah and to help for our in need people also, to give barakah for them also, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

24. THE TRICKS OF SHAYTAN ARE WEAK

Sunday, 10 February 2019.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa-Jalla is saying: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Inna kayda sh-shayṭāni kāna ḍa'īfa" (4:76). Even though shayṭān's tricks may seem very strong in people's eyes, all he does is useless. It has no power or value. Shayṭān has captured the whole world now. As it is the end of times, everywhere you look, shayṭān has invaded everything. What we mean by shayṭān? Who is not a friend of Allāh is shayṭān's friend, Allāh's enemy. They don't get tired. If people did one good deed for a thousand of what shayāṭīn do, the world would revive, no evil would remain. This shayṭān and his followers always get up even when defeated and keep on fighting and making war against Allāh.

Why do they do it? They want to bring all people to unbelief. This is the duty of shayṭān. "Whatever Allāh orders, leave it and do the opposite," says shayṭān. It happened before and it is worse now. There was Pharaoh before who claimed he was God. There was Nimrod also. There were many people like them. Shayṭān made them declare they were gods and destroyed them. Now it's the end of times. How is he coming against Allāh now? Everyone is saying there is no religion and there is no Allāh. He is trying to destroy people in such way. All types of law, they are making up laws which are against humanity. And they want to remove religion completely. Shayṭān brought this up at last. This is that time.

People became so by saying they can't do anything. But Allāh 'Azza wa-Jalla is saying the tricks of shayṭān, whatever he does, are weak. They have no use and no power. Allāh will sweep them away all at once. Nothing will remain. You can't come against Allāh. They think they are smart. You can't overcome the arrogance of those who follow shayṭān. They , see others as idiots. But Allāh 'Azza wa-Jalla... Idiots are those who don't believe in Allāh. who are against Allāh. Who are with shayṭān are idiots and fools. They are in loss. Allāh. will remove them... Children make sand castles by the sea. They make big ones. Then a wave comes and destroys them. Shayṭān's job is useless like this. The end of those who believe in him is also sad. May Allāh protect us. Insha Allah may Muslims not fall into hopelessness. You are with Allāh. Who is with Allāh always wins with Allāh's permission. May Allāh make our imān stronger. May He protect all of the

Ummah of Muḥammad, Insha Allah. The biggest danger is to be with shaytan. Do not turn a blind eye to the tiniest thing he does. Even if you can't do, say you know it and don't accept it.

Allāh 'Azza wa-Jalla saying in Qur'ān: Bismillahir Rahmanir Raheem, "Inna kayda sh-shayṭāni kāna ḍa'īfa" (4:76). The trick of shayṭān, Allāh 'Azza wa-Jalla saying, it is weak, not strong. Shayṭān he is weak. Why we say this? Because nowadays the most, from Ādam 'alayhi s-salām until now, the worst time for human being. From every kind, from killing, from destroying, from doing every bad thing, it is the worst time. The time of - you see shayṭān he is controlling everything. He... You see... You know... Somebody say, believer they maybe they hopeless. For this, we saying Allāh say, "Inna kayda sh-shayṭāni kāna ḍa'īfa" (4:76). Shayṭān, even you see he controlling everything in this world, he he is not strong. Why he not strong? Because he is fighting Allāh 'Azza wa-Jalla. In front of Allāh he is very weak.

Now his time. Since beginning he doing this - time of Pharaoh time and Nimrod. This people they claim they are God. Other people also, many people they claim they are God and God He not, God never die. God only One. He not... nothing example for Him. Only this we can say: who died, he is not God. So this people also they come. There was bad time but not like this time. This time they are they saying no God even and this the most challenge for challenging Allāh 'Azza wa-Jalla. Who can challenge Allāh 'Azza wa-Jalla? Only idiots, no mind people, who they are thinking they are most clever in this world. And they are very proud and seeing for other people like animal or idiot - they are worshipping, they are going doing this. But really the idiot one, who not accept and try to fight with Allāh - like Nimrod. There is a crazy one he say, "I'm God," and he take his bow and arrow and make high building and throw his arrow and he say, "I killed God, your God," to for Sayyidunā Ibrāhīm 'alayhi s-salām. But this is crazy. Our, this time people it is more crazy.

That time they accept God but this time also this they are become more proud, more crazy and they are doing everything from trick for people to force them to follow their way. They are making law and they said, "You cannot refuse our law. If you refuse, you will be punished you." For they was also kings, they said about themselves they are God. They are saying: "You accept us as God or you, if you not accept, you will be die." This people also now doing but with more hin (cunning) - more tricky. "You must accept our law. If you not accept this, you will be punished." So. But all this they are controlling everything in this world. Believer they are hopeless but Allāh 'Azza wa-Jalla saying, "Inna kayda sh-shayṭāni kāna ḍa'īfa" (4:76). This, what they are doing, nothing. When Allāh want them, to destroy them, in one second He take them out.

They are, what they are doing like castle children they are doing near seaside. Castle... when they from sand. The big castle, maybe very huge castle they do but after half an

hour, one hour, coming wave take all this and go. Nothing left. This is for shayṭān what he is doing.

Allāh leave him. Leave him, leave him, leave him to be bring more and more and more more people. After they will be all destroyed and they be loser. The winner, in shā' a Llāh, who they don't lose their hope – the believer, Insha Allah. Allāh keep us safe from this shayṭān and his follower. This is dangerous time. Don't be cheated with him. Don't say he is rich, he has power, he has everything. Don't because this one second everything it finish.

Allāh help us to reach time of this salṭanat of Allāh 'Azza wa-Jalla.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

25. BE ON THE STRAIGHT WAY

Monday, 11 February 2019.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet says, there is an āyah in the Sūrah: "Sūratu l-Hūd made my beard turn white." The holy beard of our Prophet was black. He had only a few white ones and it was because of this āyah in Sūratu l-Hūd. Bismillahir Rahmanir Raheem. "Fa-staqim kamā umirta wa-man tāba ma'ak" (11:112). It is ordered for our Prophet to be on the straight way. It says, "Those who are with you, who make tawbah, should have a destination, a straight way. They shouldn't lose their way."

There is a target. Keep on the way towards that target. Don't leave this way. Don't say, "We found a better way, we would rather be on that. We'll get more benefit. We will reach it faster." Don't be cheated like this. That is said not only to our Prophet, but for all the Ummah to be on the right path. Whatever the target is, head towards it. Everyone can go according to their abilities. Some people have powerful engines. They can go more steadily. Some are weak. But when weak, Allāh gives according to everyone's intention. So if you show persistence on that way, you will certainly reach it. You will earn the pleasure of Allāh. But when you say, "There are other different things. I should leave this way, another way is better," then you leave it and lose your target and you get lost. It will have no benefit at all.

It is the order of Allāh, "Be on straight way." If you found a way, don't look at others. Keep on it. Keep on the way of Allāh. All kinds of goodness will come to you. You must be patient. Some wonder if something works or not. No need to fall into such doubt. If you gave your word and took bay'ah, keep on that way. Allāh gives you according to that intention. So you have to check in the beginning if the way is that of our Prophet or not. There are many ṭuruq, true ones and fake ones. So if they follow shari'ah and follow ṭariqah, go for it. Then don't look back. Don't look left or right. Look ahead.

May Allāh help us. May Allāh always keep us on the straight way and not let us lose it. Because its responsibility is big. May Allāh protect us. There is sūrah – Prophet ṣallā Llāhu 'alayhi wa-sallam he is saying for this sūrah "make my some of beard to become white." Prophet ṣallā Llāhu 'alayhi wa-sallam he is look like human being but he is, Allāh create him very different, very stronger than nobody can beat is like thirty-year-old body

and his was sixty-three-year-old he Even he, him said, "This white from fearing of Allāh beard was black, only little bit white. And he coming for me from this sūrah, Sūrat Hūd and there is one verse, āyah, in this – Bismillahir Rahmanir Raheem. "Fa-staqim kamā umirta wa-man tāba ma'ak" (11:112). "Be in straight way, you and who is with you." Don't go out of this way. This if you, for Prophet this it is very important. It is important for whole Ummah, for all until Qiyāmah, this order for all of us to be in straight way.

Don't go out. "Maybe I find better than this way. I can reach..." Because istiḳāmah – to go straight – there is target and we are going to this target. Maybe they said, "We can go out little bit and go to this target more easier for us." No. When you go out from there you lose your target, even not your way, target also you will lose. Don't believe for people they are saying, "Come to us. We can take you." Many of them they said, "In one one year you can make you to see Prophet in dream. After you can see him in by your alive." Many people they are cheated by this people and then they are going there. They loose everything. They cannot be come back to where they was. To continue from where left they cannot be. For this we saying: be in straight with who are with him. Don't ask for more.

They say, "How is rābiṭah? How is... To be okay rābiṭah you only intend to make rābiṭah. Maybe ten seconds it's enough, enough. You do your intention, no need to ask for more. Only your test. You be in way and Allāh, if you are with patience, you are knowing this is way of Awliyā', way of saints, way of Prophet ṣallā Llāhu 'alayhi wa-sallam, to Allāh 'Azza, when He wa-Jalla. It is enough for you, the biggest favour for you this. So after, Allāh if you want, He can open for you. If not, in all this what you done, you patient it will be given for you in ākhirah and you will be happy. Because you don't have anything, only you believe and you in right way.

Istiḳāmah it is big favour. So many people this days from you see them – like ṭarīqah, there is many ṭarīqah, but they are all many of them false, no connection, nothing. And this people trying to attract people saying, "You like this, you like that." People, some who are, don't have knowledge, they are cheated by them. So it is not important to attract people. And real ones, they are only showing people, without any promising, "You will be like this, you will be like that." Only what promise, in shā'a Llāh to be with Prophet ṣallā Llāhu 'alayhi wa-sallam because this way, Prophet's ṣallā Llāhu 'alayhi wa-sallam way, Insha Allah, Allāh keep us in this way. And it is real big responsibility to guide people to with responsibility of not to take them out of the way. Allāh help us, all of them, to be standing strongly in this way, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

26. NO RACISM IN ISLAM

Tuesday, 12 February 2019.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet sallá Llāhu 'alayhi wa-sallam says, "Laysa minnā man da'ā ilā 'asabīyah, laysa minnā man qātala 'alā 'asabīyah, laysa minnā man māta 'alā 'asabīyah." What is its meaning? Who calls for racism is not from us. Who fights for racism is not from us. Who dies for racism is not from us. There is no racism in Islām. Allāh created everyone. He created them as nations so that they get to know and help each other. There is no superiority. Superior is the one who asks for Allāh's pleasure. Superior is the one who fears Allāh. So there is nothing like "I am Arab and I am superior to all of you". Our Prophet said this. Because when you do like this, you divide Islām and the Muslims. You go against the words of Allāh and belittle them. "I am white, you are black or yellow." It's wrong to discriminate like that. You commit a sin when you do this. And there is punishment for a sin. As there is a reward for those gaining good deeds, who commits a sin will carry its punishment.

During the time of Islamic States all the people were seen as equal. Everyone had their rights. Certainly Allāh created special features for every nation. Some are stronger. Some are weaker. Some are good in trade. Some are good in other fields. So these governments treated them according to their conditions. Whatever they needed, they supported them. They wouldn't send fur to people who lived in the desert. And they wouldn't send light clothes to people who lived in the cold mountains. This is an example. And the best example is the Ottoman Empire. For 700 years, they got along well with everyone. They found a use for everyone according to their skills. How were they used? To serve the government. Who was the government? The Islamic government, the government of our Prophet, the government of Allāh. It was the khalifah government.

And how did they destroy it afterwards? They could not destroy it with attacks from outside but from inside by saying, "You are Armenian, you are Greek, you are Turk, you are Cherkez, you are Arab, you are Kurdish." There were 70 nations within the Ottomans. They made them oppose each other, made them weak and divided into 70 countries. None alone has any use. Their use is only for shaytān. Therefore, racism is not a good thing. It doesn't exist in Islām. You should love a person who fears Allāh. If he doesn't, even if he is of your race, don't obey him. I am not going to oppose Allāh because

you are Turkish. And I am not going to oppose Allāh because you are Kurdish. If my Turkish brother believes in Allāh, I am with him. If a Kurdish man is against Allāh, I won't be with him. If Cherkez is with Allāh, I am with him. If he is not, he is my enemy; he is not someone I favour. Even if he is not my enemy, I won't like him because the enemy of Allāh is my enemy. Enemies are... We don't see them as our brothers till they repent and come to the right way.

One of our brothers, a foreign Muslim convert, married an African lady. They have a daughter. He said there is a problem: she doesn't know how to say where she is from. She is not Austrian, as she looks African. If she says she is African... I told him she should say she is Muslim. There is no such discrimination among Muslims. When you are Muslim, no need to explain more.

Allāh 'Azza wa-Jalla made things easy. He gave us what has a good outcome. Otherwise, for no purpose, even when from the same race, Muslims can create enmity by saying "you're from here, I'm from there." And a person on the way of Islām doesn't discriminate. Whoever is better, he chooses him and stays away from bad one. May Allāh protect us. It is big fitnah. May Allāh protect the Ummah. May Allāh save us from this fitnah. Since 100- 150 years the Islamic world has been divided by this fitnah. May Allāh send the Sahib who will gather everyone, Insha Allah.

Prophet sallā Llāhu 'alayhi wa-sallam saying, "Man da'ā ilā 'asabiyatin laysa minnā, man qātala 'alā 'asabiyatin laysa minnā, man māta 'alā 'aṣabīyatin fa-laysa minnā." Prophet sallā Llāhu 'alayhi wa-sallam saying who calling for race, he is not from us. Who fights for race, he is not for us, from us. Who dies for race, he is also not from us. This is very big thing to not be with Prophet sallā Llāhu 'alayhi wa-sallam. It is important. Islām there are no races. Muslim races - Islām everybody, every Muslim, they are, must be brother - not looking for who is our race, our from Arab: "We are the most perfect people. We are Turk also you are better. You are from Irani better or Farsi better or Chinese or Indian or this race" - you cannot. In Islām not allowed this, not acceptable because all race, Allāh 'Azza wa-Jalla create them to know each other and to be, to get better. And to be the best one - who afraid from Allāh and call following Allāh 'Azza wa-Jalla.

Saying nothing, you don't you mustn't say this - "He is from, not from our race, from our nation. We will not follow him." No. Many people, many awliyā'u Llāh, many 'ulamā' scholar who make rule for Islām, for ṭarīqah, for madhhab, for everything, from different race. Not only from Arab, not only from Farsi, not only from Turk. Many of them all time they was not looking for difference between race. Only going from place to place to for knowledge, from coming from maybe from Damascus going Bukhara, from Bukhara coming to Cairo, from Konya going to Baghdad. It was no difference at all. It was this is, it was time of State of Islām, Khalīfah, who following Prophet sallā Llāhu 'alayhi wa-sallam.

After it was until end of Ottoman Khalifah and they was most perfect one for this - to giving each race their, what they want. It was Ottoman Empire. They was very good to manage this. six hundred, seven hundred years it was going on, everybody was happy. Muslim, non- Muslim, poor, they was given what they in need, what they must have, they give. They not giving... because many race they cannot live in another place. Their places is suitable, Allāh create them there. So this Islamic Empire they was looking for what they want - like hot country, desert country, they not send them wool or thick thing for to wear or to not give they call the place something not suitable for them. It was like this until this shayṭān coming and make this races in Islām. And they destroy this Khilāfah. Because from outside they was attacking, attacking - they cannot finish it. Only from inside they crushed. They make it was more than seventy races in Ottoman Empire and everybody was living together with peace and happiness. But when this coming, before hundred years or hundred and fifty years, they crush all this big empire.

For this Prophet sallā Llāhu 'alayhi wa-sallam, he said this who asking, calling for race, he is not from us. Only we must be happy with people. Even from your race, he is not following or not accepting truth, he is not our friend. Even he is Turk or even he is Arab, even he is Kurd. Everyone must know this who following order of Allāh, he is our brother. Who not following, he is, we are not obligatory to be happy with him. Only we must be happy with who following way of Allāh and order of Allāh. Allāh help us. Allāh make all this people to come together. But it is difficult, really very difficult. Even in same race they said, "You are from this city. We are not happy with this city. That city is they are crook people. This city they are idiot people. This city..." Even same race, they this divided coming everywhere.

Only, Insha Allah, when Mahdi 'alayhi s-salām coming he will finish all this fitnah. Before, it is difficult, very difficult to finish. And, Insha Allah, time it's not so far - near, Insha Allah. Allāh make us to reach this good time and to be see this fitnah finish, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

27. WHO IS THE MOST STINGY ONE

Wednesday, 13 February 2019.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, the stingiest among people is the one who doesn't give salām. Allāh doesn't like stinginess. Stinginess is a disliked attribute. Mankind in general likes stinginess. Allāh doesn't like that attribute. When you give salām, at least, you are released from that attribute a little bit. And of course, we have to get rid of stinginess. Stinginess is bad character. Certainly a stingy one has to look after his family first and then after others. To say "I am not stingy" and give to others but not to his family is another foolishness. It's wrong. Our Prophet says relatives come first. Start with your relatives, then others and the weakest person, our Prophet says, is the person who doesn't make du'ā'. Du'ā' is a big weapon, a big favour. Who doesn't do it is a weak person. Because when something happens and he makes du'ā', his work will go well with that du'ā'. It becomes a remedy and he gets what he hopes for. Allāh says, "Make du'ā' to Me." Your weakness will be gone. You will have trusted in Allāh. Allāh 'Azza wa-Jalla gives you strength when you make du'ā'. It has big benefit. Du'ā' is a big favour for Muslims. Allāh 'Azza wa-Jalla gave it to us. Use it. Who doesn't, who can't use it is weak. He is a useless person.

Therefore, these two things are important. We should be careful about them. Whoever you see, familiar or non-familiar, to greet them is good. We hear sometimes, because of stinginess some people, who belong to the jamā'ah or ṭarīqah, don't give or take salām from others. It happened to me a couple of times. As my voice is always quiet, I thought they didn't hear me. In fact, they heard but ignored my salām. And it is sunnah to give and take salām. They committed a sin then. Therefore, we have to be careful. If someone gives salām, you should acknowledge it. And you should give salām to others.

May Allāh keep these good attributes in our minds, Insha Allah.

Prophet sallā Llāhu 'alayhi wa-sallam saying the most stingy one, who is most stingy one? Who is not greeting people with as-Salāmu 'alaykum. Not giving salām this is the most stingy one. To be greedy, stingy, it is the worst attribute. Allāh not like this. Allah even He like who is not doing anything from Islām but he is generous – more than who worshipping and doing everything with stingy. To be greedy this is not good. And

common people they are stingy. People, all human being, most of them stingy. But to be the most stingy it is not good. Even for this Allāh 'Azza wa-Jalla, for Prophet sallā Llāhu 'alayhi wa-sallam, saying to say Salāmu 'alaykum you will be, even you are stingy, but not the worst one. You will be little bit better and with this maybe you can get rid of this stingy attribute.

But of course to be generous first, if you are not so wealthy, first thing you must look for your family, for your near. Prophet sallā Llāhu 'alayhi wa-sallam saying: to the nearest one most important. They have to be look for them, the most nearest – one your family. After your family you look for other also for neighbour, for other people who are in need. But first you must be balance what you are doing, not giving everything for other and after you have nothing in for your family, for your children. It's also not good. Everything in balance in Islām.

And second thing Prophet sallā Llāhu 'alayhi wa-sallam saying, the most – aciz nasıldı? Ah – weak, weak he cannot do anything. He the weakest one who they are not praying, make like [you] to ask Him Because Allāh 'Azza wa-Jalla also He du'ā', asking from Allāh and to what you are need. You can make du'ā', "Oh my Lord give me health, give me wealth, give me children, give me wife, give me house, give me imān, give me to be ḥajj. Everything what you are good you can ask from Allāh. He is happy. People they are not happy to ask them what anything. Many people maybe once, twice you ask okay. But if every time coming asking, asking from him he will fed up from you. But Allāh 'Azza wa-Jalla no. He like people to insist from asking. Ask. And He is not happy with who are not asking. For this He said the most biggest not no benefit from them, who are not making praying asking from Him, not doing du'ā'. And it is real good thing for us.

Only benefit all this for us not for another one and it is easy. You can, you not doing tire, you are not working or tire yourself. Only you make du'ā' and you say salām also. This is very nice from Prophet sallā Llāhu 'alayhi wa-sallam. He tell us everything. He say the best thing and Alhamdulillah, Insha Allah, today for this Allāh make us our du'ā' acceptable and to give all the best and to give strong imān and to be whole time in right way, Insha Allah, and make people to come this to this way.

Allah accept this.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

28. THE WISDOM IN FOLLOWING THE SUNNAH

Thursday, 14 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Following the Sunnah of the Prophet (SAW) is good and is a good deed for us. The Prophet (SAW) said, "Whoever fulfills my Sunnah in the End Days, Allah gives him the reward (thawāb) of a hundred martyrs." To be a martyr is not an easy thing. The Prophet (SAW) said, "A hundred martyrs' deeds are given." What is the Sunnah of our Prophet (SAW)? It is what he did, whatever he did, to do that. It is the way he behaved. Not to act as other people do, but how the Prophet (SAW) did, for example, eating with the right hand, to enter mosques with the right foot, to exit mosques with the left foot first. It is all about doing what he did while eating, drinking, during a journey, etc. If we keep following the Prophet's (SAW) Sunnah, it will turn into a habit. Allah rewards us for following and fulfilling them consistently.

Their benefits are many, too. As well as receiving spiritual benefits, you also receive benefits in this world, as your deeds and affairs go more easily, [such as] whatever you eat or drink becomes healthy for you. If you have a journey to make, it too goes easy and benefits you. This is the reward of the Prophet (SAW). Following his Sunnah is as beneficial in the material world as in the spiritual. Do not waste food – this is the order of the Prophet (SAW). Leave the table before you are full. Do not eat until you are stuffed. If there are crumbs leftover, take them. Do not leave anything on your plate. The Prophet (SAW) showed the best way in everything. Also what he (SAW) advised is Sunnah. May Allah have us fulfill these acts successfully.

Of course, the Prophet (SAW) has thousands of sunnahs. We are to do as much as we know. Doing what we know is sufficient for us, too. May Allah accept them, and make us successful in them.

May Allah 'azza wa jalla have us follow the Sunnah of the Prophet (SAW), Insha Allah. May we receive his intercession! Those who follow his Sunnah do receive his intercession, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

29. TO BE THANKFUL
Friday, 15 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

It is necessary to give thanks for Allah's provisions. Allah jalla jalālahu provided us with so much, but mankind does not know value of His provision. They will not know, until something happens to them. Then one knows the value. After losing one's health, after being ill, then one knows its value. He knows the value of his youth, when he is old. A person knows the value of many things, after he loses them. That is why one should have gratitude. It is said that the human body has 365 components. One should give sadaqah for every part. This is called gratitude. If one cannot afford to give charity, then one should pray two rakats of salah. This also is counted as charity. In the time of the Prophet (SAW), there were periods of financial difficulty. When his companions said they could not give charity, the Prophet (SAW) said, "Just removing a stone from the road is a charity." It is a charity – just a small good deed! If you perform two rakats of salah, that means that you have fulfilled this duty. Being thankful [both] increases [one's] provisions, and one [thereby] performs one's duty towards Allah. Even a little thing! Allah does not need it, but you happen in this way to remember Him out of respect. These people do not open their mouth for good. You ask them, "How are you?" and they reply, "Wa'Llahi, the situation is bad. This is this way, that is that way..." But look at yourself! You are standing up on your feet, strong. Thank Allah you are not suffering hunger, not thirsty, [and that] you get by each day. Instead of being thankful, one complains. To complain is not a good thing. One must show gratitude. [Even] one's whole life would not be long enough to show [sufficient] gratitude for one of Allah's provisions. As there are thousands of them, we need to remain in a state of gratitude. This is the way to show respect, and it is a duty. By "respect" is meant "duty". Such gratefulness is beneficial to oneself and others, insha'Allah. May it be beneficial for our land and for Islam, insha'Allah. May Allah have Muslims show gratitude. If they do so, they do good for themselves. If not, and they complain instead, it is useless. May Allah give us plentifully and bless us! May He give us peace and security! May He may protect us from Satan and these Satan-like people, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

30. THE DOOR OF KHAYR
Saturday, 16 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Prophet (SAW) recited a prayer: "Allahumma, lā taj'al ad-dunyā akbara hamminā wa lā mablgha 'ilminā." "O Allah, let not the world be our only concern," he said.

This is a prayer. Let us not live for this world: the life in world is just means to do good. Do not run after it! Do not have it as your target or purpose.

Have the pleasure of Allah, the pleasure of the Prophet (SAW), as your aim. If you do good, hajj, zakat, etc. as a means of goodness, it is better for you. If not, and if instead you run after this world, there is no point – the world runs away from you! If otherwise, then Allah makes the world run after you. Everything takes place as Allah wants. You may ask for this world as much as you wish, [but] as long as Allah does not want it so, there is no use in your asking. Therefore, do not do things for this world, but for Allah. When the door is opened for you, do not pass it up. It is good. It is from Allah. Leave this world and be not in need of it. When Allah 'azza wa jalla opens a door for you, go through it. Make the most of that door: it is a provision from Allah. Do not forget Allah. Do not forget His rights. Do not forget the path of the Prophet (SAW).

Some people say; "No, we do not want anything," [but] then they run after this world, [and] the world runs away from them. Right from the beginning, let your intention be to earn the pleasure of Allah, not this world. This is important, [but] people do not realize this. This world and the next one complete each other. When you have worldly things, you are able to help people more – just let your intention be to do so for Allah's pleasure.

May we also be granted such opportunities. Without being in need of anyone, may the door of the pleasure of Allah be open to us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

31. AS-SABUR
Sunday, 17 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

There is a great reward for those who memorize and recite the 99 names of Allah. There is a great benefit and wisdom in it. Allah's names manifest at all times. Now it is the name As-Ṣabūr (The Patient One) who is manifesting itself, [and] which divine name means "the One who is extremely patient".

No other generation of the past was in such severe rebellion, denial of the truth, [and] committing such a degree of sins. Since the time of Adam (AS) there has been no era as bad as this one.

Had it been another era, Allah 'azza wa jalla would have destroyed it. But As-Ṣabūr, due to [Allah's] extreme patience [manifested in this Name] people are still safe. Without this, Allah 'azza wa jalla would have destroyed them. As-Ṣabūr is His last name. After this is the End. After this people will give their account. This is the time of [spiritual] commerce. The more difficult it is, the more profit there is. People are in forgetfulness of Allah; they follow their ego, desires. Those who do not repent will be destroyed.

Of course, the majority of people are in this state. Those who are protected are in the minority, but they are the successful ones.

May Allah protect all of us! May we pass these bad days in safety, Insha Allah. May we be the servants whom Allah protects. These lands are the lands of Islam. May Allah help Muslim children! May He protect them from these evil ones, Insha Allah!

Wa Minallah at-Tawfeeq,
Al-Fatiha.

32. THE OUTWARDLY APPARENT (ENVY IS FROM SHAYTAN)
Thursday, 21 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla created mankind noble. Given these attributes, it is necessary to show respect to people so that they might come to the path of Allah. When one comes to the path, [then] becomes possible for him to be perfected. Everyone has a path, a way that he approaches things, a way he speaks. Everyone has his own style, [and] accordingly they can be approached.

After seeing a turban and the jubba, some people, not just not speaking, may even run away from you. Or it might be that there are others who are dressed like themselves, [and] when these people approach them, they begin to speak to them gradually. By understanding through such means, they come to the path, [and] it then becomes beneficial both to themselves and to the one who brought the message. Therefore occasionally when some situations happen, people without knowledge ask, "How does this happen?" They disagree. The purpose in the matter is not what [particular article of clothing] is [put] over us, but that such might be a means to reach everyone. His clothing may not match the sunnah, he might dress ordinarily, but he might be more beneficial than the one who dresses in sunnah clothing, if others run away from him.

We need to approach things with knowledge. One should not judge others by their appearance and say, "This one is useless." Looking at the appearance only, and being deceived by it, comes from not having knowledge. One must take everyone as better than oneself. You must thank Allah that others are capable of doing what you are not capable of, because envy is not accepted. On the contrary, the more service there is for Allah and the more service for the Prophet (SAW), the better it is for us all. It is necessary to love him, [and then] Allah rewards that person too, [but] if you envy, you become like Shaytan. "I am better than he is." "I dress better." "I perform more prayers..." – Allah knows who performs more or not. Secrets are known by Allah 'azza wa jalla, so consider others as better than yourself.

One must say, "If Allah had not granted me His help, I would have not dressed as He had wished. This is the favor of Allah, not my will. If it had not been His will, I could not

do it on my own." So do not attempt to criticize people. The Prophet (SAW) said, "If you criticize someone and shame him, the same thing happens to you."

May Allah protect us! May Allah guide us all. May the people of Muhammad be on the right path! May Allah protect them, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

33. THE FELLOWSHIP OF ALLAH

Friday, 22 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla says, "Kullu hizbin bimā ladayhim fariḥūn" (Qur'ān 30:32). "Everyone is happy with his community."

He thinks the other party is in error, [but that] his is right. This is a difficult thing. Thanks be to Allah that Allah Almighty created us within His fellowship (jam'a), that he destined us to be in His fellowship.

Otherwise, everyone is happy with his own opinion. It is the same, whether amongst the Muslims or the non-Muslims. They think they do a good job, [and] are pleased with what they do. In fact, what they do is not for their goodness, but is harmful to themselves, but they are not aware of this, [and instead] they are pleased and satisfied. What do they say? So and so is doing something stupid. Not anything serious, just something stupid. Doing things that are so mixed up in the end has no benefit.

They say they are on the [right] path, but their "happiness" is nothing. There is nothing to be "happy" about except sadness and suffering. We need to thank Allah for putting us on His path. He destined us this path. He also destined us to be in His fellowship. This is a great favor, a great blessing. Everything is in the hand of Allah. If Allah wished so, He would have created us like them, however He favored us.

Thousands of thanks be to Allah! This is why, continuously, we need to repent and to thank Allah day and night. We need to be in the state of thankfulness always, for there is no greater favor than this. It is a test from Allah—everything is a test. As you pass these tests, you reach higher stations. The more you show patience, the more you earn the rewards of a good deed. Everything is being recorded in your account. Your book will be full of notations. May your account be full of good deeds! May you have your good deeds, and win your place in the Next Life! May Allah have us all stand firm on this path, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

34. WISDOM

Saturday, 23 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem: "Hikmata faqad ūtiya khayran kathīrā" Sadaqa Llāhu l-'azīm" (Qur'ān 2:269). Allah 'azza wa jalla says, "Those who are given wisdom have received much khayr."

What is wisdom? There is wisdom in everything. A man might memorize the Quran, hadith, knowledge, but without wisdom sometimes it may do more harm, because without seeing the wisdom in a particular thing, he judges it [merely] according to how he views it. He does not know what to say when and where, with whom to speak, [or] the need of the man who comes to him.

Wisdom knows all – the way, adab, people's need. Such is the one who has wisdom. This is why out of a thousand, out of a hundred thousand people, they stand out. People incline towards them, they follow them. But those whose purpose is this world cannot digest this. They feel envious. No matter what they do, it is in vain. They will have to learn from a wise man, if they are to receive any benefit. Nothing can proceed by means envy.

May Allah grant us wisdom, Insha Allah! May we be the possessors of wisdom, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

35. TO BE READY

Tuesday, 26 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

A man is not able to guarantee his next minute. Whatever Allah says...happens. Therefore, one should be always be prepared. One must be purified to find Allah, so that one does not remain in a forgetful state. Out of "forgetfulness", one might encroach upon another's right. Everything will be clear [on the Last Day], [and] if one encroaches upon someone else's rights, his situations will be difficult.

If he is one of those who have fulfilled the orders of Allah, then he is beautifully ready. If Allah wills, He may grant him a hundred years, eighty years, ninety years [of life] – [but] man cannot guarantee anything. There are some disbelievers who say, "I will live for such-and-such a time and do such-and-such things..." – such a man is making himself suffer, and at the end of it all, he is not able to stay alive any longer than the time Allah has destined for him. He thinks he is clever. They do not believe Allah, then they suffer and are ruined. He will also suffer in next life.

Let the non-believer hold this world as much as he likes, let him own the world, there is no benefit. One of the non-believers said he would live for a hundred, two hundred years. He suffered so much by going through operations and many other things. But in vain. He did not survive one minute more than what Allah had destined for him. [Yet] even if he had lived a thousand year, he was going to leave this world [sooner or later], a thousand year does not matter much.

A Muslim, the one who believes in Allah, even if he is the poorest, if he comes before Allah as a clean person he is a gainer. He is better than the other man a hundred thousand times, not even that only, but millions of times, because he has met Allah, his Allah. The other met hell. Our aim is to be ready. This way our hearts are going to be at ease. Whenever Allah wants he takes [the soul] away, [so] we need to be ready at any time.

To be succinct: this is all it is about. Just as a soldier is ready at any time, we as the servants of Allah need to be ready, so that we are not ashamed of ourselves in front of Allah.

Allah created us for this purpose. In fact it is not difficult, but people make it look difficult. What is difficult is to go against Allah! That is difficult, bad, and its end is unfortunate.

May Allah protect us! May Allah make our faith stronger!

Wa Minallah at-Tawfeeq,
Al-Fatiha.

36. DO NOT BE ASHAMED OF YOUR PATH

Wednesday, 27 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

It is a beautiful thing to be on the path of Allah. It is a beautiful thing, but Shaytan does not make it appear to be beautiful. Most people get deceived and go down to this bad path.

Bismillahir Rahmanir Raheem: "Wa 'in tuṭī' akthara man fi 'l-ardi yudillūka 'an sabili 'Llah" (Qur'ān 6:116). "If you follow the majority you will be diverted from your path, the path of Allah." Allah 'azza wa jalla says this in the Holy Quran, so just because the majority likes something does not mean anything if it is not on the path of Allah—instead, it harms us. The beneficial thing is, even if there are few people whom Allah loves, as long as they are on the right path, being with them is a salvation. Otherwise there is a destruction; it is bad. Some people, though having their hearts on this path, are ashamed (or shy) to say they are on this path. No need to be ashamed (or shy). The one who should be ashamed is the one who does bad, who is outside the order of Allah.

Bismillahir Rahmanir Raheem: "Inna Llaha ya'muru bi-l-'adli wa l-ihsāni wa itā'i dhī l-qurbā" (Qur'ān 16:90) Allah 'azza wa jalla says: "Allah orders goodness, generosity, helping relatives." What about others? The others order evil, they do not desire other people to benefit. That is why they do not follow the right path, considering it to be shameful. A thing to be ashamed of, as we said, is being one of those outside of Allah's orders. Stealing, committing adultery, drinking, doing drugs, being bad towards others, not praying—these are all things to be ashamed of. A man who is straight and right does not need to be ashamed. He should not be embarrassed. He is right, others wrong. So if Allah has given this beautiful thing to people, they need to thank Allah and not be ashamed of it. Though it is a good thing to be ashamed (or shy), yet he says, "Lā hayā'a fi d-dīn", there is no shyness on the path of religion. You are to do and say whatever is necessary. May Allah grant us to be on this right path and to know the value of this path, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

37. THE KNOWERS AND THE IGNORANT

Thursday, 28 February 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla says, "Wa ḥamalahā l-insānu innahu kāna ḡalūman jahūlan," (Qur'ān33:72). "A man is a tyrant and ignorant," He says. Why does He say this? Because the greatest tyranny is from those who do not believe in Allah; they are the tyrants. The ignorant are those who do not acknowledge the greatness of Allah.

Today, they assume they know it all. They say there is technology, or say this or that, what it is, how it is done. They say they know it all. They say they are doing research. They say it in such a way, as if that we will soon know it all. In fact, what they describe as knowledge is very small compared to Allah's knowledge.

"Wa mā ūtītum mina l-'ilmi illā qalilan," (Qur'ān 17:85). Allah says, "I did not give you (pl.) of knowledge except a little." The power and the knowledge of Allah cannot be measured or fit into any border. The real knowers know that their knowledge is nil. However, those who are not knowers, who read a few things but remain ignorant, they think they are something, [and] then their ignorance increases. The one who does not recognize Allah, the one who does not believe in Allah's power, is an ignorant man. He is as if he has learned nothing. Others know only as much as Allah wishes them to know. [And] that too is only to the degree we can carry. The knowledge we can carry is not even as the size of a drop.

Even were it not only as big as the world but as the universe, what would then be known is [still] not as big as a drop. Therefore knowers (or "scholars") are witnessing Allah's greatness and Allah's power. The real knowers acknowledge their weakness. Only a small bit of knowledge is given. They are the knowers, while others are the ignorant who are increasing in their ignorance.

May Allah protect us! May Allah have us submit to His greatness, Insha Allah! May His blessings be upon us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

38. THE PATH

Friday, 1 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our tariqa is a blessed one. Whoever has been initiated into it reaches bliss by Allah's permission. This is the path of Allah and His Prophet (SAW). Not everyone may give value to it, perceive its significance, and most may not be destined to it. Allah has shown the path to some people and has destined them to be on the path, but this path is the path of testing.

Every type of test comes up. Some might directly bother you, [or] some test might come straight from those who are with you. To say, "I am better," or "You are better," is wrong. In fact, this is the path of the erasure of self, of egocentrism, of wiping out bad habits, of training. This path is to assimilate the Prophet (SAW). The Prophet (SAW) says, "Muslims are brothers." Those who are in the tariqa need to take more care of brotherhood. They are ordered to love each other. This is an order, of course, not a wish.

There are orders for one who is a Muslim, so that one's Muslimness will increase, so that one's faith will increase. It is necessary for him to hold onto these orders tighter. He should not do evil. If they come to the path, they ask, "When will the ability of unveiling be opened to us so that our stage will be elevated?" If you are approaching the path from this angle, do not come close, do not enter the path! This is not a school such that you may copy from another in order to be promoted. There is nothing like that here. When you come here, you will submit.

Whether you have gone up and up or not is none of your business. Your mission is to be righteous and to do what you are ordered. This is your duty. When you are bothered about whether you are advancing or not, Shaytan is constantly giving you waswasa. He does this to make sure that what you do goes in vain. Tariqa is a beautiful thing, but it contains many tests. May Allah protect us during these tests! May we not obey our ego, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

39. JUDGEMENT DAY
Saturday, 2 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Prophet (SAW) says, "Help your brother whether he is an oppressor or oppressed." Because the Companions (RA) knew the Prophet's (SAW) justice, they asked, "We understand that we need to help those who are oppressed, but how do we help an oppressor?" You help someone oppressed, but an oppressor is helped by telling him that what he does is wrong, by asking him to give up this oppression, because an oppressor harms himself by his own action. The rights that are not received in this life will be received in the Next. A man who thinks, "I oppressed this person, [but] he now is dead and gone. I got rid of him," is a stupid man. In Next Life the oppressed will receive justice, so a man is wrong who thinks himself a gainer after oppressing someone. He oppressed himself rather than the other. He did the evil to himself, not the other. He may have committed the act only once, but certainly his punishment will be given a million times. May Allah protect us from oppressing others or violating the rights of others. The Prophet (SAW) says in a hadith, "Leave people to themselves. All creation will be raised up on the Day of Judgment. If a sheep with horns hit the one without horns, the one without horns will be given horns and allowed to hit its oppressor. By this will he take his rights. All this means that nothing unaccounted for, such as things one has done to others. One certainly must request, "Hak helal." [This is a phrase that Turkish Muslims use to ask someone whom they have wronged, or think they might have wronged, to forgive them and not hold the sin against them on Judgment Day.] Allah forgives [infringements against] His own rights, but it can only be the person whose rights have been infringed against who forgives his infringer. On the Day of Judgment, as we said, even animals will ask for their rights, [though] later they are asked to turn into soil, and no one will then remain but the people gathered together. They too will give their account, [and then] either go to heaven or hell forever. A Muslim or any other believer in Allah, who has violated rights will receive their punishment and then go to heaven. Insha Allah, we will not take a step into hell. Let us not oppress anyone, insha'Allah! Oppressors will certainly give an account. May Allah protect us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

40. INTERFERING IN THE BUSINESS OF OTHERS

Sunday, 3 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Tariqa is based on adab. One should not be hasty in making judgments.

Bismillahir Rahmanir Raheem: "Ya ayyuh l-ladhīna āmanū in jā'akum fāsiqum bi-nabā'in fatabayyanū an tuṣībū qawmam bi- jahālatin fatuṣbiḥū 'alā mā fa'altum nādīmīn" (Qur'ān 49:6)

If when you hear something, you act by the influence of that person and hurt people, then you will regret it, seeing that the truth is not like that.

People interfere with each other by saying things such as that this man should have done it like this..., [or that] it should have been done like that, [or] those who are governing the country should do it like this, [and] if they do it this way, the other side will be wrong, or vice versa. In every affair we give the same example, if Allah has appointed a man for a certain place, if He helps him, everything will fall into place, [and] without striking against another, his affair will go smoothly.

Therefore, Allah has given everyone his own duty, has shown him the path. His path it that way, [but] you are a plumber. Take care of your own business – it too is an important job. You are a plumber, and you are not taking care of your own business, [but] instead bother over this or that person's business, [so] then pipes burst, water gushes out and ruins people's homes, furniture, and floorings. [Because] while all this happens, you are busy with someone else's business. You are an engineer, [yet are] not taking care of the machines, [but] instead are making judgments from where you are. If everyone would take care of his own business, everything would go well. However, no one minds his own business, but minds that of others and criticizes them. Here it is: this is the disease called "democracy". They are mixing up the minds of people, but Allah does what he knows is best for the one who helps Him. He makes him successful. So therefore to interfere with others is not good. One may say, "So-and-so does it this way," or such, but to say, "Do this!" [or], "Do that!" is inappropriate.

Everyone should take care of his own business. The one who is appointed will complain, or he will judge the matter, then will decide or will direct it. If things were done according to everyone's opinion, nothing would go right. Most of the time it is such that when everyone speaks, things do not go right. This harms people, [and] he [the doer] does not receive any benefit, either.

Therefore, may Allah help us! A man might make a mistake, [but] Allah can also then forgive. May Allah forgive us all, insha'Allah! May He destine us walk on the straight path, not doing wrong to anyone, insha'Allah. It is necessary to walk on the path of Allah, because this is what is important. Allah is our Witness everywhere. He is with us everywhere. He sees us everywhere. There is no where to escape, so let us be careful and walk on the right path! Let us be beloved servants of Allah, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

41. STRENGTH OF FAITH

Monday, 4 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Prophet (SAW) is a beautiful example. To be on his path is fard and wajib for us. The man we love the most is the Prophet (SAW). "Whoever does not love me more than his mother, his father, himself, he does not have faith, meaning that he has not completed his faith. He is not a true believer (mu'min)," says the Prophet (SAW).

To be a mu'min is to be a servant of Allah, to be the person Allah loves. To be a wali of Allah. Wali means a friend of Allah. To be His friend means having complete faith in Him. Until one loves most the Prophet (SAW), his faith is not complete. Therefore, today they are making it look as if loving the Prophet (SAW) is a bad thing so people's faith will weaken. Mostly those doing so are those assuming themselves to be scholars.

They are not with good ones, but rather with the bad people harming Islam and Muslims. They do not like Islam. They say, "Islam has become old. We will make it new. We will reform it." All these people are enemies of Allah and His Prophet (SAW). Unfortunately, these universities and so-called "Imam Hatip" schools, though they were built to serve Islam, they are working to demolish it instead. They know that people come to them innocently. All those who study there apply to those schools for Allah's sake, to serve Allah. They grab them en masse, and then impose on them every possible useless and bad idea.

Thanks be to Allah, most of these innocent people discard these ideas, but some reckon by what they are given, and this harms themselves and others. As we said before, faith is the most important thing. Having strong faith is the most important thing – more important than our jobs, more important than our studies (ilim). As we said there is only one way to strong faith, and that is to love and respect the Prophet (SAW), loving him more than anything else.

May Allah increase that love in us, increase our faith, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

42. ABOUT DESTINY

Tuesday, 5 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Mankind should accept that the good and the bad are from Allah, but whatever he does he does it to himself, which means that the good is given by Allah to him from his own doing, just as is the bad. Such a power Allah has! Allah 'azza wa jalla does not oppress anyone. He is not unjust. Destiny is in the hand of Allah. It is a mysterious secret (sirr) of Allah. Allah's knowledge is not a sea, not an ocean. The creation is not a small thing, but is Allah's sirr.

Allah creates as He likes, certainly He does how He desires, or causes a man to do. For this reason, some people trying to understand destiny utter empty words. They do this to have people follow them. This is in the knowledge of Allah. There is a thing called "will", "partial" and "complete" will. Allah 'azza wa jalla does not oppress anyone. This is a sirr; it is something that our minds cannot perceive. One says, "If Allah wants it, it will happen. I will not do this thing." You are doing because Allah has given you a "partial will", with which you may or may not do it. Therefore, we are obliged to go against our egos, against Shaytan, [and] of course to follow the orders of Allah. People say, "I want this thing so much, I will do it. Even if this is something bad, Allah seems to want us to do, so we will do it." With these things people's heads become mixed up. What you are ordered is to be on the right direction (istikamet). You will submit to Him, and will not bother about the other side of events. So much is happening that people are not able to do anything. They, astaghfiru 'Llah, find fault with Allah 'azza wa jalla. This is a great disrespect and stupidity. This is what is ordered. If we are incapable of doing what is ordered, you [should] say, "We are not capable of following. We are sinful. We need to repent." Such would be a good thing in the sight of Allah, a beautiful thing. To repent and to turn Allah is a good thing.

May Allah forgive us! May Allah keep us on the straight path, Insha Allah. Let us be with the good ones, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

43. THE PURPOSE OF THE TARIQAH

Wednesday, 6 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our tariqah is to teach manners, [to teach us] to be better people, to come to appear as perfect and complete (kāmīl). The one who comes to the tariqah, but does not want it for its real purpose, is there in vain. They come for a couple of days and say, "We saw this or that. We saw sahaba, the Holy Prophet (SAW), we talked to him, we went to the sheikh's tomb, spoke to him..." – competing with each other! These are not according to the duties of our tariqah, nor the orders of our tariqah, nothing like that. In fact such is an illness. It can be a mental illness or deception. No need to give [any] weight to this sort of people.

Our tariqah is open, [and] complies with sharia. It is to train one's ego. It has nothing to do with the ego-centrism of one's coming forth and claiming that he is this or that. Therefore, it is necessary to be careful about this! As soon as one takes a step into the tariqah, Shaytan knocks him to the ground, and has these people do what is not in the tariqah. This cannot be! Our tariqah is about manners! A shaykh does not dismiss anyone who comes, he welcomes all comers, says goodbye to those who leave. A shaykh does not dismiss anyone, but if you go elsewhere and then come back [back and forth], this is not acceptable. This is not such a place as you think. You send a message, you do this or that, another person does something... People have no idea of tariqah. They are making complaints to the government. They complain to the police. Ours is an affair of hearts. For whomever Allah sends, the door is open. If he does not like that time [with us], Allah sends him elsewhere.

Therefore it is necessary to be careful of this. And this is especially necessary for those who do not have knowledge of the tariqah. We have no time to answer the messages sent to us, [even though] this is not what everyone would prefer. They have to be careful about this. Anyone who does not like this, should go where his heart inclines. We do not dismiss anyone, but one should come only if one has an inclination towards us. If not, one should go. We are trying to say that wherever one's heart is, one should go there. If with us, that is alright.

Tariqah is as the shaykh's wants. You cannot tell the shaykh, "Do it this or that way!" So wherever one complains or does not like something, Allah will show a way for such a one to leave. During the lifetime of our Shaykh Baba (Q.S.), there were many people. Shaykh Baba told us all about it. Who it is or who it is not, the shaykh knows, but the shaykh is patient with them. He is patient out of necessity. Though it be harmful to others, the shaykh is patient, until such people move themselves away. Apparently, their job is to alienate people – that too is a duty. Those who are patient, stay; those who are not, leave.

May Allah have us succeed in these tests, [and] have us not follow our ego.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

44. DUTIES OF THE MONTH OF RAJAB

Thursday, 7 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Thanks be to Allah that we reached these beautiful seasons. Tonight is the blessed Ragh'ib Night, Insha Allah. May it be khayr, may it be blessed for Muslims, Insha Allah. May it be a means to goodness, Insha Allah.

Insha Allah, these beautiful days will lighten the tyranny (zhulm) and bad days of the world by Allah's grace. Because this is the End Time, suffering is increasing day by day. But for those who are with Allah suffering is lighter. It is helpful, [and] by the permission of Allah, it will not harm them. Its harm is to those who have no faith, mushriks, to those who go against Allah.

In these beautiful months, we acknowledged Allah with thanks. These are the months the Holy Prophet (SAW) loved. These months have barakah. He says, "Allahumma bārik lanā fi Rajab wa Sha'bān wa ballighnā Ramaḍān." "Allahumma bless Rajab and Shaban for us and have us reach Ramadan."

People were not able to fast for about 5 or 6 months, [though] some were fasting from time to time. Now those who want to fast are fasting in these 3 months. For those who cannot, if they wish to observe it, all may fast on Mondays and Thursdays and other sacred nights. Allah rewards them differently – Allah 'azza wa jalla has different gifts. Gifts that are for this world and the Next.

So let us fast today and tomorrow. Also there are duties for the month of Rajab. During the first ten days, recite every day one hundred time, "Subhāna l-Ḥayyi l-Qayyūm." The next ten days, one hundred times, "Subhan l-Ahadi s-Samad." For the last ten days which come after the twentieth, "Subhāna Llāhi r-Ra'uf." This too, one hundred times a day. Sadaqa that is given on regular days bring ten times the reward, but on these months for one deed one hundred rewards or a thousand.

Allah 'azza wa jalla says about the month of Ramadan, "The account of it is with Me. There is no need [for Me] to inform anyone of it." We are approaching magnificent beauty, beautiful seasons. May they be khayr and blessed. May it bring Allah's help for

Islam. May Muslims be protected, because the unbelievers are extremely astray, [and] they do not tolerate Muslims at all. They [almost] do not let them breathe. Insha Allah with the barakah of these months, what they do will stay ineffective, [and] whoever tries to do bad to others will have it turned against him.

May Allah protect us from evil things, protect us from what is vile, Insha Allah. May these months be blessed. May our month of Rajab be blessed, and the three holy months. May Allah have us reach many more of these holy three months together with Mahdi (A.S.), Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

45. TO DO THINGS IN THE MOST BEAUTIFUL WAY
Saturday, 9 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The holy Prophet (SAW) says, "When you do something, do it the best way, complete it; do it in the best way you can," because Allah 'azza wa jalla is "Aḥsan-ul-Khāliqīn". Allah created everything in the best way, has given everything to people in a best way.

People should do the same. If everyone does his best, where he lives becomes a better place, too. If you say, "I will not do it. Someone else should do it," then it turns into trash, becomes useless. You must do worldly work well too, so Allah rewards you for it. This way you fulfill what Allah asks for. You will then be beneficial for other people, [and] also what you do will be beneficial for other living beings. "A good deed that has been done for this world is worldly. Let us not do this. This is not necessary." [No,] when a chance is given, when something happens, you should do it in the best way [that you can]. For this world or for next world, you should do whatever you are capable of.

You can do things up to your limit. There might be others who can do better than you can, but your duty is to do your best according to your own ability. This way, as well as others feeling good, you feel good too. [This way,] you will not be in need of others. As we say, now people are used to being lazy. They expect others to do it all, [and] they find faults in others. There is no such thing [in Islam]. Allah 'azza wa jalla has given hands, feet, [and] a head to all—let them think and act. Allah also taught everyone what he is capable of. Everyone has different capabilities. Everyone should do his best.

Allah sees it all, so you should say, "Allah sees it all. May Allah help us," and [then] do what is necessary, then you will benefit in [both] material and spiritual ways. May Allah have people do this, because to do the opposite is to do what Shaytan wants. Shaytan does not like mankind; he thinks of their badness—may Allah protect us.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

46. FROM YOUR OWN HAND
Sunday, 10 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. It is said, "Inna andharnākum adhāban qariban yawma yanẓuru l-mar'ū mā qaddamat yadāhu wa yaqūlu l-kāfiru yā laytanī kuntu turāban" (Qur'ān 78:40)

"We have surely warned you of a suffering coming soon, on a day when a man looks at what his hands have advanced, and the unbeliever says I wish I were dust."

Allah 'azza wa jalla says, "Whatever mankind suffers from he suffers because of his own wrong doing." Allah 'azza wa jalla on the Day of Reckoning looks at what you have done [during your life]. He looks at what you have done with your own hands, and the obfuscater (kāfir) will be saying, "I wish I had turned into earth and become annihilated," because animals will turn into earth and be annihilated on the Day of Reckoning. Only mankind stays behind to give an account.

Before the time of resurrection mankind will suffer for what they have done to themselves, with their own hands. Some people will grumble, "Why does Allah do this to me? What was my fault? Why am I in this situation?" – all because of your own doing! You were not on the path of Allah, but on another path, then you ask why it happened this way? He then asks, "Why is Allah doing this to me?" You suffer from your own hands. Correct yourself first, then Allah will help you. Do not find fault with Allah!

Those kind of people find fault with everyone except themselves. No one helps him – as if all the difficulties fell upon him due to others, [and] he himself is perfect. In fact, all his doing is wrong right from the beginning. Later, he becomes sick or some other thing happens. What he does neither follows Islam nor mind. Ninety percent of people are on medication, either for some type of physical or mental illness. Things do not happen for no reason: certainly Allah allows such to happen as punishment. They should be grateful for this, [because it allows them to] serve their punishment here. They can then say that was an illness or something else and they served it here. Nothing happens to those who are on the right path. Nothing happens to a man who is on the path Allah orders. Allah certainly helps him, [if something other happens to you, look for the fault in yourself and

not in someone else. Allah will then correct your state. May Allah help us all, so that we do not follow our ego, so that we walk on the path of Allah. We will then be comfortable in life, live a life of peace, and we will also be comfortable in Next Life.

Related to this, they talk about so-called elections. They think we will correct it all by ourselves. No you cannot. Correct your ego first, then Allah will help you. Otherwise, your election has no use, [and is] worthless. You are not thinking of the Next Life. [And] because you think about nothing but your ego, nothing will be right.

May Allah help us, so that we correct our ego! May we be with good people, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

47. THE FAVOR OF ALLAH

Tuesday, 12 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

One who is destined comes to the tariqa – thanks be to Allah. This is from the favor of Allah, blessing of Allah. Insha'Allah, Allah is rewarding those who come – He certainly is. Thanks be to Allah that those who come from all over the world to our dergah, to Cyprus, receive spiritual power (fayḍ) and go back. They go back happy inwardly as well as outwardly, Insha Allah. They attain the grace of Allah in the material and spiritual worlds, because their visit is for Allah. This is not for the world; it is something that is done for Allah.

The World is worthless. The Holy Prophet (SAW) did not come for this world. Allah 'azza wa jalla said, "Had the world a value equal to a fly's wing, I would not give a drop of water to disbelievers. The mountains complimented the Holy Prophet (SAW), "Let us be the gold under your foot," but he disregarded their saying. Insha Allah, that is our path; others benefit from it, Insha Allah. They are coming from far, far away. There are journeys that take a day or two. They come and go back pleased. They become means of guidance for others in their countries, insha'Allah. Dergahs are being built, and people come to the right path, Insha Allah. They reach felicity. They reach felicity [and] leave complaints. There cannot be any better provision then this. May Allah be pleased with those who come.

Abdulkarim effendi and his wife have been here for about a month. They are going to return their country today. They are quite good people, servings much; now they will serve even more, Insha Allah. We love each other for the sake of Allah. There is love between us for the sake of Allah. May it be more! May it spread around, Insha Allah! The whole world is profitless, [so] may it be for the sake of Allah, for the sake of the Holy Prophet (SAW), Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

48. DOING GOOD (KHAYR)

Wednesday, 13 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Holy Prophet (SAW) says, "The best of you in the sight of Allah is the one who does good for people." Doing good for people, guiding them to the right path, is to show them the path of Allah. There cannot be better good than this.

Otherwise, you do good, and people forget it in two minutes. There are other good deeds as well, such as helping with material needs. This is also good, but the most important good is to remind people of Allah, to remind them why they have come to this world. Man is more honorable than any other creature. Other creatures eat and drink, then what is their duty? To help people. Some are created to be food for people. Everything is created for people. To tell this to people, to keep them on the right path, is important.

The Holy Prophet (SAW) did the best of good to mankind. He brought them to the light, then their Next Life became prosperous. Not only their [earthly] life, but their Next Life, too, which is more important, [and] therefore, in the sight of Allah, the Holy Prophet (SAW) is the most good one. Let us take him as our example, and whatever we do, let us do it for the sake of Allah, Insha Allah.

May Allah help us, let us do good (khayr), let us live in khayr, let us die in khayr.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

49. JOURNEY FOR ISLAM

Friday, 15 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghستاني, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Speaking about traveling, the Prophet (SAW) said, "Safiru tasuhhu wa tarzuqu." One finds health and rizq in a journey. Our ikhwan are going to a place referred to as "Central Asia" to visit those blessed people. This is a journey made for the sake of Allah. To make a journey for the sake of Allah is a sunnah of the prophets (AS). All the prophets used to make journeys, during which they would advise people and promulgate the faith.

These people also are making a journey on the path of the Sunnah. May it be healthy for them and beneficial, and may they come into the view of these blessed awliya'. May the people of that country [also] come to greater faith, gain in faith and baraka from them, thanks be to Allah. That land has been within Dar ul-Islam right from the beginning of the spread of Islam. They are the servants of Islam. Insha Allah, may it continue that way.

They sacrifice their lives and properties for the path of Allah, [though] sometimes they mistakenly think that Arab is Islam. Yes, Islam is Arab, and it is not good not to like them, but these others have nothing to do with Arabs. They mixed things up by thinking that they are to be followed by us. Our Prophet (SAW) is the sayyid of the Arabs: we will follow his path, not that of others. His path is clear. Central Asian scholars, imams, and people followed his (SAW) true path [and] always stayed on it. Without diverting from this path, they brought Islam to what it is today, [and] therefore, Insha Allah, once more they will turn back to this path. They have somewhat diverted today from the path by thinking differently. There is the real and the false.

There is a real Arab and a false one: follow the true ones.

May Allah help you to see what is right, to know the right, Insha Allah. Go in safety, and come back Insha Allah! May the journey be a means to good.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

50. CHARITY

Saturday, 16 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Holy Prophet (SAW) says: "Bakiru bi-s-Sadaqat!" He says, "Hurry up and give charity early!"

Charity dismisses daily accidents, curses, and such other things. This is a matter most urgent to attend to. In our days, there are many calamities, afflictions, which means that we live in dangerous times. Therefore the Holy Prophet (SAW), out of mercy, tells us how to protect ourselves. He says as a first thing, do not forget to give charity. Make a charity box at home, and put money into it early in the morning before you leave home.

Most of the time people say, "We give charity. We give this or that much..." It is a must to give everyday, and early in the day! Early in the day you cannot find anyone, who will you give it to? You will run out and look? No need to do this. Save your charity, put it into a box or set it aside, [and then] either give it the same day or after collecting it [for a while], but do not forget to give your charity!

Then as you leave your home recite Ayat ul-Kursi seven times. Insha Allah, you and the household will be protected. It is not known what might happen. There are all kinds of danger. How are we going to protect ourselves? Here it is, easy to be protected.

People cannot believe it, because of how easy it is. Our forefathers say, "His charity stood in front of him." Such is said, but people do not believe it! So charity is very important, [and] during our times even more important. Let us not forget this! May Allah protect us all.

May Allah protect the people of Muhammed (SAW) from the evil of Shaytan, [and] from the afflictions and calamities of this world, too.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

51. LOFTINESS OF ALLAH AND NOCTURNAL WORSHIP

Sunday, 17 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

There is a hadith that says Allah 'azza wa jalla descends to the heavens and looks to see whether there is anyone repenting, who is in need, whether there is anyone asking for rizq. [And] in His mind is [also] whatever else, such as forgiving people [or] offering them paradise.

Of course, Allah 'azza wa jalla is not within space, but this story is told as it is from His mercy. He in reality comes down to the heavens as a favor to people. Worship at night is more powerful than during the day, and it is more accepted. More difficult, but desirable. Of course, only if one worships – otherwise, people do all kinds of improper things [at night], and [then] come back home. They have more sins than good deeds. However, those who struggle against their ego and go against Shaytan attain the favor of Allah 'azza wa jall. For example, sometimes there are [some] hadiths and passages in the Quran that Allah 'azza wa jalla asks us not to consider with our [earthly] minds. Some of those people who think themselves more Muslim than anyone else and call the others mushrik, slandering them as committing shirk, say that Allah 'azza wa jalla directly comes down, sits on the Throne! [But] Allah 'azza wa jalla has no likeness to us in this way! Our imagination cannot perceive such things. We need to be careful about this. Of course, because people do not know, they do think about these things. There is no need to think. It is enough to think about His greatness, loftiness, and His creation. If one only looks at oneself, how he is made, he would be amazed. This indicates that there is no need for any other approach. Even this is so amazing that his mind cannot take it in.

Everything that Allah has made is excellent. Man cannot create [even] a little thing. All he can say is, "We copied this or that..." What they call a "copy" is itself already what Allah has created. They can make nothing out of nil. Allah's greatness is limitless. We need to look at His favors, and not think of other things. We can barely do this. We must thank Him for all His favor. Limitless thanks be to Allah 'azza wa jalla.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

52. REMEMBERING ALLAH

Monday, 18 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Holy Prophet (SAW) says in a noble hadith, "The sign of love towards Allah is to remember Him."

This is to remember Allah at all times. This means to love Allah. To love Allah is to remember Him [dhikr], not [just] to mention His name. If you claim that you love Allah, perpetual remembrance is to remember Allah, with both tongue and heart.

Those who do not like Allah are disturbed by the mention of His name. They do not want this. What they do not want, harms them. Allah 'azza wa jalla is not in need of them. Every grain is in need of Him. If someone is in need of another, he remembers him day and night and thinks about how to do things for him. You are in need of Allah 'azza wa jalla, so we must remember Him every minute.

Be one of those who love Allah, not those who are enemies against Him. Those who love gain, those who are [His] enemies, lose. May Allah protect us! May Allah increase our love, Insha Allah! Let us be beloved servants of Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

53. REGRET

Tuesday, 19 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Prophet's (SAW) prayer: "Allahumma alhamnā rushdanā wa thabbit khuṭānā." May Allah show us the good, let us do good, because most often people do business while thinking it is good, but the end result happens to be bad, or they regret what they have done. In things permissible or impermissible, people may make mistakes.

They think they did it well, then later bewail, "Oh, no! Why have I done this?" They regret, and say, "We wish we had not done this!" There are some things, however, that are not to be mistaken. The Prophet (SAW) says, "When Allah wants something to happen, He takes person's mind away, or the person does a thing that normally should not be done." Later his mind comes back, and he wonders why he did that.

One must therefore always entreat Allah by saying, "Make us successful in doing good things! Protect us from making mistakes! Protect us from things we may regret. May we not come to regret!" You may regret worldly affairs, but affairs having to do with Next Life are difficult. Now we look around and see people commit sins in large groups; they make mistakes, but they do not care at all! They are the ones who will really experience regret, because if they do not repent, the consequences of their behavior will not be good. In worldly affairs problems occur, regrets happen, and yet they might somehow be repaired – but the affairs of the Next Life must be dealt with carefully! In order not to regret, people should repent for their mistakes, and turn away from them, while there is still time. Those mistakes pass, Allah 'azza wa jalla forgives.

May Allah protect us all from erring!

Wa Minallah at-Tawfeeq,
Al-Fatiha.

54. GALLIPOLI VICTORY

Wednesday, 20 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghistani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Good and evil never co-exist in peace. They are constantly at war, because they are opposites – bad cannot be good. It has been the same since Adam (AS), and will be the same until the Resurrection. Sometimes the good loses; later Allah helps and makes the bad lose.

Every March the story of Gallipoli is told. That too was a war between good and evil. Evil is the enemy of Allah. By Allah's help, evil lost. During that war, hundreds of thousands of soldiers were martyred. May they be in paradise! Their intention was to earn Allah's pleasure, to defend Islam. There were many awliya' in that war. Our sheikh, Abdullah Daghistani (QS), was amongst the fighters. He went there as a volunteer soldier in place of his sheikh, Sharafuddin (QS).

During the time of the Ottomans, if a boy or a man was the only male in the house, he would not be allowed to join the army. Because he went in the place of his sheikh, he was accepted, otherwise he did not have to join. His sheikh had other duties. He was in a village. Through miracles, with the help of Allah, the strongest soldiers in the world were defeated. They thought they were going to pass and enter easily with their ships, and then take Istanbul. [But] with the help of Allah and the shaykhs, the awliya, they could not pass, and lost the war after being defeated.

Indeed, there were hundreds of thousands of martyrs. May Allah give them place in paradise! May Allah have mercy on them! Insha Allah, this land, Anatolia, is the land of Islam. The head of Islam. This land that is washed with so much blood, has drunk so much blood, may it be victorious over evil ones until the last day, Insha Allah.

May Allah also send the Owner of The Time (Şahibu z-Zaman, Sayyiduna I-Mahdī (AS). May Şahibu z-Zaman come, so that the world become Muslim, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

55. CONSISTENCY

Thursday, 21 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

It is said that “ajallu l-karamāt, dawwāmu t-tawfiq.” The most splendid miracle is continual success. Not doing some good [deeds or practices] and then quitting them, but rather their continuity. This is an important point in a person’s life from every aspect.

A man who is busy with the world’s affairs, or a man who also works for his Akhirah, are the same in this respect. Because in order to try to do more, one sometimes gets into [a quantity or type of] worship which he cannot sustain. He believes he can become a Wali’uLlah in a month, [but then] he finds himself tired, [and feeling that] he cannot reduce the amount, lets go of it totally. This ends up in vain. Do little, but do it for life – this is enough for you. You become the dear servant of Allah, His friend.

Worldly affairs are little different. Allah gives a man certain skill, and he inclines to utilize it more. It is from the wisdom of Allah that these cases are more in our Muslim countries, because Shaytan is not as busy with non-Muslims and disbelievers – he has already finished with them. One does a job just as one might have done it a hundred years ago. Our people build something good, and before a year or two pass, you notice many [customers, for example] run there, but then they tend to start cheating just to earn a few more pennies. Yet while they had hoped to earn a little more, they lose what was in their hand. They tumble over and lose it all.

In our countries, it is like this. Not only Turkey, but including Syria – wherever you look in the Islamic world, it is the same. This means they are defeated by Shaytan. They cannot hold the quality steady. They do this with food, drinks, clothing, everything. They say, “Let me earn just one or two more pennies!” And then people later cannot bear to come near them. This is why the saying that one should continue at a consistent level is a good saying. If you have implemented something at a low quality, continue; but if you began it at a high quality, do not lower it. There are buyers for low quality as well as for high quality, so do not reduce it, continue with the good quality if possible. Do not lower it. Keep looking for ways to better rather than lower it. If you are incapable of making it better, then continue on your current level.

This is the same in every case. The matter we talk about here is the same in politics or health. This is a golden rule for worldly life and spiritual life. If a man takes care of this, his Akhirah will be good, too. May Allah have us on the right path! To be on the right path is the most beneficial thing.

May Allah guide people, give them intelligence. May they not harm themselves by their own actions.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

56. WE ARE STUDENTS

Friday, 22 March, 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

People nowadays are confused about their creation. People ask us, "Why did Allāh create us?" There are philosophers. Most people wonder how they think and act and most people want to be like them. They advise people with their opinions and teach them. This one said this. That one said that. For thousands of years they have been asking, "Why were we created? How did we come here? How will we go?" Allāh 'Azza wa-Jalla shows the easy way. Allāh sent His Prophets. Since Ādam 'alayhi s-salām 124,000 Prophets have come to all mankind.

So, "Wa-likulli qawmin hād" (13:7). "We sent a Prophet to every nation," says Allāh 'Azza wa-Jalla. Arabs were sent one. Persians were sent. Turks were sent. Allāh 'Azza wa-Jalla sent to various nations. Of course, as there were 124,000, most are lost and forgotten anyway. Even since the time of 'Īsā 'alayhi s-salām until now nothing proper has remained. However, there is the Bible. There is an authentic Bible, but they hide it. They made up Bibles as they like and wrote them as they like. Therefore, there is a prophet from every nation. And those prophets came to communicate the orders of Allāh. Their first goal is to be a guidance for people. No need to tire their minds so much about the wisdom of Allāh. If they pay attention to what Allāh 'Azza wa-Jalla is saying, they won't get so tired. They won't have to come up with ideas. They are destroying themselves and destroying others.

Allāh 'Azza wa-Jalla created mankind to learn, so that they learn this. " 'Allama l-insāna mā lam ya'lam" (96:5). Therefore, learning is from the cradle till the grave. And it is not over even in the grave. Our duty is to learn and ask for knowledge. We didn't come for other things in this world. They learn other things, of course, Allāh 'Azza wa-Jalla is teaching. And they are getting their provision. They make effort and try. But the main duty of mankind is to ask for knowledge, to get knowledge. Knowledge is to know, it is knowing. And what should you know? You should know your Creator.

Throughout all our lives we are learning to know our Creator. We ask for His pleasure. Therefore, from the cradle till the grave it is farḍ to ask for knowledge. A person lives for 100 years. If you think, if there can be the knowledge of 100 years, it is still nothing. Next

to the knowledge of Allāh it is not even an atom. All the knowledge of the universe is not even an atom. Therefore, to ask for knowledge is our duty. It is a life-long duty.

We were coming to the airport yesterday. Someone asked Abidin Efendi what he does for a living. He said, "I'm seeking knowledge." The man was surprised. Nothing to be surprised about. To ask for knowledge is our most important job. There is nothing more important than this. When asked what you do, you should say, "I am a student. I am learning." May Allāh give us that beautiful knowledge. We look, there are tens of thousands students, tens of universities in this tiny place. They pretend to give knowledge. They are not teaching knowledge but rather ignorance. There are new universities everywhere. People are learning neither what they are shown, nor the true knowledge. They learn ignorance - to rebel against Allāh. Who rebels against Allāh is ignorant and stupid. Because you can't rebel against Allāh. You must be with Allāh. The knowledge that teaches about Allāh is the real knowledge. Everything else is ignorance. It has no benefit. Because they see that whole world is educated, everyone knows.

And where is rizq (provision)? Rizq is with Allāh. If Allāh doesn't give you rizq, even if you have knowledge of the whole universe, you can't eat a bite more. That is important. To learn knowledge means everything. But our duty is, Allāh created us in order to know Him. There is an Ḥadīth Qudsī - "I am hidden... "Kuntu kanzan makhfiyan." "I was treasure that no one knew about. "I created mankind so that they might know Me. They attain this knowledge, the jewel of knowledge, by knowing Allāh. Otherwise, they are busy with useless knowledge. They waste their lives. They are in doubt like philosophers, believing neither themselves nor others, and unable to make others believe. No one values them. They live without meaning and earn nothing but harm. They harm others too. Who knows Allāh and is with friends of Allāh, becomes useful to people, as he teaches the reality and the existence of Allāh. May we all deserve the true knowledge of Allāh. May Allāh 'Azza wa-Jalla let us deserve it, Insha Allah.

Azza wa-Jalla He created human being and, the most important from beginning of creation, people they are wondering why we are here? What is our purpose to be in this planet? And Allāh 'Azza wa-Jalla He is saying for us for what we are here but people they are not listening for Him. They are listening for these people who are claiming they are little bit clever, and sitting thinking - "For what we are in this? What we are doing here? How we come here? How this people will do? What we will do?" And these people after thousand of years they become famous. They become philosophers, they said about themselves. And what they knowing and wondering, what they wondering about it, Allāh 'Azza wa-Jalla sending Messengers, Prophets.

From Him since Ādam 'alayhi s-salām, since beginning of creation sending Prophets for each nation. Don't think it is only for Arab, for Jewish or... This for whole nations. Allāh

'Azza wa-Jalla said, "Wa-likulli qawmin hād" (13:7). For each nation He sent Prophets. Al-ḥamdu liLlāh we see in India, in China, in Russia, everywhere. Allāh, where is nation, Allāh sent for them Prophet to tell them for what they are, Allāh create them. No need to be, discover what it is. Saying Allāh Azza wa-Jalla; sending Messengers to tell people for what they are in this planet, in this world. Other...this...

But many, the most of people they are following this people, the philosopher people are, they are who are showing people little bit. They saying, "We are showing good thing for people," but this good thing not enough for our purpose. Our purpose, Allāh 'Azza wa-Jalla saying, to have knowledge. We are in this life to learn. Learn, from where? From... now they make it from four years for children, from beginning school from four years and in this four years they put the worse thing against nature, they are teaching this. This is not teaching. This is only making them to be more away from Allāh. But Allāh 'Azza wa-Jalla, our studying beginning from baby, from baby until grave. So, no anything else you must learn. Only you must learn what Allāh 'Azza wa-Jalla. This is farḍ obligatory for each Muslim, male or female. It is obligatory for each one. Not other one they can learn or not learn. What this meaning? This meaning learning about Allāh 'Azza wa-Jalla. Because maybe this other learning, 10, 20 years they finish but our learning for about Allāh 'Azza wa-Jalla not finish, we are die and this not finish. Our knowledge nothing compared Allāh 'Azza wa-Jalla knowledge. All time we must be, our job in this life to be student, learner, learner for Allāh 'Azza wa-Jalla to know Him. Because He is saying also in Ḥadīth Qudsī, "I was hidden treasure and I create this creation to know Me." How they can know in whole this, in short time? Even billions of years you cannot know Allāh 'Azza wa-Jalla. So, when they, somebody ask you what are you doing? What is your job? Our job? We are student.

Yesterday I am coming airport there was with me one of our murīd. One asking him how, what are you do? He said, "I am student." And he was 60 year old. Who was, "How you are like this?" He said, "I am studying Islām." So this is our, no need, not shame. Until we are dying, we must be looking for knowledge, real knowledge, not this rubbish knowledge! Rubbish.. One we see here even in this part of Island there is maybe more than hundred thousand students coming for university. They are not learning anything. Only learning to be against Allāh and to waste their money, their time, and nothing else. In every place there is university. University not... who not teaching about Allāh 'Azza wa-Jalla, it is not useful. No benefit for us. But if you are studying and also looking for knowledge of Allāh it is okay But without this, no any benefit. Only losing time, losing money, losing your health, and be away from your place.

Allāh 'Azza wa-Jalla He is sending for people and not difficult. Whole time only be connecting, asking for His mercy , for His support to make you more close to Him. This is enough. But, people not looking for this. Only looking for philosopher and this now time, the worst time in history of human being.

Because the it is end of time and it must be like this until Sayyidunā Mahdī ‘alayhi s-salām come and, Insha Allah, we hope to... be very soon, Insha Allah. Allāh send him to teach us more and more from love of Allāh and about Allāh ‘Azza wa-Jalla.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

57. THE FINAL REGRET

Saturday, 23 March, 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh we met again in this holy place. Rajab, Rajab Sharif – the start of the three holy months. In old times, when the three holy months came, people would get prepared to do good deeds. Because Allāh 'Azza wa-Jalla gives more thawāb (reward) during these months, and people wanted to gain this in these months. People with wrong actions also – people before felt shame. They had respect and adab. They had adab for Allāh and for these months. People would get rid of their bad character at least for these three months.

Mawlānā Shaykh Nazim, since he received permission from his Shaykh, used to come to Cyprus every year when the three months started. This began in the 50s or the end of 40s, in 1947-1948. He used to come in the beginning of the holy months, spend them here traveling from village to village, from town to town in order to remind people about this beautiful religion of Allāh and gather them for worship and meetings, for ṣuḥbah and dhikr. It would pass so well. By the wisdom of Allāh, even though there were fewer people then, the mosques were full. The mosques were full on the holy nights, during the three months, for tarāwīḥ in Ramaḍān Sharif. Mawlānā used to tell people about Islām and tariqah.

Ṭariqah means a good way. Ṭariqah means the way of Allāh, the way which leads to our Prophet. Hundreds and thousands of people followed him till the 70s. And after that his duty expanded more into Europe. Before that, his service was within Cyprus. All his service was spiritual service for all the world, all Muslims. Even if he appeared to be in one place, he is Awliyā', he can appear in 70 places at once. It happens often that many people say, "We saw Mawlānā here. We saw him there." It's his miracle. And it is in service done only for the pleasure of Allāh Shukr to Allāh, so many people have gathered in Ḥajjah Anne's mosque. It is written in their books of deeds. And his barakah goes to those who come, shukr to Allāh. People are coming and going. These mosques are the houses of Allāh. Whomever Allāh permitted, whoever has it written for them, the lucky ones come here. It is a favour to them. To be present here, to remember Allāh in this assembly of knowledge is not given to everyone. Lucky are the people who are given this. They shouldn't say, "I'm poor. I am unlucky." You can have millions and billions of

dollars, not even Turkish Liras; if you're not given this, none of that has any use. That won't bring you luck. Allāh doesn't let you have it. Even if the whole world belongs to you, if you are not on this way and don't know Allāh, it is useless. It has no value.

Allāh 'Azza wa-Jalla is saying in Qur'ān. Bismillahir Rahmanir Raheem. "Yawma lā yanfa' u mālun wa-lā banūn. Illā man atā Llāha biqalbin salīm" (26:88-89). That will be the day when no money, no wealth, and no children will help you. Nothing will have benefit. What will be of benefit? Benefit is in coming with a pure heart. On the Day of Resurrection, whose heart is full of imān, whose heart is steadfast... Our hearts are sick, not physically. That is nothing. Important is to have a faithful heart, a heart full of faith, a heart with dhikr of Allāh That has benefit. The rest has no benefit. It has nothing but harm. Because you will be held accountable for that. The one departing without faith, may Allāh protect us, has no chance anyway. And if you are poor but with a heart full of dhikr Allāh, you are secure.

These people think they are smart and don't see what's in front of them. When you don't see the goodness and favours in front of you, you can't be smart. A smart person is the one who sees those favours and uses them. Allāh tells us to use them. Take it. It is the month of Rajab. If for every goodness you do it is given tenfold normally, it is a hundredfold in Rajab, seven hundredfold. And in Ramadan, Allāh says, "I won't specify its reward." Its reward is near Him. Allāh gave us so many favours, and people are turning them down and saying, "I don't want this. I don't want that." They are being arrogant. Don't be arrogant. You are not even like an ant next to the greatness of Allāh. Next to the greatness of Allāh .you are nothing. Don't boast. Be smart. Use your mind.

Allāh 'Azza wa-Jalla is not asking for a hard thing. People are doing hundred times more than what Allāh 'Azza wa-Jalla is asking. They are running after shayṭān, following wrong things, and putting so much effort but they are not doing the easy job of Allāh. And then they will regret it. When you regret in this world, you can still make up for it somehow. But "The final regret in the hereafter is of no use". That is a proverb. The purpose is... People assume the last regret is here. All our proverbs are meaningful, shukr to Allāh. They speak about spirituality. The final regret is the regret on Qiyāmah, when it is useless. Regret in dunyā can be useful. You can bear its punishment and repent. When you secure your faith, there is no regret. And the last regret is in ākhirah. You have no chance in ākhirah. Neither your mother, nor your father will take care of you. Neither your daughter, nor your son will care. Everyone will worry about and try to save themselves. They say, "Help me a little." "No, If I help you, I have many sins of my own, I will go to hell and may not be saved."

Therefore, if you have enough strength to do goodness in dunyā, don't withdraw. Don't

say, "I will be safe. I don't accept this. It doesn't exist." It doesn't disappear by saying it doesn't exist. Allāh who made you from nothing will make you something again. He will revive you after your death. If you did goodness, you will have goodness then. If you didn't do, you will have regret.

May Allāh guide our people too. May He show the way of goodness. Allāh 'Azza wa-Jalla gave favours. Sometimes people are thankful and sometimes they act rebellious. When they rebel, Allāh 'Azza wa-Jalla punishes them. When you miss a favour, it rarely comes back. Therefore, we always seek refuge in Allāh. May Allāh give guidance to people. Because as we said, thousands saw Mawlana. Many people attended his ṣuḥbahs. Insha Allah, their children and grandchildren, for the honour of Mawlānā and for the honour of their parents, this imān will be reflected in their hearts too, Insha Allah.

May they have imān, Insha Allah. This country is a blessed place, full with sahabah, shahīd and Awliyā'. May Allāh guide all of us for their honour, in shā'a Llāh. May we be on the right way, on the way of Allāh, on the way of the Prophet, on the way of Paradise, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

58. IMITATE GOOD PEOPLE

Saturday, 23 March, 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

There is a nice saying, "Inna t-tashabbuhi bil-kirāmi falāhun" – To be like good ones is salvation. If you are like good people, you are saved. The most important thing is to be saved from hell. If you are like a good person, if you always do goodness, you will be good. And will love you. The best among mankind is our Prophet. Therefore, we should be like him. Şaḥābah also, in order to be like our Prophet, they memorized everything he did.

To be like him, to do what he did is to do sunnah. Every action of our Prophet is sunnah. Some of them are fard. And you are obliged to do fard. Doing sunnah is up to you. But it is for your good. The more you imitate our Prophet, the more thawāb (reward) you receive. If you keep one sunnah in the End Times, says our Prophet, it has the reward of a hundred martyrs. It is such a good thing. And rather than imitating a bad person, how nice it is to imitate the most beloved servant of Allāh.

People are doing completely the opposite. They bring up all the wrong people and try to imitate them. They keep their pictures, their clothes, and try to imitate their looks and actions. It has no benefit. To imitate a bad person is insane. You should imitate a good person. From evil comes only evil. No good comes from evil. Only from good comes good. Therefore, they say, "Inna t-tashabbuhi bil-kirāmi falāhun." Salvation is for good people who imitate good ones. And good are the people beloved by Allāh An enemy of Allah cannot be good. Never. He can pretend to be good, he will still be bad. He has no use. Nothing but harm.

May Allāh protect us. May Allāh make us with good ones. May we be like good ones. We can't do anything about it. We just try to imitate. We are not like them but we try to imitate them, Insha Allah. May Allāh accept our actions.

There is saying in Arabic, bismi Llāh... It's saying, not āyat. "Inna t-tashabbuhi bil-kirāmi falāhun." To look like good people it is best or to be survive. You survive, you are look like good people you will be at the end – winner, succeed. This is if you imitate them. When... you must imitate good people. Good people who, the best one in the whole

human being is our Prophet sallá Llāhu ‘alayhi wa-sallam. He must, we must follow him and imitate him. Whole his companion they try to see what he's done , what he's doing, to do exactly like him, to imitate him. Whole his companions they try to see what he done, what he is doing ,to do exactly like him, to imitate him. After him there is, after companion coming people after them also imitate them. Until now, generation after generation coming. So this good people who we are must imitate them, because they have whole good manner, good deed, good intention, every good thing for human being. Only they want good for human being. They don't want any bad thing for human being. So we are trying to imitate them.

We cannot be like them, but even to imitate them is okay. Or even Allāh ‘Azza wa-Jalla say in the end of time, when somebody do what Prophet, imitate Prophet sallá Llāhu ‘alayhi wa-sallam, imitating him meaning sunnah – what he done we call it sunnah. There is, we try to do sunnah. There is obligatory, obligatory everyone must do it but sunnah you can do and you cannot do. But if you do, you get reward. In the end of time, like this time, Allāh give you hundred martyrs reward for each sunnah you done. So you are free, you can do or you don't do. But it is big reward, you mustn't lose it. Even they whole day they sending message, "You can win this, you can win that," people they become crazy. They try to win.

Allāh give you this. Not easy to what Allāh give you, from His generous. You see, maybe you feel it is nothing but it is in the Qiyāmah, Day of Resurrection, you will know how it was value to get this bless[ing]. So we are free. But people this time they are not looking for this. They're imitating bad people, worst people. They like them. They put their picture in their self or their clothes. They're what they doing, they are try to do same like this people. This people not good people we are saying here, because he, they are not beloved one for Allāh. He, they are enemy for Allāh, and enemy for Allāh cannot be get benefit from them. Only what you get – bad thing. You lose your reward. You lose everything you... They are not good people to follow. If you want to imitate, don't imitate them. Imitate good people. Now there is saying, the worst people, even they are most crime people, they are people they have to imitate them even. So it is you cannot get any benefit only get "zarar", harm... lose... You cannot find any good thing from them. Everything you come damage or... you...

With good people you can find good. At the end you find you are winner. With bad people you are loser all time. So must try, Insha Allah, to imitate good people. And for this Allāh reward us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

59. HAPPINESS IS IN YOURSELF

Sunday, 24 March 2019.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

"Kullun muyassarun limā khuliqa lah." I think it is an ḥadīth of our Prophet. I am not sure, however. Allāh created everyone suitable for certain jobs. Certainly everyone has some skill in order to earn their rizq. It is suitable for them to do it. They will be successful in doing it. If they don't like it and do other things, they can still sustain themselves but they won't do it with love. The work done with love brings barakah to people and is useful for their body. Because they do it with love, it seems easy to do. Otherwise, it seems hard because it is not suitable for their nature.

Allāh 'Azza wa-Jalla created mankind with differences. All of them are in the end of times. Most people do what is not suitable for them, what doesn't suit their nature and skills. So they are unhappy. They are busy but most of them do it out of necessity. Some start a job and say, "It is not something I want," then leave for another job. And then they can't find a job. They become jobless. Or they find another job but don't like it there either. So they leave and try to find another job again. Why does this happen like this? Because people think this world will exist forever and they will live forever. Whereas Allāh created the suitable job and gave it to you. The payment you receive for it, even if it's little, it's your barakah. You can live on it.

There is another type of person – You won't find them satisfied with anything. Whatever you say, they immediately tell you something else. Such people... Most people tolerate them once or twice. Then they stay away from them because these people find fault in everything. And people who want to help can't do anything else, so they stay away. Those people are rebellious throughout their lives, without satisfaction. Wherever they go, they bother people there. "Find me a job. Do this for me. Do that." And people try to help. But they won't be happy. This is people's bad nature.

You should be happy, satisfied with what Allāh gives you. The station of satisfaction is a good station. You are both happy and at peace and Allāh is pleased with you then. When you are not happy with Allāh and always complain, Allāh will give you bigger tests so that you say, "If only I was happy with what I had." May Allāh protect us. May we be happy with our lives, Insha Allah. May we thank Allāh for His favours. His

favours are limitless. Allāh has so many favours that we should be thankful for them. What He gave us, we should know that many people don't have and so be thankful. The station of satisfaction is the best station. There is no station like satisfaction. Of course, most people are far from it. Therefore, they are unhappy. They are looking for something when it is inside them. It is there. No need to go far. A man should look into himself. He should be happy. There is no greater goodness one can do for himself. When he rebels, it is harmful for him. He shouldn't think he harms others. He harms himself first when he rebels. May Allāh protect us.

Saying, "Kullun muyassarun limā khuliqa lah". Everything or everyone or everything even, Allāh create them to be good for somebody, something they can do. They can be good for this job what are they doing, for their work, for their, for their living. Allāh create everyone he has special, speciality for himself. Some of them they can be trader, some of can be teacher, some of them doctors, some of them be nurse, some of them can be... There is countless job for people. Each one they can do. But people, most of them, they are not doing what they knowing and they are good for this, Allāh create them for this. They are looking this, they are not happy with this work. Maybe they not knowing they are have this good thing for them. So they are doing jobs which it is not suitable for them. For this they are becoming, when they do job without loving the work what they are doing, they are not happy. All time looking for another better job or...

But where they're going also, if they go to another job, also not happy. Why? Because they are, Allāh not create them for this. So if they have job they like and Allāh their speciality for this job, this job it will be happy for them. And they will be, like doing enjoying with job they are doing. But when they are looking for maybe better salary, better condition, they thought it will be better it become worse for them. So each one must look for what he is happy with this, even can get salary less, but if they are happy, Allāh give them barakah and they live with happy and thankful for Allāh.

But there is most of, there is other kind people they are, you cannot be make them happy with anything. They coming asking you for help to find something for them. You find. After five minutes they run away. Or they do one month after also they are not continuing. They're making people upset because people they try to help them, to advise them, but they are not happy, they are thought people obligatory to make them happy. But happiness coming from themselves, not from other. Where you are satisfied with what you have, you will be happy. And to be satisfaction it is most perfect place for people in this life, while you are accepting what Allāh 'Azza wa-Jalla give you and you be thank for Him.

But when you are not happy with anything, all time you are against Allāh, complaining against Allāh and you will be in no happiness for you. Because happiness with this satisfaction and it is in yourself. Don't go away, don't blame anyone else. Only you can

blame yourself and teach yourself to be happy with what we have. Not looking, running from place to place and make people to run away from you. Because when some people, men, one like this once, twice, fourth – after people they're when see them, they not happy to see them, not happy to be with them. They make them look like we didn't see this man. If they're going some place, they are going another, people going another place. So this from our ego make people to be not happy. And you must be thinking, sitting and asking about yourself – "What is wrong? What wrong with me or with people?" So, because when you are going everywhere, every people not happy, some problem with you. So be your, correct yourself and after you will be happy, you will be thankful for Allāh.

Because we are here not forever, short time. After we going and you be sorry to lose all this life for nothing, only for complaining. Allāh give you chance to make every good thing. Even your test from Allāh 'Azza wa-Jalla, if you are complaining you don't have anything, any reward. But if you have test and you be patient and accept this, you will be reward and it will not going for nothing. It will be your whole life full of reward.

Allāh make us to be thankful people for Allāh, what He give us, for His favours, His countless favours.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

60. DON'T LOOSE YOUR LIFE

Monday, 25 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa-Jalla didn't create anything without meaning. He created everything with a duty to keep. Even the tiniest atom is not created for nothing by Allāh 'Azza wa-Jalla. It has its duty too. A rock has its duty. Sand has its duty.

Everything has some wisdom and all creatures carry out their duties. All of them do it. Whatever wisdom they have, why they were created, they carry it out because they don't have desire, they don't have that shayṭān. Only mankind doesn't keep his duty. Allāh gave a duty to mankind, and he is not keeping it. Why are he not doing? Because there are obstacles. Shayṭān comes immediately and says, "Oh don't do it. You will get tired. It's not good. Let me help you do better things." He then puts them into something that is none of their business. He makes them do that. Shayṭān, desire, dunyā - all of these make obstacles to prevent mankind from carrying out his duty.

It is not only regarding ākhirah and duties for Allāh, they prevent from doing the things that are useful for dunyā as well. You start a job, "It is not suitable for you. Don't do it. You need something better." You are to take treatment, "Don't do it." If someone is sick and needs treatment, "Don't do it. Just lie down." A man lies down when he is sick. Sometimes it is rest for a sick person. But later he should move. "But no," he says, "No need for it. You are resting. Why get up and do something?" He prevents this too. And the illness worsens then. One can lose his life because of illness. Losing one's life is not as important as losing it for real. A man who spends his life doing nothing, neither carrying out Allāh's orders nor taking care of himself, has in fact lost his life. But who is on the way of Allāh, a persistent person, who keeps the duties given by Allāh, doesn't lose his life. He will pass from one life to another.

The rest say, "We have lost him." It is popular now. "We have lost such a man." If he did nothing, he has lost his life for real. But if he lived his life according to the wisdom of creation, he didn't lose his life. Therefore, we shouldn't be jobless either for dunyā, or for ākhirah. We should always try to do better every day - at least the same, if not better. That is important. If we don't do this, we will fall behind day by day. In the end, we will be useless, useless for ourselves and others.

May Allāh protect us. May Allāh give us persistence and support, Insha Allah. May we keep the wisdom of our creation and go to ākhirah as winners, Insha Allah.

Allāh 'Azza wa-Jalla He create everything and He give everything in this universe, in this world. What Allāh... there is nothing as no... Nothing coming by themself. Everything created by Allāh 'Azza wa-Jalla. The smallest atom even Allāh create and each, everything they have mission, they have job. They have something to do in this universe. And everything they are doing, even stone, even wheat, even tree, air, water - everything in this universe they have wisdom for their creation and they have mission and they have something to do. Everything they are doing, what Allāh order them.

Everything, except human being. Why? Because everything they don't have shaytan, they don't have ego. They're, Allāh create them like this.

Animal, other, everything, they are making praising Allāh, "Tusabbiḥu lahu s-samāwātu s-sab'u wa-l-ardu wa-man fihinna wa-in min shay'in illā yusabbiḥu bihamdih" (17:44). Āyah Allāh saying everything in this universe they are praising Allāh, their job to praise Allāh and they have, they're doing perfect everything what they Allāh order them. But human being they have ego, they have shayṭān. If they want to do what their purpose in this life, what wisdom for themself to do, there's many very strong thing to prevent them to do this. First shayṭān, after ego, after dunyā, desire. Everything they're make them to not doing their mission, their wisdom of their life. And even for themself also they're looking for easy thing. Easy, not to be tired. They want everything for, everybody serve them. Government they must look after themself, people they must look for them. Everything they are, even if they make this, also not happy. This is, not order of Allāh.

Order of Allāh, first to do His order, after to look for yourself also. Because if you are not looking for yourself, you will be weak, you will be, cannot do anything. You cannot be benefit for yourself and you cannot have family, or you cannot have children. Even when somebody getting ill maybe he must rest sometimes but after this, doctor they said, "Go up, make this exercise. You must walk, you must go, you must come. You must be more stronger." But there is some people they're not doing anything. Even when they have a stroke the, who has strong will can go try make exercise and they can, many of them, most of them they walk. Even by stick or without stick, many of them they walk. But some... Raḥmatu Llāhi 'alayh, we have one old murīd for Mawlānā he has stroke. He, the doctor say to him, "Go up, walk, you can walk." He said, "No, no I am here." He's ten or nine years, or ten years, he was sleeping. After he pass away. He is peacefully not doing anything, only. But this also not good.

You must be, Allāh give you something, you must look after yourself. You must not be what your ego like. What your ego like not good for your health, not good for your

spiritual life also. After this the people they said this people they "lose their life". Now also this also expression in Turkish - "we lose him". Yes many of people they lose their life. Why? Because they spend life no purpose, nothing for next life. But people who are prepared for next life, he^(ﷺ) said, "They pass away to other life. We didn't lose them. They're getting for, passing for more better beautiful life." But who are life was nothing, no any benefit for themselves or for others, they lose their life, they lose themselves.

Allāh makes us to not lose our life, to be precious and to go with more better passing to another life, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

61. BE CLEAN, ALLĀH WILL DEFEND YOU

Tuesday, 26 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa-lā yaḥīqu l-makru s-sayī'u illā bi-ahlih" (35:43). This is an āyah. If someone wants to do a bad thing, that badness will return to him. Allāh 'Azza wa-Jalla said this beautiful āyah. Some people think they will gain something when they do a bad thing. That bad thing will come back to them. The thing you do to someone thinking you will benefit from it, it will bring harm to yourself. It will be useless in dunyā. If you don't carry its punishment here, it will be written near Allāh and you will be punished in Ākhirah. It is worse to be punished in Ākhirah because no money can help you there.

Shukr to Allāh, we should do goodness to people. Paying back wrong with wrong will not give you any benefit. If you don't do wrong to someone you earn thawāb for that. You don't take yourself down to his level. And when a man knows himself, when he obeys Allāh's orders, and doesn't harm people or their property, he should have no fear of anyone. Who should fear? People who fear that their actions will be exposed and they will be embarrassed. Pure people don't have fear. Some people obey their egos and do bad things and make mistakes. Others can use it against them. People can use it. Shayṭān can use it and say, "You have already done everything. So you should be afraid. If I expose the things you did, you will be embarrassed. People will shame you." The shaming of people is not that important. Important is not to be shamed by Allāh and to gain His pleasure.

If you are among the beloved servants of Allāh, Allāh helps them. He gives them their rights and protects them. Bismillahir Rahmanir Raheem. "Inna Llāha yudāfi'u 'ani l-ladhīna āmanū" (22:38). Allāh will protect and keep you secure. You don't have to get upset and worry. As long as you are clean and don't make mistakes, there is no need to be afraid. They can talk as much as they like. You don't have to answer anyone. Just answer your own ego. Deal with yourself. Every evening take account of yourself and ask, "Did I do anything I should be ashamed of or not?" When you are sure about yourself, no need to be afraid. No need to be afraid of either shaming, or the useless words of people. And you Allāh shouldn't be embarrassed in front of Allāh because you didn't make a mistake. Allah will put you among His beloved servants then. You will be

at ease and in peace here and hereafter then.

May Allāh protect us, all of us from these bad situations and from being embarrassed, Insha Allah.

Bismillahir Rahmanir Raheem. Allāh ‘Azza wa-Jalla saying, "Wa-lā yaḥīqu l-makru s-sayī‘u illā bi-ahlih" (35:43). What people they want to make bad thing for other people, this coming to them what they intend – what even intention or action – all this it will come to them. Like we saying, there is one Australian old people they are throwing; something going and coming back to them – boomerang. Is like this. Maybe they throw but he didn't know it will come and hit his head. This same for people who want bad thing for other, to make them... They maybe from envious, from jealousy, from hatred, from anything. There is people they not control themselves and for they are... and this jealousy and make them to be boiling in their heart. They're themselves against other who jealous from him and they are try to make it this man to hurt him or other people to hurt them. Even by speaking, by hand, by anything, even they wish to kill them. And this is people they are hurting themselves only. Because other people, if they are good people, no need for this people to be afraid from this kind of people. This kind of people, Allāh saying He will make them, to bad thing to come to them.

Of course people they have mistake, they have fault, and who has big mistake or big fault or wrong thing to – he is afraid from this people. To not be afraid from this people you must be clean. Nothing make you afraid from this people if they say something, it is wrong, and nobody accept this. You know yourself you are clean. You didn't do anything wrong. You didn't make a shame thing. Because this thing, who afraid he must be on fault or doing wrong thing. Many of course sins – sin it is the most wrong thing you done. When you do this there is sometimes big, sometimes small. So people they can use this against you and you will be obligatory to... Sometimes they blackmail you. People and shayṭān and ego also they said you are wrong man you continue like this or other people they make blackmail for you, they make force you to do more wrong thing. So the best thing – to be clean, to not afraid from anybody.

And Allāh He will defend on you against this people. No need for you to worry or to make speaking something – "I'm doing this. I didn't do." No. No need. Allāh He said, "Inna Llāha yudāfi‘u ‘ani l-ladhīna āmanū" (22:38). This ayāh also meaning Allāh defend on this believer people, who are – people accusing them for something or they saying something they are not happen. So it is the worst thing to be doing something against this people because this people protect from Allāh and Allāh when He protect and you attack him, He will attack you and you will be miserable and bad end. So don't follow your anger. If even you are angry for somebody, leave him for Allāh. He will take your right from him and you will be safe, Insha Allah. Allāh don't make us to be in this situation who can people taking something against us, blackmail us or do make us to do

something we don't want. It is this people, whole around the world, people most of them like this. They like to catch something on people to make them ashamed.

And Allāh 'Azza wa-Jalla He is Sattār (the Veiler) He is covering. So Allāh help us to not be in this situation.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

62. ALLAH CHOOSES PLACE, TIME, AND PEOPLE

Wednesday, 27 March, 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

This month of Rajab is the month of Allāh. It is a blessed month, a blessed season. A man always wins by being on the right way. However, in order to give us more from the great kindness of Allāh 'Azza wa-Jalla, there are more holy months, holy places and holy people. When we show respect for them, by means of this we get more barakah and more thawāb. We come nearer to Allāh. And this month of Rajab is one of them. Allāh 'Azza wa-Jalla spoke on the tongue of Prophet about the virtues of these months. Our Prophet said it in an hadith sharīf and Allāh 'Azza wa-Jalla mentioned it in Qur'ān.

Rajab is one of the forbidden months. No war can be made in this month. Everyone can live in security. In order not to let people cheat, Allāh 'Azza wa-Jalla says it in Qur'ān. Because they could change this month to another and make war then. Therefore, time in the presence of Allāh is holy. It should be respected. You cannot change it. You can't delay Ramaḍān to another month. And the month of Rajab, you can't delay it to another month in order to make war. Makkah, Madīnah, Quds Sharīf; all of them are holy places. You cannot move them where you like in order to make pilgrimage. Whatever you do, you can't do this. It is the same with time. There is time beyond time and Allāh appointed this time. You must obey. It is the same with prayer times.

Allāh made everything upon some wisdom. You can't change it as you like. You can't do as you want. There are those He honours, certain people He loves, our Holy Prophet, is the most beloved. There are Prophets, being the first of them. Our Prophet is the most beloved. There are prophets, Ṣaḥābah, Awliyā'. You should respect them. As much as there is respect to a place and a time, there must be respect to people too.

Respect for them is never lost. Don't listen to these liars who say everyone can do on their own and it's enough to worship by themselves. It is not enough. We can't obtain anything without intercession.

Allāh 'Azza wa-Jalla showed the way and put everything in its place. A man who is not blind can see this. Only blind ones don't see this reality. And then they say it is so and so as they like. Shukr to Allāh, we have reached this month, the month of Rajab. For its

honour, may Allāh give its blessing, Insha Allah. May it last, Insha Allah. May it be abundant, Insha Allah. Next year, Insha Allah it will be better and nicer with appearance of Islām and appearance of Mahdī 'alayhi s-salām, Insha Allah.

We are living, Alhamdulillah, in this month, holy month, Rajab, Shahru Rajab. It is beginning of three holy months, each one after other. And it is occasion for mu'min, for believer. Allāh 'Azza wa-Jalla grant them, every time He is giving one, for one - ten rewards, for whole time [all the time]. And but for this months He give for one - hundred times or thousand times or more even Ramaḍān. So this is, there is generous from Allāh 'Azza wa-Jalla to give us this.

So we are , He is make some times some places, some people, special and holy. He make it . We cannot say, "You, it is not right, not wrong." And nobody can deny this, special for times, because this time, for moon calendar and it is going all around year; not sometimes summer, sometimes winter. So you cannot change this with your idea. "No Ramaḍān it must be winter, it is easy for us to do it." You cannot change. For Rajab also, there was, this is from forbidden blessed months. Four months, Rajab Dhū l-Qa' dah, Dhū l-Hijjah, Muḥarram. This is four months they're normally you cannot make war in this months. But that time people, they was changing. They said, "We are changing this, we can make it later. This month we will fight. After that month we can change." This was forbidden in Qur'ān writing.

So it is special time for, blessed time. Time for ḥajj also only once a year. One day. For praying five times. Each time different from other. You cannot say, "We can make it once and we finish." No, you must make it one by one. And it also for sacrifice and for fasting. For everything Allāh He put timing for everything and make it blessed. And there is also, blessed area, blessed places - Makkah, Madīnah and Quds sharīf. This is three places Allāh -bless them and they are special places. After also there is special blessed one for Allāh holy people. First [is] Prophet sallā Llāhu 'alayhi wa-sallam and other Prophets, all Prophets they blessed and we must respect them. After [come] Sahābah, Companions, and after [them] Awliyā'u Llāh, beloved ones for Allāh. All this Allāh bless them and they make, you cannot say by your idea - "This also people like us, no need to respect them and they are no benefit from them." They are, the most benefit from them coming. Without them we are nothing. Who claim this, he must be blind, not seeing what Allāh saying, sending and not listening for Prophet sallā Llāhu 'alayhi wa-sallam. They are people who are ignorant.

Because Allāh 'Azza wa-Jalla He choose places, He choose times, and He choose people. All this you cannot change or you cannot give your idea. Now, it was summer time is very hot - in August now ḥajj time, pilgrimage, and it's so crowded. What we can do? We can do later in the winter time nobody there. We can go and make pilgrimage. This you cannot do this. Everybody know this. For this also Allāh send Prophet sallā Llāhu

'alayhi - wassalam . You cannot say He is like us, he..." Some bad behave people they said, "He, pass away and no benefit from..." He is not... He is alive and he is the most one can benefit from, what, better than what all you done. So we are, Alhamdulillah, in this month

Allāh bless us for this good month and reward us and, Insha Allah, we hope next year to be better, and better for human being, for all Muslim, with Sayyidunā Mahdī 'alayhi s-salām we hope, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

63. THE SECRET OF WATER

Thursday, 28 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

One of the favours of Allāh is water. Bismillahir Rahmanir Raheem. "Wa-ja'alnā mina l-mā'i kulla shay'in ḥay" (21:30). "We made from water every living thing," says Allāh 'Azza wa-Jalla. Water is a holy favour. It is the most virtuous sadaqah. "Afdalu s-sadaqah, sadaqatu l-mā'." The best of sadaqah is to offer water. People don't value water now. They don't care about it. And in the foundation of Islām and our worship is water. You should wash and take ablution with clean water. And that is the condition of worship. The first condition is ablution. And ablution is made with water. If there is no water, you can make tayammum. However, when you find water at last, tayammum is cancelled.

Don't waste water, says our Prophet. Don't make it dirty. He says, "Curse on the one who dirties water." Our Prophet doesn't curse but there is a curse on people who dirty water. However, people nowadays, people of this time are polluting it. They are putting all types of dirt. And then they complain about such and such disease. They say there is this and that. You did it. You pollute a little, they pollute a little. So all the rivers, seas and oceans became polluted. From spiritual dirt to physical dirt, it can be seen now. As people lost their ways, dirtiness spread all over the place. People are not looking what's good or bad, they only look at their interests and comfort. They don't look at other things and then they complain. You don't have a right to complain. Mankind did these things. They misused all these favours. And as Allāh said, they didn't follow the beautiful way our Prophet ordered, so they are always in loss and harm.

Therefore, these are important things. He is showing the simplest one, water. People don't give any importance to it but it is the most important thing. Water is imān, it is light. We should be careful about it. Actions we do in this world are a means to our imān. Then it becomes a means for decreasing our imān. And when imān decreases, hidden and apparent dirt, spiritual and physical dirt, fill everywhere. May Allāh protect us. May Allāh help us. May we walk on the right way, Insha Allah. This world can only be cleaned by Mahdī 'alayhi s-salām. It is not going to be cleaned otherwise.

There is, Allāh 'Azza wa-Jalla give many favours but the most important one - water, and He said Bismi Llāh in Qur'ān, Bismillahir Rahmanir Raheem: "Wa-ja'alnā mina l-mā'i kulla shay'in ḥay" (21:30). We make everything, life in this with water. Water, without water no life. Allāh He put this secret in water. And water it is pure, pureness, cleanness, and it is the most important thing for our religion, Muslim religion. Water it is, without water no anything can you do: no ablution, no washing body, no cleaning yourself - all with water. Without this, you cannot do. Only temporarily times if you don't find the water you can make tayammum with dust but other, water it is real very important thing. We are very bless... sacred.

Without water no imān. For this Prophet sallā Llāhu 'alayhi wa-sallam he was advising people, ordering people also, "Don't waste water. Don't dirty water." Who make dirt in water making, anything from dirty from himself throwing - cursing him, Prophet sallā Llāhu 'alayhi wa-sallam.

Because one, other people also must use this water. And important to be clean to accept for ablution for another thing also. And also for health, also water very important. For ṣadaqah, charity - the most important most acceptable one - water. Prophet sallā Llāhu 'alayhi wa-sallam, "Afdalu s-sadaqah, sadaqatu l-mā'."

And the most holiest water also, in this earth, the most holiest it is also, in Ka'bah - Zamzam. It is pure benefit for whole human being. For everything it is good. What you intended, even I saw many people they went to Ḥajj not only with water, Zamzam water it was enough for them. Because Prophet sallā Llāhu 'alayhi wa-sallam saying also, what intention - if your intention to drink Zamzam water for food, it's enough for you, no need for food. So, water it is very important but, and for belief also. Who believer, they are not making dirt for this water. But nowadays, it is non-believer the who are against Allāh, they make all, not only small river - seas, oceans all now they said pollution, pollution meaning dirty.

This from spiritual dirty, coming physical dirty. This is main secret for this: people, because they try to clean, but they cannot clean. And it will cannot be clean we are until Mahdī 'alayhi s-salām come. Only when he come this water will be clean and people will be healthy. Now many people they are saying, "What is this whole new disease coming, new illness new thing?" All this from water.

So Allāh help us to follow order of Prophet. When you follow, every pureness, cleanness coming with this. Allāh help us, Insha Allah, keep us safe from badness.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

64. THE BEST OF CREATION

Friday, 29 March, 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa-Jalla sent Qur'ān 'azīmu sh-sha'n as the biggest miracle. The secret of all of mankind and of the universe is inside it. It is the firm word of Allāh. And even for today Allāh 'Azza wa-Jalla promises some things.

Bismillahir Rahmanir Raheem. "Wa-t-tīni wa-z-zaytūni wa-ṭūri sīnīn, wa-hādhā l-baladi l- amīn" (95:1-3), says Allāh 'Azza wa-Jalla. "Laqad khalaqnā l-insāna fī aḥsani taqwīm, thumma radadnāhu asfala sāfilīn, illā l-ladhīna āmanū wa-'amilū s-sāliḥāti falahum ajrun ghayru mamnūn, famā yukadhibuka ba'du bi-d-dīn, alysa Llāhu bi-ahkami l-hākīmīn" (95:4- 8). Balā, Ya Allāh. Sadaqa Llāhu l-'azīm."

What is meant by "at-tīn" is the fig. But Allāh is not swearing by figs. What is meant by "wa-t-tīn" is, they call Mount Qāsiyūn in Syria, the mount of figs. "Wa-z-zaytūni" is the olives, as we know. But He is not swearing by them but by Al-Quds (Jerusalem), the land of olives, the original place of olives. "Wa-ṭūri sīnīn," Ṭūr Sīnā mountain, Mount Sinai. These are holy places. "Wa-hādhā l-baladi l-amīn," - this holy, safe, and secure place. It is about al- Ka'bah, Makkah al-Mukarramah. So Allāh 'Azza wa-Jalla is swearing by these holy places. Figs are holy and olives are very holy. But their purpose by Allāh 'Azza wa-Jalla is that Shām is a holy land and Palestine, al-Quds is a holy place. Mount Sinai, Hījāz, Makkah, Madīnah are the holiest places. Allāh 'Azza wa-Jalla is swearing by them.

What is said? "Laqad khalaqnā l-insāna fī aḥsani taqwīmīn." "We created mankind in a perfect form." No form is better than this. Drunken people say now that first they were insects, then they were monkeys, and now they are human. Those who say this are kāfir people who lack mind. It is what shayṭān says. Allāh 'Azza wa-Jalla created human in a perfect form. No need to interfere in this. There is no flaw. They say the monkey has a tail which we don't have. What if we had a tail? It would be so strange. Our ears are small. Shall we make them bigger? Allāh 'Azza wa-Jalla created mankind like this. He created them perfect. There is nothing more to be said about it.

"Thumma radadnāhu asfala sāfilīn" (95:5). It is the perfect form. A man is born, grows

from infant to youth, and then gets old and reaches the hardest period. While young, a man is strong and handsome. People admire him. Or they admire each other. They think they are something and become arrogant. They forget Allāh, don't do what they should. Most people fall for evil things. They forget Allāh. And then they complain, "I have this flaw and that flaw." Their lives pass in complaints. How are they in the end? They become old and weary, in a bad condition. No one will want to care for them. And if they did bad things, mistreating their bodies with ḥarām and evil by eating and drinking, that person at last... It says "asfala sāfilīn" in Qur'ān – such a person becomes lower than the lowest.

"Illā l-ladhīna āmanū wa-'amilū s-sāliḥāt," except for those with imān and good deeds. They don't fall so low in the sight of Allāh and of people in this world. They are treated with respect. And their bodies don't disgust. Their lights increase with age. People's respect grows towards them. And then Allāh rewards them. They have big rewards, rewards they will enjoy. Allāh 'Azza wa-Jalla created with wisdom. The Wisest of the wise is Allāh. Wisdom is a big favour. Allāh 'Azza wa-Jalla gives Himself from it because He is the possessor of wisdom. Whatever is needed from wisdom for people, He gives. It is true. What Allāh 'Azza wa-Jalla says is true. We accept this.

May Allāh give us good life, Insha Allah, so that our ends are not bad. People get older year after year and you never know what may come. And when young... May Allāh protect the young ones, both girls and boys because there are many shayāṭīn. Shayṭān is waiting, to hunt and take these people to a bad end, to a bad way. And a bad way leads to a bad end. May Allāh protect us. Therefore, our Prophet advises the young to marry. It is the most important thing. It is how shayṭān can reach them easily. And married ones should look to their families, not others because that leads to nothing but disaster. Allāh created people in a perfect form and your wife is as beautiful as another woman. Therefore, don't look at others. Allāh created perfectly. When a man looks at ḥalāl, he is protected from ḥarām. When he doesn't look at ḥarām, Allāh 'Azza wa-Jalla protects him.

May Allāh protect all of us. May our ends be good in dunyā as well. May Allāh not make us in need of anyone, Insha Allah.

Allāh 'Azza wa Jalla His words, Qur'ān 'azīmu sh-sha'n, holy Qur'ān, Allāh's word, His -book sending for human being through Prophet sallā Llāhu 'alayhi wa sallam saying, His and it is biggest miracle. In this book whole knowledge, whole knowledge, and, but whole knowledge for human being it is even more and more than... you cannot reach this knowledge. Never you cannot reach. Every time it's like, not like river, not like sea, more than ocean. It is everything in this holy book. Not changing any word from this because many heavenly books come since Ādam (as) until now but most of them, whole of them, they change. Only the true one – Qur'ān 'azīmu sh-sha'n, His miracle. This

people... We are Muslim people, we are lazy people. We are not making researching or doing this but who are not believer they are looking more, researching for this holy book. Even they are not believe, but they are astonishing and many of them become after, if they have, Allāh make them, give them favour – they become accepting. And this Book, there is one sūrah we read before – Sūrat at-Tīn. Bismi Llāhi r-Rahmāni r-Rahīm. "Wa-t-tīni wa-z-zaytūni wa-ṭūri sīnīna wa-hādhā l-baladi l- amīn, laqad khalaqnā l-insāna fī aḥsani taqwīm, thumma radadnāhu asfala sāfilīn, illā l- ladhīna āmanū wa-‘amilū s-sāliḥāti falahum ajrun ghayru mamnūn, famā yukadhibuka ba’du bi-d-dīn, alaysa Llāhu bi-ahkami l-hākīmīn" (95:1-8). Balā, Yā Allāh

Allāh swearing on "at-tīn" meaning fig, "wa-z-zaytūn" meaning olive. "Tūri sīnīn" – Tūr Sinai where Sayyidunā Mūsā ‘alayhi s-salām was. "Wa-hādhā l-baladi l-amīn" the safe country, safe city, Makkah, Hijāz, Madīnah also, Insha Allah. This is "tīn", fig, what they are meaning. Mountain of Tīn fig, it is Damascus, Mount Qāsiyūn. "Wa-z-zaytūn" – this is Palestine, Quds, all this area was there is olive and famous for olive and there is still until now five thousand year old olive tree in this area. "Tūr Sinai" it is where Prophet Mūsā ‘alayhi s- salām he was there speaking with Allāh ‘Azza wa-Jalla, where Allāh addressing him. "Hādhā l-baladi l-amīn" – Makkah. It is where is Ka’bah, where is this Hajarū l-Aswad (Black Stone).

This holy place Allah swore of this five holy places for what? For He said "We create human being the perfect shape," most perfect – "ahsan" meaning good, the best meaning "ahsan". "Taqwīm" – the best creation . We create human being. Now people you cannot say anything it's wrong with human, our creation because there is crazy people, non-believer people, they said we are coming from worm, coming from insect, we coming monkey. We coming ape after we come like this. This is, they're, only shayṭān can say this or non-believer to mix because this is not, there is, they are different. Allāh not make them swore on this whole five holy places to say for this – who they say different from this, they are liar. They are even they are liar or they are they don't have mind and they are some of them crazy, idiot. Because we are believe in our Lord. Nothing, who say against this our Lord's words, he is liar. We not giving any attention for him. And unfortunately they put this even in Muslim countries' school, some of school they are to confuse people.

So Allāh create us in best shape. We be, you cannot say, "We don't have wing," so if you have wing it will be funny. "Our ear it's small. Maybe [if it is] like donkey it must be we can hear more." Or you will need tail better you can hang yourself. It is really cause Allāh He for this shape. And after this He make us in best shape of... We are thanking for Him said, because He create from small baby and slowly slowly teaching and until coming young and man or young girl. After become man and strong. After become He said we make him like this, the best strong and after we make him to come the lowest, the lowest of lowest. He become... Why he said this? Because most of people they are running after their desire, looking only for their enjoying themself. All this they forget, even as we

said, they are denying creation, Creator and creation and saying, "We don't have anything." And they are not looking for anything.

This people coming, when they are becoming old, the lowest of lowest. Nobody like them and they are not even dying. To finish their life, some of them they kill themselves. But only Allāh 'Azza wa-Jalla saying, "illā l-ladhīna" - only the believer who was in way of Allāh 'Azza wa- Jalla "illā l-ladhīna āmanū" they are believer who make all this Allāh order and they make charity. They are have big honour in dunyā also they become more. They coming older and older, more light, more happiness. People they respect them more and more and they have big reward from Allāh. Because when they coming more older Allāh forgive them and they said you are free from, no writing for you any sin after eighty years. So it is big honour for us to be in this way.

Because all we from day by day we are going to be older and older so, in shā'a Llāh, Allāh keep us in His way and to be more light and more respect for Allāh 'Azza wa-Jalla, in shā'a Llāh. And this is Allāh keep us and keep us young one also from this shayṭān people because every time you, they go to make sin, they becoming lower. But if they ask for forgiveness, Allāh forgive them and make them to be in highest station not lower and he is the most wise one He said. We are accept this. In the end of Sūrah, He said wise, to be wise it is most favour for us. Allāh give this for us, Insha Allah. Allāh give you long life with good deed, Insha Allah, to give us more light and happiness, Insha Allah, to be Allāh happy with us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

65. ONE WING OF A MOSQUITO

Saturday, 30 March 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We are living at the end of times. People don't know what to do. Their minds are confused. In order to accomplish something, they target a thing and try to achieve it. They think, "If I do this, I will secure my life. I will become rich or I will have enough money to live well in comfort." Most people think like this at the end of times. There is no satisfaction. They desire their own dream. And they struggle for things they can't achieve.

Some people, of course... Allāh 'Azza wa-Jalla created some people stronger and some people weaker. There are patient people and impatient people. There are some people who can endure their failures and go on. And some, most people, who don't have patience. Why? Because of the education in the end of times - "You should do everything. If you can't do, you are useless." Therefore, you see people, who are unable to learn, forced to study for years. Or when it becomes too much, they are fed up and can't do anything. They can't return to how they were. If you say this to people, they say, "Our son will study. He is doing the fourth year of university and is very successful." You look, suddenly he locks himself in the room and won't see anyone. He has fallen into depression. After a problem occurs, it is difficult to remove it. May Allāh protect us.

It is not important. Dunyā issues are not important. Because Allāh 'Azza wa-Jalla created not thousands but millions and billions of people. He didn't set a rule that everyone will become a president. A president is one. The rest should be ordinary. They should mind their own work. If they spend all their time dreaming of becoming this or that, ruling over here and there, they won't be able to do anything all their life. It is okay, if they don't, but there is a chance that they get depressed and get worse. People's lives and goals are this world. Nothing else. "How shall I earn? How shall I get promoted? How shall I become successful?" They just think about this. And they don't listen to those who show the way.

Allāh 'Azza wa-Jalla didn't put value on this world. He put value on Ākhirah. If you want to be successful, be so in front of Allāh. Allāh is saying in Qur'ān 'azīmu sh-

sha'n: Bismillahir Rahmanir Raheem. "Inna akramakum 'inda Llāhi atqākum" (49:13). The most the one who is afraid of Allāh, accepted is the most fearful among you in front of Allāh.

A person who fears Allāh is the one who does everything He says. The more you try, the more accepted you are. You destroy yourself for dunyā when it has no benefit in front of Allāh. It has no value. The whole world has no value not even as much as a mosquito wing in front of Allāh. What is its value? If you take the whole mosquito, all the mosquitoes even, what value do they have? They have no value. So just think about its wings. They have no value at all. And people don't look at it. They run after the world. They destroy their children and themselves. May Allāh give understanding to people.

Because who are on the way of Allāh have comfort. Who follow dunyā are always disturbed and without peace. We are living now in time, end of time and human being all in this world, all Muslim, non-Muslim, believer, nonbeliever, atheist, and Buddhist, or any kind of people, - they are saying global now. They said 'one world'. Before it was also people same but now more they are controlled by shayṭān. We are living time of shayṭān. All world they are not happy, they are looking, searching, trying to do something which they thought they will become succeed and they will be happy. And especially they are, whole people, who have ability or not have ability, they try hard to do things which not whole people can do. This small percent of people they have ability. They can do. But these days whole world they try to do this. Not looking for another thing at all. Allāh. There is to be president, to be MP, to be doctor, to be other... Must be also common people to look for them. Now they whole they want to be president; they want be minister; they want to be MP or some high position. Nobody want to be common people.

Common people, what they are doing? They have another job, common people. Even now we see example for fishmonger. You see he is selling. We are asking "Your son, what he is doing?" "He is studying." "He will not go to do what you are doing here?" "No. He must be better than this." This for everything like this. For you see shepherd also same. "So I am doing this but my son he will not do this." Even good business they are also not... All they want be shepherd. If we are in bus whole people cannot be driver. One driver, other passengers. If all people coming to sit in front, no place for them. So there is, Allāh create people - some high, some down, some better, some not good. But whole people they are now trying to be the highest. Not no any satisfaction to be lower or to accept what they are.

And family and their people, they are sometimes family forcing children and we see many of them coming here they have problem from like psychological problem. They force them to do, to study too very much. They are force them but they have level. Some people

they are strong. They have strong will or strong. Some of them weak so they can break and cannot fix any more. Many people they said this was studying in university, maybe fourth year, and suddenly he go to his room, not coming out from his room, not seeing anybody, not looking for anybody. And this for what they doing? This for dunyā and dunyā not important, not important at all in for Divine Presence of Allāh. Because it is not worth even one wing of mosquito. Mosquito's value what it is? Billions of mosquitoes no value for them. Even so for one wing, it is not worth this world.

Allāh 'Azza wa-Jalla He is saying what it is... For people you can do. Not important for Divine Presence of Allāh to be president or to be shepherd – same. Not same, even Allāh "saying. Bismillahir Rahmanir Raheem: "Inna akramakum 'inda Llāhi atqākum (49:13). The best, the more valuable one – who is more aware from Allāh and he doing what Allāh saying. The good believer, who doing good, they are more valuable even he is shepherd or even he is farmer or he is driver. Better than billionaire or president who are not believer. So people they are not looking for this. They thought we will be here forever. And it is short time. After they will know the real value and they will be regret for doing all this for nothing, for tiring themself for very empty thing. We have one, our French he was doctor, dentist. His father he was very knowledgeable and he has book he was for teeth. Sixty years he was doing this. After when he come to eighty, he throw everything. Said no value for this.

So this is dunyā. No value for anything in this dunyā. You look for your Akhirah and to make. Don't make your children to be unhappy. Teach them way of Allāh, not way of dunyā.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

66. **EVERYTHING COMES FROM ALLĀH**

Monday, 1 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa-Jalla says in Qur'ān 'azīmu sh-sha'n: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa-tilka l-ayyāmu nudāwiluhā bayna n-nās" (3:140). In this world, for government or for service, Allāh 'Azza wa-Jalla puts the people He assigns for it. Whatever Allah wills. You can't do anything against His will. Matters of dunyā make people so busy they forget about Ākhirah. These days will finish in entertainment and heedlessness. The way shown by Allāh is steady. A person who finds it finds happiness. A man shouldn't be sad about the garbage of this world. A man should be sad for being guilty in front of Allāh.

This world, dunyā, is not staying with anyone. From the time of Ādam 'alayhi s-salām you can't see anyone left. Is there anyone living since the time of Ādam 'alayhi s-salām? No. All of them had wealth and power and soldiers. Everything changed. They are gone. Remaining is Allāh 'Azza wa-Jalla. What doesn't change is Allāh 'Azza wa-Jalla. Therefore, some people get upset for useless things. No need for getting upset. It means that is the will of Allāh 'Azza wa-Jalla. Obey His will. Your duty is... Everyone has their duty to keep. People should mind their duties. Nothing else. Also we have duties ordered by Allāh. We should carry them out completely. We should do them completely as much as we can. In that there is benefit.

Dunyā, as we said; now you have it and later it is gone. Allāh 'Azza wa-Jalla is giving a lesson. People are not taking it as a lesson but turning it into sadness. And Allāh 'Azza wa-Jalla makes tests and lessons for you to learn. Allāh 'Azza wa-Jalla gave many things for your benefit. If you take from the positive side, you win. But if you decide to fight in order to get your rights, you won't be able to get anything but sadness.

Also Allāh 'Azza wa-Jalla told us a beautiful thing. People are according to their intentions. Whatever your intention, Allāh writes its reward (thawāb) based on that. If your intention is good, you get thawāb. If your intention is bad, you get punished. If you make intention but don't do it, like you intend to beat someone and don't actually do so, you won't have sinned. Even if you intend to beat him when you can but you are unable to do so, you still won't get punished. But when you intend to do goodness to someone

but are unable to do it, Allāh 'Azza wa-Jalla gives you thawāb. Allāh is telling us not to be upset for this world. Work for your Ākhirah.

May Allāh give goodness so that goodness is everywhere, Insha Allah.

Allāh 'Azza wa-Jalla saying in Qur'ān 'aẓimu sh-sha'n: Bismillahir Rahmanir Raheem. "Wa-tilka l-ayyāmu nudāwiluhā bayna n-nās" (3:140). These days we are living in this life in this world. These days it will be coming from one to one, from one to one for between human beings. Not, it will be not for only some people, other will be not. No. Allāh 'Azza wa-Jalla saying, from Ādam 'alayhi s-salām until now nobody alive for Qiyāmah. So everybody he was king, he was prince, he was president, he was minister, he was MP, he was something like this, changing, not staying forever. This dunyā for only short time and it is coming from one to one, one to one - to other, from people to other people to other people. This is Allāh will. So when some people they are sad if anything happen - this no need to be sad. This is Allāh will. Allāh He is know better than you and me. And it is not our job to say, "This is good, this is not good." No. This is Allāh will. We accept. We can only look because everything has wisdom. Without wisdom, we cannot find anything. But people in need, Allāh send them.

This whole around the world not only in our country. Whole around the world it is like this. So they said, "This is good. This is bad." This is no need to... You can speak but not, you cannot - no need to be sad for this thing because you cannot change. Allāh He can change. He can send somebody to change but it is not your business. If you are getting angry, getting sad, you are getting ill from this situation - no benefit at all. For this, Allāh 'Azza wa-Jalla saying, "Don't worry, He is changing." Our job, our mission to look for after our rizq, for after our provision and to do our prayer worshipping for our Lord. This is what we can be win with this. Other thing for dunyā, if you are sad for dunyā, your, nothing can come to you. But for Ākhirah, if you sad and you try to do more, more you can, you will win. So for this dunyā not deserve to be sad or to be angry. No.

There is people, Allāh create people in different shapes, different also the people for politics, people for other thing. This politic thing they can be sad, they can be angry - for them. For us it is okay, everything coming from Allāh. This, there is wisdom for this. We are happy with everything Allāh give us. Allāh help us and make everything happen for khayr (the best) for us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

67. LAYLATU L-ISRA WA-L-MI'RAJ

Thursday, 4 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

As you know, tonight is Laylatu l-Mi'raj. Bismillahir Rahmanir Raheem. "Subhāna lladhī asrā bi-'abdihi laylan mina l-masjidi l-harāmi ilā l-masjidi l-aqṣā lladhī bāraknā ḥawlah, linuriyahu min āyātina innahu huwa s-samī'u l-basīr" (17:1). This is the beginning of Suratu l-Isra'. Allah 'Azza wa-Jalla gave this big miracle to our Prophet. It is one of the biggest miracles. Al-Isra' wa-l-Mi'raj.

Al-Isra' means the Night Journey from Makkah to Quds Sharif on the Burāq. There was an ascension. Jibrīl 'alayhi s-salām came to our Prophet showed him the Burāq, and told him he was to embark on a journey. Our Prophet took ablution, got on the Burāq and traveled to Masjidu l-Aqsa. Masjidu l-Aqsa is a holy place. Its surroundings are holy too. That is a holy region.

According to the conditions of that time, it took months to reach from one place to another. It is a miracle of our Prophet a miracle of Awliyā'. On that night, the souls of the other Prophets gathered in Masjidu l-Aqṣā. Sayyidunā Ibrāhīm 'alayhi s-salām was there. Jibrīl 'alayhi s-salam told the Prophets to stand in line for prayer. Our Prophet said, "Let Sayyidunā Ibrāhīm lead it." He said, "No. You are the highest." Our Prophet made two raka'āt prayer with the other Prophets at Masjidu l-Aqṣā. Therefore, it is holy there. Every prayer made there is equal to 500 prayers. It is the same for any goodness done. And from there he took off to the heavens. That was the hardest. There is a rock there called the sakhrah. A mosque is built on it. That stone wanted to ascend with our Prophet. He told it to stop. Now they call it sakhrah and not mu'allaqah, the hanging one. So it is hanging there. It is almost floating in the air. One part can be seen. And in fact, it was going to take off.

Our Prophet went to the first heaven, the second heaven, the third and fourth heavens, and in each one Prophets saw him. They greeted our Prophet at the entrance of each heaven. There is a door to each heaven, and they knock at it for adab before entering. They were welcomed at each one - at the third, fourth, up until the seventh door. After the seventh, there is al-'Arsh, the throne, and then Sidratu l-Muntahā. Neither a man, nor any other creature ever reached Sidratu l-Muntahā. So Jibrīl 'alayhi s-salām said, "I

don't have permission to go further," and left our Prophet there. Our Prophet reached the Divine Presence. He reached the station no other human could ever reach. He spoke with Allāh 'Azza wa-Jalla there. That speech of our Prophet is known only to him. But he told a little part of it to the Ummah. Moreover, these last two āyāt of Sūratu l-Baqarah, Amana r-Rasulu, were gifted there. Allāh let our Prophet decrease 50 times of prayer to five times. And by the mercy of Mūsá 'alayhi s-salām to the Ummah, five times are equal to 50 times.

Our Prophet saw all the Paradises in Akhirah. He saw Hell, the Sirat and the Maḥshar (Plane of Resurrection). Allāh 'Azza wa-Jalla showed all of them to our Prophet. This is what is known to us. And from the unknown what we know is just a dot. The rest is like an ocean. The unknown is like seas and oceans. And tonight is a holy night. For the honour of our Prophet, it is advised to revive it by praying, making dhikr and tasbīḥ, then getting up for tahajjud after having some rest. Its day is tomorrow, the 27th. Tonight is the night of the 27th. Fasting tomorrow equals the fasting of 60 months. Therefore, Insha Allah, its barakah .It is showing the greatness of Allāh will be upon us for the honour of our Prophet.

Of course, everything has a limit and border for mankind. We can't describe the limit of Allāh 'Azza wa-Jalla. The greatness of Allāh 'Azza wa-Jalla...

Of course, everything has a limit and border for mankind. We can't describe the limit of Allāh 'Azza wa-Jalla. The greatness of Allāh 'Azza wa-Jalla... Our minds cannot hold the Greatness of Allāh 'Azza wa-Jalla. Therefore, mankind thinks they are clever. Hasha, they say 'Isa 'alayhi s-salam is the son of Allāh or 'Uzayr is the son of Allah. Others believe he is god. Hasha. A man with even the tiniest mind wouldn't say these words in front of Allah's Greatness. Shukr to Allah, our religion showed us the reality and beauty. It showed us what to do. Most importantly, it showed us our limit.

So the matter of this Night Journey is to strengthen people's faith. Because when our Prophet told about it the unbelievers became very happy. Kuffār were happy thinking everyone would run away from our Prophet. When they told Sayyidunā Abū Bakr, he asked, "Did the Prophet say so?" They said, "Yes." He replied, "It is true then." He confirmed it. So Sayyidunā Abū Bakr became Ṣiddīq. And people of this time, there is a part who call themselves scholars, they say it was a dream and that he didn't travel physically. Our Prophet ascended with his body. And with that body, he reached till Sidratu l-Muntahá. Who doesn't say so, lacks imān. He doesn't have the faith of an atom in his heart. And they are trying to cheat people. It has been a test for people so far. Who have imān and who don't will be clear.

May Allah make our imān even stronger, Insha Allah. It is for our Prophet. Certainly there is even more for our Prophet. Shukr to Allah for being from his Ummah. No other Prophet, no other man or angel has been given what he was given. Shukr to Allah.

Today, Alhamdulillah we reach, tonight we will reach Laylatu l-Isrā' wa-l-Mi'raj, night of journey, Night Journey night, blessed night, Laylatu l-Isrā' wa-l-Mi'raj. Allāh 'Azza wa-Jalla praises this with Sūratu l-Isrā'. Bismillahir Rahmanir Raheem. "Subhāna lladhī asr 'abdihi laylan mina l-masjidi l-harāmi ilā l-masjidi l-aqsa lladhī bāraknā hawlah, linuriyahu min āyātinā innahu huwa s-samī'u l-basīr" (17:1).

Allāh praises Himself, subhan Allah, Who make this journey for His beloved one, Prophet sallā Llāhu 'alayhi wa-sallam, from Masjidu l-Harām, from Makkah Ka'bah to Masjidu l-Aqsa, nighttime to show him Masjidu l-Aqsa who was blessed and around also blessed area, this Masjidu l-Aqsa. Allāh praise Himself because nobody can do this that time; it was impossible to go in one hour, two hours, to Quds Jerusalem. Allāh 'Azza wa-Jalla order Sayyidunā Jibrīl 'alayhi s-salām and he come to Prophet sallā Llāhu 'alayhi wa-sallam in Makkah and tell him, "Allāh invite you to Himself." And there is Burāq – one animal special for Prophet sallā Llāhu 'alayhi wa-sallam. Allāh create this and he ride on him. But before he make wuḍū' and he ride on the Burāq and he flying to Jerusalem with Burāq. And when, because that time maybe it was going not like second step. First step, he was seeing around him, Prophet ṣallā Llāhu 'alayhi wa-sallam when he is going. And he arrive Masjidu l-Aqsa in Jerusalem and they, Prophets, they meet him welcoming him to Prophet ṣallā Llāhu 'alayhi wa-sallam and Sayyidunā Jibrīl saying for him, "You pray two raka'āt here in Masjidu l-Aqsa with jamā'ah." Jamā'ah was whole Prophets. Suban Allah. One hundred twenty-four thousand of prophets. You can imagine this how it is magnificent scenary. Suban Allah it's very real, makes people to be very exciting. And say for Prophet sallā Llāhu 'alayhi wa-sallam, (he saying) "Sayyidunā Ibrāhīm he can pray because he is father of Prophets." He said, Sayyidunā Jibrīl said, "No. You," said, "You are the chosen one for this." So Prophet sallā Llāhu 'alayhi wa-sallam he was imām and other prophets – jamā'ah. And pray two raka'at.

After he beginning taking second step of this journey, Night Journey. Going to Heaven. He step on this rock. You know there is now rock mosque in Jerusalem near Masjidu l-Aqsa. And rock, when Prophet sallā Llāhu 'alayhi wa-sallam it will, he, it rock going up. But Prophet say, "You stay here." Until now it is hanging. They before, now they call it Masjidu s-Sakhrah. Before they was calling "hanging rock" because nearly hang, not in anything under it, very small thing. So he, with Jibrīl 'alayhi s-salām, he beginning his Night Journey to Heaven. To first Heaven arrive and there is door and doorkeeper asking, "Who is this?" Jibrīl 'alayhi s-salām saying, "Prophet sallā Llāhu 'alayhi wa-sallam." And they was welcoming and opening door. Each Heaven, they have one of prophets. Second Heaven Sayyidunā 'Īsā 'alayhi wa-sallam also welcoming. Third. fourth, fifth, sixth, seventh – all this with door – opening door and welcoming Prophet

sallá Llāhu ‘alayhi wa- sallam. After going for, after this seventh Heaven there is ‘Arsh throne and Kursī. After this also another maqām. After all this, there is Sidratu l-Muntahá, the sidr of the end and this or something like this. I not know exactly to this. In this and when Sayyidunā Jibrīl arrive this, he make, he said, "Take permission I cannot go beyond this because if I go, I will disappear. I cannot, no permission for me." And Prophet sallá Llāhu ‘alayhi wa-sallam only he was in this place which it is nobody, before or after Prophet sallá Llāhu ‘alayhi wa-sallam, he was there. This Divine Presence of our Lord Allāh ‘Azza wa-Jalla and we cannot know the how it is or what it is because Allāh ‘Azza wa-Jalla He no, nothing limit for Him. Even you say 'limit' we are making wrong because limit also there is limit for limit. No limit also for no limit. But this for Allāh ‘Azza wa-Jalla we cannot say anything.

In this place with no time, no place, nothing, Prophet sallá Llāhu ‘alayhi wa-sallam was addressing. Allah addressing for Prophet sallá Llāhu ‘alayhi wa-sallam and giving him which no any creature had this thing. And some of them, Prophet sallá Llāhu ‘alayhi wa- sallam that from for Ummah – Allāh ‘Azza wa-Jalla in this time He order for praying. And Prophet was happy because this is present from Allāh for Ummah. And in this also two verses from last verses from Sūratu l-Baqarah – "Āmana r-Rasūlu", Allāh give direct for Prophet sallá Llāhu ‘alayhi wa-sallam without Jibril (as). So this two, it was present for us. And, but praying it was fifty times a day. Of course Prophet sallá Llāhu ‘alayhi wa-sallam, with this whole thing he was happy, and he went. But, Alhamdulillah, Sayyidunā Mūsá ‘alayhi s-salām he was asking, "What this?" Said, al-ḥamdu liLlāh, "This fifty times" said "cannot be. My nation they couldn't do this. Ask from Allāh less." And Prophet sallá Llāhu ‘alayhi wa-sallam said, "Allāh make forty five." Also this too much for this. They know [how to] bargain, this nation Mūsá ‘alayhi s-salām nation. Until bargaining with Allāh until five times. After even five times he said, "Too much also for your Ummah." He said, "No I am ashamed to say anything more from this. It's okay." So Allāh ‘Azza wa-Jalla He make five time is equal to fifty times. Insha Allah we pray this.

After this also He Allāh show Prophet sallá Llāhu ‘alayhi wa-sallam, Paradise, whole Paradises, he say, Day of Resurrection, Hells, everything Allāh ‘Azza wa-Jalla show to our Prophet sallá Llāhu ‘alayhi wa-sallam. And after he come to earth. But before this the Mightiness of Allāh ‘Azza wa-Jalla it is, you cannot imagine for this, we are Alhamdulillah, Muslim look not clever but who they saying 'we are clever' real sorry they are terribly not clever at all. Why? Because they saying, "God He has, Allāh ‘Azza wa-Jalla He has son." This is real... We must who thinking real, cannot be accept this, cannot accept this. If you say from elephant can marry to ant, it's okay. Maybe can be. But Allāh ‘Azza wa-Jalla , He is, you cannot imagine how He is, what He is. It is beyond our thinking, our mind. It is our mind, it is nothing, nothing at all. Beyond, beyond, beyond, beyond, beyond, beyond – even billion time if you say 'beyond' it is still beyond this. So it is this night, it real miracle, big miracle for whole human being and enough for to people to accept Prophet sallá Llāhu ‘alayhi wa-sallam. But unfortunately they are, when Prophet sallá Llāhu ‘alayhi wa-sallam

coming, whole this nonbeliever they was very happy when they hear this. They said, "Now whole his followers, companions, they will run away after this."

But and they quickly they come, this nonbeliever, to Sayyidunā Abū Bakr and saying, "You know what your friend he told us? He become competely without - crazy," he say. Astaghfiru Llāha l-'Azim. "What he said?" "He said like this." Sayyidunā Abū Bakr said, "He said this?" They said, "Yes." "He is right and we accept this he said." And it was test for believer - who can, who believe and not believe. Until now still like this. Even there is some people, they call themself scholar, they said this is happen in dream or spiritually. No. Not spiritual at all but by his body he was in Divine Presence of Allāh 'Azza wa-Jalla and he go all this way and come. Where it is in presence of Allāh 'Azza wa-Jalla no time, no place, no anything cannot be. Allāh 'Azza wa- Jalla show us this and until now we said there is people they make saying this and, specially who are criticising Ahlu s-Sunnah wa l-Jamā'ah, sufi people, taṣawwuf people - they are not accepting this. And they make Allāh 'Azza wa-Jalla in shape. And we not accept in shape. No shape. is. You cannot imagine for Allāh 'Azza wa-Jalla how He is. Allah make us from nation of Prophet sallā Llāhu 'alayhi wa-sallam who is the most near for Allāh 'Azza wa-Jalla which has this favour for to be which no any - creature, create - anybody can be there - no prophet, no saint, nothing at all, no angel even. Angel they have limit. They couldn't go behind, beyond this.

We are thanking Allāh and Allāh bless us for this. And this day, tonight and tomorrow day, it is very blessed. Allāh 'Azza wa-Jalla saying who make praying in this night and fasting tomorrow, Allāh reward him for as sixty months reward for all this. Insha Allah by saying for night Ihyā' u l-Layl meaning to make before sleeping praying and we can sleep, after coming for tahajjud or for saḥūr, you will be, Allāh accept this as you are awake whole night.

Alhamdulillah we are, Allāh give us from this night bless, Insha Allah, and make our belief more and strong and strong, Insha Allah. Allāh give barakah for all of you, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

68. AS MUCH AS WE ARE CAPABLE OF DOING

Friday, 5 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Thanks be to Allah that our tariqah is the path of truth. Thanks be to Allah that our tariqah goes back to the Prophet (SAW). It comes from him (SAW). All our duty is in accordance with what the Prophet (SAW) did and his sunnah. Our daily awrad and wazifah are from those which the Prophet (SAW) did – his sunnah.

Some are sure (mu'akkad) sunnah, by "mu'akkad sunnah" we mean the things done [by him] always. Others maybe were done sometimes, and so they are not so much of a duty – though as a tariqah, we need to practice the Prophet's sunnah as much as we are capable. Those who practice his sunnah also receive his intercession (shafā'ah). Intercession is the most important thing.

The Prophet (SAW) says, "Niyyatul mu'mini khayrun min 'amalihi." "The intention of a mu'min is better than his doings." Because we are incomplete beings, and so are not able to do things completely, as long as our intention is right, Allah accepts it.

"Yurīdu Llahu bikumu l-yusra, wal yurīdu bikumu l-'usr" (Qur'ān 2:185). "Allah wants ease for you, and he does not want for you difficulty." Do, therefore, as much as you are capable of. However you do it, just do it. Do not obsess about whether it was done well or not – such would mean you are suspicious of Allah, and that would be wrongful suspicion. Allah is merciful. Some people say, "We are reciting, but not properly. We are not able to recite exactly." On whatever level you recite, as long as your intention is right, Allah accepts it. Let us be on the path of the sunnah, insha'Allah. Let us follow the Prophet's (SAW) sunnah as much as we can. This is our intention – may Allah accept it.

Wa Minallah at-Tawfeeq,

Al-Fatīha.

69. THE MONTH OF SHABAN

Saturday, 6 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Tonight the month of Rajab is ending. We are entering the the month of Sha'ban, the month of the Prophet (SAW). This is the second holy month amongst the three. The second of the beautiful seasons. To manifest [Allah's] respect for the Prophet (SAW), it is designated the month of the Prophet (SAW), and during this month Allah multiplies rewards 100 times for those who increase their worship during this time. Showing respect to the Prophet (SAW) is something great; those who do not show respect are wrong and suffer loss. During this month it is necessary to do more salawat. We receive his intercession, insha'Allah. To love him is fard on us, necessary for us. Loving him is more necessary for us than food and drink.

Today people are forgetful—even those who are educated are becoming toys in the hands of Satan. The more they read, the more ignorant they become. It is not to do with reading more, [but rather that] to have a leader is necessary. There needs to be a path coming from the Prophet (SAW) in order for one to be saved. Most scholars, on the other hand, show pride, and they start thinking that they are better than others, whereas in fact a heart in which there is love for the Prophet (SAW) is better off and closer to Allah, even if without knowledge.

Reading without having an increased love for the Prophet (SAW) is useless. Also, not everything should be read! If you read a book written by someone without sincerity (ikhlas), it will not benefit you, but will instead harm you. May Allah protect us! Today in the End Times most people write to be famous rather than to serve in ikhlas. Therefore, let's venerate this month. For the sake of this month, may Allah have us reach true faith. May our hearts be filled with love for the Prophet (SAW), Insha Allah. That love saves us. That love leads to love of Allah.

May Allah make this month blessed (mubarak). May this month be full of khayr, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

70. TRAVELING

Sunday, 7 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Traveling is done for the sake of Allah. It is a sunnah of the Prophet (SAW). To travel for Allah's sake is a great thawāb and a virtue. The Prophet (SAW) says, "When a person sets out to travel, he should follow the Prophet and make his niyyat. As he is performing a sunnah, Allah rewards his every step, his station will be raised, and his sins forgiven."

Traveling was not easy in the past either. Now it seems easy, but it is that if Allah helps, it becomes easy. Let us do everything for the sake of Allah, insha'Allah. To us and to others, benefit comes from whatever Allah is pleased with. Sometimes that happens to be a meeting where people receive guidance. Their hearts are, though slowly, being conquered, and thus it becomes a means for their guidance.

Of course, the places we will go to are the places of kufr. [The Sheikh is referring to his planned trip to Italy.] "Kufr" means stubbornness. Even if one sees the truth, out of his stubbornness, he does not accept it. May Allah give them softness of the heart so that they accept the truth. There is a Turkish saying: "The Truth is like the sun; it cannot be plastered over". Islam is the truth; the rest is falsehood.

May Allah make us firm in the Truth, Insha Allah. May our journey bring guidance for those people, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

71. HEART AND WORLD

Thursday, 18 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem, "Alā bi-dhikri Llāhi tatma'innu l-qulūb?" (Qur'ān 13:28)
"Verily, in the remembrance of Allah do hearts find rest."

The heart of one who is with Allah, remembering Allah, is always content. They are in peace. The more one indulges in this world, the more one is disturbed, and one's heart mixed up.

Dunyā (world) means "low". However much a man gives importance to this world, by just so much is he lowered. To rise higher, he should turn toward Allah. However much you turn towards Allah and remain with him, by so much are you raised and your station becomes higher, becomes high (Alī). People put the world in their hearts today, and give no place to Allah. In fact, Allah 'azza wa jalla says, "Heaven and Earth cannot contain Me, but the heart of my believing servant contains Me."

Can there be a greater honor than this? People leave this honor, and put in their hearts all the bad things, [so that] the more they fill their hearts, the more they are lowered.

The world is not important. Do not put it in your heart. Let it stay outside. Let your heart be for Allah. May Allah give us this provision, this beauty, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

72. BARAKA OF THE HOLY DAYS

Friday, 19 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Thanks be to Allah we have spent the night beautifully. May Allah accept it. Now fifteen days are left before we reach Ramadan. May we reach it with safety and barakah, insha'Allah. Allah 'azza wa jalla has bestowed upon us these beautiful months that are full of barakah, so that we can breath some in relaxation. Even if everyone benefits, nothing of it decreases. There are so many people observing it, and yet still there is no such thing as not much being left over for us. On the contrary, Allah 'azza wa jalla gives to whoever wants. Let us ask [from Allah]. The important thing is to ask for goodness, barakah, iman, and to ask that Allah be pleased with us. Other things are not important. As long as Allah is pleased with us, our affairs will be easy, and everything will be beautiful. As long as your iman is strong, nothing can bother you.

May Allah give us strength of faith. May Allah give us love for one another and love of the Prophet (SAW). Let us have love towards the awliyā' of Allah and towards Muslims, Insha Allah. Insha Allah, we will enter Ramadan in safely, and complete these months that are beautiful and full of barakah.

May our lives be always spent on a beautiful path such as this. This is our request. There is nothing better than this. May Allah help, and may it be easy, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

73. THE BELIEVERS ARE BROTHERS

Saturday, 20 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

In the Quran, Allah 'azza wa jalla says – Auzu Billahi Minashaytanir Rajeem, Bismillahir Rahmanir Raheem – “Innamā lmu'minūna ikhwatun fa'aṣliḥū bayna akhawaykum” (Qur'ān 49:10) “But the believers are a brotherhood, so reconcile amongst your brothers.”

Allah created Muslims as brothers, created them to be brothers. Muslims should not separate. Allah wanted them to be of one heart. So until a mu'min loves his brother, he cannot reach to [the level of] real faith. This is very important for this world and the Next.

When they are one, an enemy cannot win against them. Right from the beginning, others have wanted to cause division amongst the Muslims, and to have them fight against one another. They attempted this often, and succeeded. Every time that we have been united, they could not do anything, but by deception, they caused Muslims to go against each other. What happened is in contradiction to the words of the Prophet (SAW). A Muslim should support a Muslim. They should help each other. But now what we witness is that for any little thing, they become enemies. Not only here – the rest of the Islamic world is the same.

This indicated that Muslims are not following the Prophet (SAW). When they do not follow, many different kinds of bad things happen to them, and they receive curses.

May Allah help us to support each other, and have us love each other, Insha Allah. May Allah forgive us all. The time of fitnah is a difficult time, but with Allah's permission, those who are with Him will never lose. May Allah be with us.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

74. TURNING AWAY FROM ERROR

Sunday, 21 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

A man makes mistakes. Allah created people to make mistakes, and to forgive them in return. Allah created people: "If you do not make mistakes, I will create people who will make mistakes, so I can forgive them." Being forgiven is, therefore, a great blessing (ni'mah). Allah 'azza wa jalla bestowed this great blessing upon mankind, but people do not know the value of it. When a man regrets his mistake, and turns away from it, his sin is converted to a goodness. Allah forgives you as much as you regret, and all your sins turns into good.

This is from Allah's mercy (lutf) and generosity, so saying to oneself about past mistakes, "I wish I had not done this," and asking for forgiveness, is a great action. One also needs to feel regret about things that one could have done but did not.

It is stupidity to say, "We did not sin. We did not tour around or go to this or that place..." Because he did do these acts, he is not a sinner, but then he uselessly saddens himself [regretting that he did not experience these things!] Instead he should be grateful that he did not indulge in these sins, and that Allah hindered him.

Such regrets as saying, "Oh! I was such, young, etc., but had no chance to do this or that..." are from Shaytan and have no use except to cause oneself sorrow. It is necessary rather to be thankful that Allah has protected you! There is a saying in Turkey regarding trying to sin: "If I try to go out and burgle, the sun rises!" This means that Allah prevented it. This is a good thing!

May Allah [indeed] protect us from sins!

Wa Minallah at-Tawfeeq,

Al-Fatiha.

75. ALLAH'S PREDESTINATION

Tuesday, 23 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Be with Allah, and do not be afraid. Those who are with Allah are advantaged and safe by the permission of Allah. Nowadays, people are such as to worry about their worldly life as this happens or that, and to forget the Next World and Allah. Everything is in the hands of Allah. He is Ar-Razzaq, Allah 'azza wa jall. "Oh! this one came that one left..." People worry. There is no need to worry. The sole owner of everything is Allah, 'azza wa jall. Allah has distributed everything to mankind – his provision, life, his number of breaths, the water he is going to drink, the bread he is going to eat, and everything else. "Wa kullu shay'in 'indaha bi-miqdār" (Qur'an 13:8). "Everything has a measure." For everything there is a measure.

You are to eat and drink according to a measure, and that is it. You cannot do more than that, which means that you cannot go beyond what Allah has predestined for you, [things] such as your provision and the air you breath. Let the whole world be yours if you like – when the time comes, one cannot put a morsel into one's own mouth. Therefore, be with Allah, so that your faith will be strong. Let nothing bother you. Be like the mountains. Let no wind touch or bend you. The one whose faith is strong, is like a mountain – for him by the permission of Allah everything becomes easy. As long as the orders of Allah are kept, the rest is not important.

May Allah protect us! May Allah bless us with iman! Iman is the most important thing in life – the rest is not important, because it is our faith that saves us, here and after. Let us be with Allah. Let Him be in our hearts, Insha Allah

Wa Minallah at-Tawfeeq,
Al-Fatiha.

76. DIALOGUE BETWEEN THE RELIGIONS

Friday, 26 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Islam is the perfect religion. "Religion" is singular, but "religions" is plural. The others are not religions. They call it a dialogue between religions, [but] there is no such thing. Islam is the final religion. Before it there was the religion of the Nasrani [Christians] which was brought by Isa (AS), and the religion of Musa (AS). They all are the same. There is no need for a dialogue between them.

They brought this issue to [everyone's] attention, but for what purpose is unknown. The purpose is to confuse people's minds, because the world is turning in the direction of Islam, and therefore to prevent it they bring up such things. This is one of them, otherwise, the religion of Allah is one.

"Inna-d-dīn 'inda Llāhi-l-Islām," (Qur'ān 3:19). "Indeed, the religion with Allah is Islam (lit., 'the Submission')."

In twenty-three years, the Prophet (SAW) completed Islam in its best form. He completed it slowly, slowly. Human beings are not made perfect, but some amongst them have no idea about the religion. As they come to religion slowly, it is a good thing to invite them with tolerance, because the Prophet (SAW) did it that way. If you burden someone all of a sudden with everything, he will not be able to carry it, and might even become worse, in which case you would be responsible. It is said that [one should] make things easy, not hard. This is the way mentioned in the Holy Quran and in the sayings of the Prophet (SAW). May Allah have us as one of those who shows easiness. May it be easy also for us, because if you make it difficult, Allah will make it difficult for you. If you give someone else a hard time, the same will happen to you.

May Allah be our helper, Insha Allah. May our worldly and next life's affairs be easy, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

77. **SUSTENANCE**

Friday, 26 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet (SAW) states, "If you had true faith, Allah would send you your sustenance (rizq)." Just as birds go out looking for their sustenance in the morning with stomachs empty, yet they come back with stomachs full later in the evening. They don't have jobs, but Allah (JJ) provides their sustenance. Allah, who provides their sustenance, provides sustenance for people, too – so there is no need to get anxious when something goes wrong! Trust in Allah. Sustenance is from Allah.

The people who live in those countries you call the world's most powerful, even those in the world's most powerful and wealthiest country, are living in more difficulty than those who live in the poorest countries. They do not know what to do. Why? Because they think materialistically and of nothing else. They think that one eats if one works, and stays hungry if one doesn't work. Allah manifests this view to them, so their disgrace may be an example.

Thanks be to Allah, though there isn't as much wealth in our Islamic world, Allah gives blessing and everybody makes ends meet. We don't have more than they, we have less, but when Allah 'azza wa jalla gives barakah, that barakah is a secret and is more important than everything else. People get anxious and say, "This happened, and that happened. What are we going to do?" But there is no need [to worry like this]. The Sustainer (al-Razzāq) is Allah, the Exalted and Glorious; it is not the political administration or anything else. Allah makes a means and people, believers manage and make ends meet, without being in need of anyone, thanks be to Allah. What is important for us is to have faith. It is the most important thing. Iman is spirituality; it is power. Those without spirituality are useless. They live like grass, and die like grass.

May Allah strengthen our faith for the sake of these days, and for the sake of the day of Juma, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

78. DUTY OF A MUSLIM

Saturday, 27 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

A Muslim should do good. "Allah is beautiful and loves beauty." A Muslim does not need to live in bad, ugly places. You are to make your environment beautiful, and make yourself beautiful, so that Allah 'azza wa jalla is happy with you. Because people eat and drink, there will certainly be some mess in our places, but the Prophet (SAW) says, "It is a sadaqa to remove dirt, trash, and stones from the path." All the beautiful things you do are counted as sadaqa, because souls act according to beauty, whereas the nafs acts according to ugliness.

We observe old buildings – each one is like a wall painting, masha'Allah. When we look at the mosques, houses, and buildings that our forefathers made, we like them. Today's buildings are not this way. They are piles of concrete. These piles of concrete are everywhere. Worst of all, they are building all around the Ka'aba, the heart of Islam – this is done on purpose! Those who do this are ones knowing nothing, and they have nothing to do with Islam. In every way, one must be an aesthete, sensitive to beauty, so that while you are alive, or after you have gone, people will say [of what you made], "What a beautiful piece!" These are the types of masterpieces that must be left behind. We should not say, "Oh! We will die anyway."

In a famous hadith of the Prophet (SAW) which almost everyone knows, he said, "If you have a sapling in your hand, even if you know that you will die tomorrow, plant it!" Do not be lazy, do good! This is more important. The duty of a Muslim is to do good, to do something beautiful, to show mercy.

May Allah help us to do this, and not let it leave our remembrance. We will continue doing for the sake of Allah, so that it turns into dhikr.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

79. LEARNED MONKEYS

Sunday, 30 April 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghistani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Islam is the most perfect religion sent by Allah (JJ) and brought by our Holy Prophet (SAW). Everything, every beautiful thing is in it. This is the case for this world and for the Hereafter. The perfection that people who follow it are seeking is in it. The more they follow the commands, the more they rise and the more they soar. If they don't apply those commands, to that same degree they fall, and to that same degree they stoop. They think they are doing something good, but they are actually harming and degrading themselves.

The more a person attaches himself to religion, the more acceptable he becomes. Otherwise, what happens to a person who does not do credit to his own dignity and honor? He becomes a buffoon and nothing else. They call those who are under the control of fashion designers and what not "trained monkeys", who are told, "Do this and do that." They become like that. They are told, "You will wear this, and you will do that." Whereas, if people dress as Allah orders, they would be covered, and they would be beautiful. There are things that fit each person. There is no restriction to apply them. However, when you go out beyond the command, at such time it begins to harm you. Because the things Allah commands are certainly for our own good, when you don't do them, you are both committing sin and are harming yourself. Then they complain that there is no blessing left, and there is no peace left. There are reasons behind it. Nothing happens without a reason. Insha Allah, let us follow the commands of Allah, and let us stay away from the things Allah has forbidden us. Our Holy Prophet (SAW) says, "In the End Times, they will forbid from doing good, and they will invite to doing evil." May Allah protect us! These are those times. People who are attached to their religion will profit. They will be gain in every aspect. People who are distant from religion are always in a state of loss. Let them never think that they are benefiting.

May Allah provide guidance. May Allah give people good sense and intelligence.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

80. THE NIGHT OF FORGIVENESS (LAYLAT UL-BAR'AH)
Monday, 30 April 2018

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Tonight is a holy night, the night of the 15th of Sha'bān. It is the night of kandil. The fasting takes place tomorrow, insha'Allah, but it is possible to fast today and tomorrow. Whoever is not fasting it today may fast tomorrow. What will happen to us within the next year is determined tonight. One's provision (rizq), health, welfare, one's life and whether one will survive throughout the year are determined tonight. Therefore between maghrib and 'isha one should read Surat Yasin three times, [once] for one's life to be good and long, [once] for a good healthy faith, [and once] for one's welfare. There are specified prayers for tonight, [and] if done with a group it is better. If it is not possible to attend the group, then one must read Surat Yasin three times between maghrib and isha prayers.

Allah can change what is written or leave what is written as it is, therefore we should pray for it to be good, [and] if something bad is written may it be changed to good. Allah gives this opportunity to His servants tonight. He can change it for them. He is capable of doing everything. Nothing is difficult for him; He can change things as He wishes. That is why He, Allah 'azza wa jalla, accepts the prayers of those who plea to Him. Therefore this holy night is an important one. With this awareness, we will value this night, will do all that is required, then will pray 100 rak'āt of salah until fajr prayer. This is also to be done.

There is only one hundred-rak'āt prayer done per year. This prayer becomes the means to strengthen their faith. Do not say a hundred rak'āts is too much, Hadrat Rabia Adawiyya, used to pray a thousand rak'āts a night. When there is a hundred rak'āts of prayer people think twice, wondering how they are going to do it. In fact, some Friends of Allah pray all night long. Some others are like Hadrat Rabia Adawiyya, may Allah be pleased with her, she prayed a thousand rak'āts every night.

This is why it is good to pray this hundred rak'āts. It also can be counted as a substitute for missed prayers, or for those who have not missed prayers it becomes the mean for closeness to Allah because the prayer is when one is closest to Allah. If tonight both reading Surat Yasin a number of times [and] these prayers are done Insha Allah, for all

those who fulfill these in faith, it will be good for them. Allah Insha Allah accepts their worship. May Allah blessed the night.

Blessed nights are good opportunities for us. Allah 'azza wa jalla bestowed upon us these opportunities, [and] caused us to know their value. May Allah bless it. May Allah have us reach those years insha'Allah, with the victory of Islam, [and] with the coming of Mahdi (AS), because Satan and his folk want to wipe out Islam from the face of earth. They cannot do this, because Allah 'azza wa jalla is blocking them. The religion is his. Otherwise, if this matter had been left to people, long ago it would have been finished. With the help of Allah 'azza wa jalla, with the aid of Allah, Insha Allah the whole world will become Muslim. May Allah accept it. May it be blessed.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

81. THE VIRTUES OF ZIYARET

Wednesday, 1 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet (SAW) states, "Whoever goes to visit his Muslim brother, for each step taken Allah writes one reward, erases one sin, and raises him by one station."

A short while ago, our Abd ul-Rafi Efendi started his journey to what is considered the other side of the world. It is millions of steps. Millions of steps. Allah the Exalted and Glorious grants those for each step.

Of course it is hard to get here from so far away there, but these people only came out of compassion, for Allah, and only for the sake of Allah. Allah the Exalted and Glorious both gives them blessings and increases their lights.

Sometimes you don't feel like going from one place to another. For them to get up and come from so far away is for Allah's love. So there is a compassion, and it is most acceptable when compassion is for the sake of Allah. They are not coming for worldly purposes. Most people travel the world for worldly purposes, but they travel for nothing. When a person is about to go someplace, wherever it may be, he must state his intention to be for the sake of Allah and to earn his sustenance, and then it will not be in vain.

However, they are coming straight for the sake of Allah, and to find and meet their Muslim brothers. Their reward is great. May Allah bless it! May Allah increase it! May whatever troubles they have be removed. The most important thing they want is for their families to reach guidance:

May Allah give them guidance, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

82. EGO SERVICE

Thursday, 2 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

People see the world as a place of amusement. They are busy with their comfort, and with the amusement and satisfaction of their ego. People's highest aim is this. Every bad habit is in the ego. Instead of training his ego, his ego trains him. They are trying to satisfy their ego. To remain as slaves of their egos is their only goal. Whether it benefits anyone or not is not even a concern. They do not care what is beneficial. People run around not to receive benefit, but just a small bit of comfort. What happens at the end of it? Nothing, nil. Sometimes things are even worse. Sometimes such things are done that result in their ego actually lowering them. Such is the case for those who do not obey Allah but their own ego. Not only non-Muslims, but Muslims too are the same. Muslims have begun to look like them, and to act how non-Muslims ask them to act, without thinking whether this brings benefit or not. What they think about is just their own comfort, their amusement and pleasing their ego.

The ego will never be happy, no matter how much you serve it. It will never be satisfied, but will always ask for more. So do not follow your ego, have it follow you! Train your ego. After training it, you will feel relaxed, but otherwise it will never let you relax. Otherwise, in this world you will be stressed out, and in the Next World you will be disappointed. May Allah protect us from our ego.

As We said, today ninety-nine percent of the world is in the service of ego, using TV, movies, and other things as means. May Allah protect us from the evil that comes from our ego, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

83. THE SPOKEN WORD FLIES, THE WRITTEN WORD REMAINS
Friday, 3 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghistani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Quran says, "When one is about to do something like business, have someone write down the specifics agreed upon." Today most people do not keep their promises, or they forget. So it is said that it is better to write things down. Nowadays, there are notaries to make it even securer. Those who used to be called "kātib 'ādil" are called "notaries" today. It is a bond for people, something solid for their benefit.

Most people promise, then turn away from their promises. So that one making a promise will not later be able to turn away from it, and also to prevent possible disagreements in the future, writing everything down is required. Most of the time people talk, lie, and later say, "I did not say it like that." "If you did not say it, then what is this? It is written right here." So then the person cannot disagree. If his intention was good, maybe he forgot the details. To forget is an attribute of mankind. So when there is anything to be done in the future, in order that we will not be guilty in front of Allah for something, and so that whatever is promised will be fulfilled, it is necessary to write everything down [in advance].

Now most people say, "If I had this, I would give this much...", then when he has the means, he says there is no need to give. They forget their promises. They forget Allah, 'azza wa jalla. Therefore we tell them to fulfill Allah's order to write important details down when they intend to do something or make a promise, so that they will not forget. Otherwise, no barakah will remain for the person not keeping his promises, and he will not benefit either. The reason why Allah 'azza wa jalla out of His mercy ordered it to be written down is so that the person will not be harmed.

This is an order. One might say now, "Oh, he is my relative," or "We are friends," this or that, but later no relationship remains if something goes wrong. May Allah have us amongst the sādīqīn (trustworthy ones), those who are faithful to their promises. May He not test us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

84. THE BEST WAY
Sunday, 5 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Welcome to the beginning of Ramadān. It is a blessed day. This year the mawlid of Mawlānā, his 'urs, corresponds to the second day of Ramaḍān. May Allāh be pleased with you for that occasion. Most people have come because of that. For that there is a big thawāb. Because our Prophet says when a believer visits another believer, he is forgiven one sin, he earns one thawāb and is raised up one rank. And more important is not forgetting your Shaykh, respecting your Shaykh. That is higher. Because he showed this way leading to happiness for most people. Most of our people were not Muslim. And they came to guidance thanks to him. And there were followers of Mawlānā who were Muslim but had no idea about Islām. Most were like this. However, Maa Shaa Allah, now they are living the true Islām by the barakah of Mawlānā and his support.

It is a very beautiful way. Who follows him in this world, during this short life... Some live longer, some shorter but the life of this world is short. They were together in this world and, Insha Allah, they will be so forever in Akhirah. There won't be further separation there. Separation is in this world. And, may Allāh protect us, sometimes there is separation in Akhirah. Separation within a family takes place. Someone follows this beautiful way by the favour of Allāh, and others don't. Of course, then separation takes place in Paradise and sadness comes then. When they are told, "You go this way and you go that way," they will not meet again forever. They get upset then, may Allāh protect us. But before going to Paradise, there is a pool of Kawthar, the pool of our Prophet. When they drink from the water of Kawthar, the sadness of this world, the desires and arrogance, whatever people had inside them disappears. No one is upset in Paradise. This happens and that until then but no trouble, no sadness enters through the door of Paradise.

Therefore, as we said, Mawlānā's way is the way of our Prophet. The way is the same. Keep to it. Then the Hereafter is yours. You will get happiness in Ākhirah. With the permission of Allāh, Ramaḍān starts from tonight, Insha Allah. We will pray tarāwīh. May this beautiful month be blessed for us, Insha Allah. May it be blessed for all of us. May it help Islām. May Allāh send us the Sāhib. The Ummah is without its leader. The Ummah is dealing with each other, fighting and quarrelling. They are fighting each

other.

Shayṭān and his followers are playing with us with pleasure. May Allāh send their evil back to them. Because we ask for goodness and get goodness. Who wants evil gets evil. Those who do others wrong shouldn't be happy and think they will get away with it. Who does like this is stupid. Certainly evil goes and comes circling back. Therefore, we should always ask for good things so that Allāh sends us a leader. The Islamic world is without a leader.

For the honour of Ramaḍān, Insha Allah Allāh will send the Ṣāhib. Allāh is the Owner of the religion. Still there must be a khalifah. The Khalifah holds the office of our Prophet. He should be there. May Allāh send him soon. May it be blessed and good, Insha Allah.

We are welcome, Alhamdulillah, for this nice days, good holy days, blessed days. Most of you coming for Mawlid of Mawlānā Shaykh and in this time, this year, it is with Ramaḍān, month of fasting the blessed month in the year. It is very good occasion. Most of you come for remembrance of Mawlānā, for his anniversary and Allāh make it every year coming little bit, little bit. This year it will be in Ramaḍān, second day of Ramaḍān, Insha Allah, we celebrate with all of you. And it is there is big reward for people who are coming. Prophet sallā Llāhu 'alayhi wa-sallam saying who comes to see his brother in Islām, visit him, each step Allāh forgive from one sin and reward him and make his level one more higher.

And this for normal people and you are coming for your Shaykh, your Master, your the most beloved one for you and for believer who are you are respecting him and this love make you more sincere and more blessed. Because he is the one who saved most of you. From where save you? From to follow shayṭān. Many of this people – Mawlānā – they become to know their Lord, their religion, the real one, to know their Prophet. Because most of them they are non-Muslim, becoming Muslim. Even who are saying, "We are Muslim," they was maybe worse than these people they are not knowing anything from Islām. But, Alhamdulillah, with Mawlānā's barakah and his teaching they make them like star, like they are light. They give them light in their face, in their heart, and he save them from shayṭān and his follower and bad end. So it will be more reward for you because you are coming, visiting your Shaykh, and you are continuing his way, the way of Prophet sallā Llāhu 'alayhi wa-sallam. His way it is real the best way. Nothing better than this. For this dunyā it is everything not good but for Ākhirah every, anything you do it is good and it is also – Allāh will after this life, Insha Allah, way going to His Divine Presence and to be together again with our Shaykh, our beloved one. And of course there is this dunyā – everything mix up especially in this days, the end of time. So people they are, when they are going to Jannah, first thing before entering door of Jannah, all our desire, what we have bad desire, it will go after drinking one cup of Kawthar. This pool

of Kawthar it is for Prophet ṣallā Llāhu ‘alayhi wa-sallam. This make you to forget everything, forget jealousy, forget sadness, bad intention, proudness – everything. When you drink this, you going inside Jannah [with] nothing from this. Even whole people going to other side you will be not be sorry. Because there is two kind of separating – one in dunyā but this, in day of Qiyamah. We will come together again but there is another one separation also – this forever: one to this side, one to other side. That time Mawlānā was saying, "Wa-mtāzū l-yawma ayyuhā l-mujrimūn" (36:59). "Separate O bad people from good people." So sometimes father he separate from his son. Some from mother separate from her daughter or brother from his brother. And that time Mawlānā was saying this people they will be very crying there and it is because this separation forever, not only for like from dunyā to Ākhirah. And that time, so when this people coming to drinking from this water, this finish – it will be finish, nothing left from sadness from this what happen in separation, crying, to be unhappy. When they drink this they will go Jannah. In Jannah no any sadness, no any illness, no any envious – nothing from this bad thing who in our world everybody they have this. But from who going to other side it will be forever for them this.

So don't worry about you happy. You be happy with Mawlānā and be thank for him, he save you from this bad end. Allāh raise his maqām more and more and, Insha Allah, this Ramadān we will beginning from tonight, Insha Allah. Allāh make barakah and send us one who lead us. Take this separation from between believer and Muslim and not make them like toy in hand of shayṭān and his followers. Because this we are seeing – no need for enemy. It is enough we are killing each other. We are fighting with each other. We are doing bad thing for other but other they are just looking and laughing for us. Allāh, Insha Allah will send, He has promised to send someone and we are know him – Sayyidunā Mahdī ‘alayhi s-salām. When he is coming, he will be lead all to make united of Muslims and to make whole world Muslim, Insha Allah. We are hope this because Islām it is meaning peace. Without Islām, no peace. Because Islām want good for people. Other people they are making best thing to destroy people, destroy believer and they are thought if this believer finish, it will be the world in peace. No. What you are planting, coming for you first. Planting bad thing, bad intention, bad thing also coming for you. So we are every time, we have good intention, good to people, to help people, to not fight people. But other they thought if, from their envious, if we finish this people it will be whole world for us and it will be like paradise. No Paradise in this life. Paradise in Ākhirah. And who want Paradise, he must do good thing in dunyā, not bad thing. Allāh help us and, Insha Allah, this Ramaḍān blessed and happiness for all of you, Insha Allah. Thank you for you.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

85. COMMON PEOPLE AND SPECIAL PEOPLE

Monday, 6 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The month of Ramadān is a blessed holy month. During this month, or three months to be more correct, especially in Ramaḍān, shayātīn are thrown far away with their arms and legs tied up so that they don't harm people. That is the good tidings of our Prophet. But these shayāṭīn are jinn shayāṭīn. Jinn shayāṭīn struggle throughout the year to cheat people and mislead them from their way. Allāh 'Azza wa-Jalla destroys everything they do. He breaks down the buildings they make during these three months. The months come as relief for believers. Their sins are forgiven and people with imān (faith) earn thawāb (reward). Certainly now jinn shayāṭīn will be imprisoned. But there are still human shayāṭīn. They still mess everything up. They are the people worse than shaytān. They make waswasah (whisperings) to people like no shaytān makes. They do evil to mankind as was never done before. They order evil, not goodness.

And this Ramadān Sharīf is the month of beauty. It is for people to get along with their friends, relatives and neighbours. Allāh ordered it so that there is a better atmosphere. If there is anger between them, they should make up. If there is an unsolved matter, they should finish it. If someone wants to make up, he should think first, "Does this person owe me something, or do I owe him instead?" He should look at it. We should end all disagreements during Ramaḍān Sharīf. Allāh 'Azza wa-Jalla gives its reward. He gives countlessly. There are common people. Mawlānā, may Allāh raise his station, used to say sometimes seriously, sometimes jokingly, that there are 'awāmu n-nās and khawāsu n-nās. 'Awām means ordinary people. They call people who give more importance to dunyā - 'awāmu n-nās. And khawās are special people. Special people are those who give more importance to Akhirah. They are people of tariqah, people of worship. They are special people. Common people, as we said, first thing they think about is dunyā. "What shall we do? How shall we have fun? How will we be happy?" All they do is think about this. They don't think about Akhirah. There is a saying, "Al-'awām kal-hawām." Common people are like four-legged creatures. They live for this world as if here is no Akhirah. They are the same way though. An ordinary person, from common people, wants to be special. He wants it for dunyā. Whereas it has no use for dunyā.

Try to be a special and a chosen one for Akhirah for whom the most important thing is the pleasure of Allāh. And the pleasure of Allāh is in obeying His orders, doing what

our Prophet said, and most importantly, loving your brother in religion like your own, wishing for him what you wish for yourself. Don't say you are this and that. Always make shukr to Allāh that you are on this way. How lucky you are. It is such a nice thing. You should make shukr to Allāh. No need to be jealous and angry.

If they leave these things, their ranks will grow and they will deserve the pleasure of Allāh. They will be special. But if they do like common people - fighting and wishing everything for themselves, they will be from that group. May Allāh make us from the special people for the honour of this Ramadān.

Alhamdulillah we are month of blessed Ramadān and this month Allāh 'Azza wa-Jalla . He reward everybody for good thing he doing more and more and it is important to be good with people, with family, with everybody. Because when you are human being, Allāh make you different from other creature, give you mind, give you tongue, give you thinking, and He send also special people to guide you to right way. And so it is special month Allāh like people to more, make more worship, worship and to be try to look for their spiritual life.

Because Mawlānā every time he was saying word of - sometime with joking sometimes with serious. Once every day he was joking with this Computer Husayn, "What saying this 'Awāmu n-Nās?" 'Awām meaning ordinary people, common people. Common people this and there is special people. Common people their main interest interesting for them dunyā, material thing not spiritual thing. They are looking for enjoying themself. They are looking for food. They are looking for car, for woman, for drink. This is common people. They are first thing for them, to themself to satisfy their desire and going after their ego - this is common people. So Mawlānā was joking with Husayn and saying, "What this common people today they saying?" and Husayn he was swearing on this common people. So it is joke but it is important thing because common people 'awām there is also word and say, "Al- 'awām kal-hawām." Ordinary people like four foot animal. They are only animal, also they are not looking for Ākhirah, they don't have Ākhirah. If they have Ākhirah they will look this better than us but they don't have.

So this people also they not thinking at all for their real life, only looking for this life. For this they are low. Khawās meaning special people. They who are trying to take themself from this to be higher their level, to make it higher and higher. And common people [who] they thought to make their level higher, they are studying more, they take degree more from university, from special course, from special people for material thing. Maybe can be first finish University, after they take degree and second. They become professor, they come doctor, they come ordinarious professor - something like this. This is not high level. For spiritual life, spiritual life most when you obey Allāh and be with good people your level going high and high and you be special people. And this tariqah people they are like this. So tariqah people they must be not imitate common people. Common

people they are fighting for everything. They are envious. They are jealous. They are not like if you have something. They are say envious. They said to they wish to finish this from you. But special people they are happy. And Prophet sallá Llāhu 'alayhi wa-sallam saying you must love for your brother as what you love for yourself; you wish for them good like you have, you want for yourself. This is the nice idea and make your spiritual to be more pure, more beautiful.

When you are angry with people and not happy to see people happy – this is not from special people. There is of course shayṭān they try to make this for people but in al-hamdu liLlāh in Ramadān Allāh 'Azza wa-Jalla He chains shayṭāns with chain and throw them in ocean. Whole Ramadān they are cannot do anything. This is shayṭān from Jinn. They cannot do thing but nowadays there is shayṭān from human being. They are mixing up people their mind. They make them to think not good. This is what we are saying – don't look for this common people, look for special people, spiritual people what they are ordering. And first thing to not be angry with anybody with from believer. You, some of people they are not speaking, they are angry together. Especially for tariqah people it is not acceptable, not acceptable at all and it must be finish this because this is from shayṭān attribute and it is forbidden for people.

So we are all, Alhamdulillah, with ṭariqah, with Mawlānā Shaykh, Insha Allah, we are not common people, not from 'awām. From khawās, Insha Allah, and we try to imitate khawās, to be with them, Insha Allah. Allāh make us real khawās, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

86. WE ARE LUCKY
Wednesday, 8 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh. For us to be following this way is fortune. People nowadays use all their energy in order to get the goods of this world, and they don't get anything. But Allāh has given us this way. This way is the way of Allāh. It is not given to everyone. They can be Muslim. But Allāh 'Azza wa-Jalla is saying that the majority of people in this world are not on the right way. The majority are in kufr. Who don't believe in Allāh are more than those who do. Therefore, being on this way is good. Shukr, shukr to Allāh 'Azza wa-Jalla because it is by His will. We can't do anything. And the rest are unfortunate people.

There are fortunate people and people without fortune. Now in this world, they think that rich people or people living in Europe are fortunate people. Stupid people disappear looking for the goods of dunyā. They look for fortune in the seas, rivers, roads and streets. And assuming that they will earn something more, they leave their homelands. Children are put in danger. Even if they reach it, it is only the goods of dunyā. Even if all Germany were yours, it would be useless. If all Europe were yours, it would still be useless. You will not get anything in the end. If the whole world were yours, if you don't have imān, it has no value. The really valuable thing is imān (faith). To have imān, to be on this way, is the biggest favour Allāh gave people. It is the biggest profit, biggest fortune. Therefore, we should struggle for this world but not let it over take us.

What we think about and our goals shouldn't be dunyā. Dunyā is the means. The target is Allāh 'Azza wa-Jalla, Allāh's pleasure. Your coming here is a part of it, the means for it. If there was no love for Allāh and Awliyā', no one would come. People come from every corner of the world. Allāh 'Azza wa-Jalla put that beautiful thing into our hearts, into your hearts. Shukr to Allāh. May Allāh increase it, Insha Allah. It is right to desire it because it is good, a nice thing. It is something that endures. The more love for Allāh, love for the Prophet, and love for Awliyā, don't say, "No." May it increase, Insha Allah.

Alhamdulillah we are here with will of our Lord Allāh 'Azza wa-Jalla. We are coming for His sake, for His love. This is real luck. We are lucky, we are, because chosen people in His Divinely Presence. Because everything in His hand, in His will. If He make us believer, we are lucky. If we are not believer, we are unlucky. And Allāh 'Azza wa-Jalla

saying the nonbeliever they are more than believer every time. And if you are following this people, the most of people in this world, they make you to go out of way of your like, belief way. So Alhamdulillah we are, with His will, we are created lucky.

Why other people not like this? Some idiot people asking what is justice? This people also they are doing this because Allāh He want this. This is we cannot ask. We are, not our job this. What you will do? Only be thankful for Allāh. if anybody ask this, he been, he can be lucky. He can be after this asking, accept, and to Allāh 'Azza wa-Jalla and His belief open some door for him - asking, questioning this. So our Lord He He is "Fa'ālun limā yurīd" (85:16) - He do what He want. Nobody can ask Him, "Why you do this, why?" You there, even here, who people like me and like you if they are, they are little bit more commander you cannot ask them, "What you doing?" He said for you "Shut..." Astaghfirullah "Shut up." He said to you, "Don't do. I'm, I do what I like. You are must obey for me this people." So Allāh 'Azza wa-Jalla is Merciful, not like this people. But if anybody want to be in way he can be, Insha Allah, and we are, for this we are thanking for Allāh He send us here.

And it is not easy for people but when Allāh give, put love of His beloved one - Awliyā'u Llāh or Prophet ṣallā Llāhu 'alayhi wa-sallam, people they are going whole around world visiting here and visiting, making ziyārah for Prophet, for other awliyā'u Llāh, for saint, for holy place. All this from love of and some kind of our luck. We are, al-ḥamdu liLlāh, we are cannot thank Allāh 'Azza wa-Jalla for this favour and it is most important favour.

Because people, normal people, they said if they are rich they are lucky and people running after dunyā leaving Ākhirah. And they thought it is most precious, valuable thing - dunyā. For this we are seeing people they are going through dangers - leaving their country, running for dunyā, running for Europe. And many of them they are die in way or in sea or... And they when they going to Europe they are not welcoming [them]. Nothing happen. It is misery for them. But even if they arrived and Berlin it will be for them and no īmān... No, it is no value. Germany, if whole Germany for this man, but no belief, it's also no value. Whole world, if you they give for him without... it is not value.

People they are not understanding this. Only become crazy, become running after dunyā, after material and they are leaving spiritual. And they are, they don't have mind because more valuable thing it is spiritual thing, Ākhirah thing. Dunyā it will be... at the end you will, if whole world for you, you will leave and you will go without. They will put you in earth - only this what you can have - your eye full of earth. You will be satisfied that time. But for spiritual, it is forever, Insha Allah. Allāh make us to thank Him for what He give us and to give us more and more from His, these gifts - His favour, īmān and Islām and spiritual, Insha Allah. This is what we

want. Insha Allah, Allāh accept your ziyārah and give reward, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

87. THE DOOR TO FOREVER

Saturday, 11 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

This order of Allāh happens to everyone. Everyone forgets about it – Death. Bismillahir Rahmanir Raheem. "Kullu nafsin dhā'iqatu l-mawt, thumma ilaynā turja'un" (29:57), says Allah 'Azza wa-Jalla. Everyone will taste of it. It will happen to everyone.

But while in life, people don't think of it. Therefore, our Prophet said to Sayyidunā 'Umar, the biggest lecture is death. Death is an advice to you because people remember Ākhirah when they see it. Akhirah is our main place, they say Dāru l-Baqā', Ākhirah is the permanent land. This world is temporary. "Kun fi d-dunyā ka-annak 'ābiru sabil," says our Prophet. Be like a passerby in this world. A person passing by a road doesn't make buildings. He will continue on his way. He is busy with his destination and tries to make it prosperous wherever he goes. A person on the road by car or plane doesn't stop somewhere and decide to do something there. But mankind tries to build their dunyā as if they are going to stay here forever. They forget Akhirah.

This world... If you want to enrich your Ākhirah, you should send goodness to Akhirah from dunyā. You should send good deeds and thawāb so that your Akhirah is prosperous. The grave is our door. It is the door to reality, to eternal life which is real life. Death is not the end, it is the beginning. And that beginning, as our Prophet says, can either be a garden of Paradise that you enter; it will open as a garden of Paradise to you and you'll be there until Qiyāmah, or it will be a hole of fire. Scorpions, snakes and all types of torture will be there. So a person should think about it and decide how to act in this world. He shouldn't be cheated by shayāḥīn. They say the last regret is useless. Therefore... There is a trend now. People arrogantly say they don't believe. You know for yourself, if you don't believe. You don't have much. No matter if you live 50 or 100 years, you will fall into that hole. And if you don't want that hole... They also burn the corpse now. They don't bury but burn in fire. Then they will burn both in dunyā and more in Ākhirah. They think, "I am saved. I am ash now and nothing remains of me." Who thinks he is safe then is so wrong. May Allāh make our grave a garden from the gardens of Paradise, in shā'a Llāh. That is our goal.

Since our childhood, shukr to Allāh, we grew up with this belief. Hājjah Anne used to say, when we enter the grave, because a door opens there which leads to the garden of Paradise, by permission of Allāh. It is not hard to reach it actually. To have imān, to follow Allāh's orders is not difficult. But people don't want to and make it seem complicated. Whereas when they do it, they are in peace. They are more peaceful and blessed. It brings benefit in every way. The other way is only harm. And the biggest harm is to their Akhirah.

We are speaking about the most reality. Allāh 'Azza wa[-Jalla who... Human being they are forget this. The most reality it is death. Everybody will be have this test [taste]. Allāh 'Azza wa-Jalla saying Bismi Llāhi r-Raḥmāni r-Raḥīm. "Kullu nafsin dhā'iqatu l-mawt, thumma ilaynā turja'ūn" (29:57). Everyone he will taste this. Taste what it is. Some of them it will be bitter, some of them will be good. Taste their death. Nobody will be forever here. Forever it is – death it is beginning – door for forever.

It is not bad to die. To die, everyone die. Even if it was bad, some poem, poet he said, "It if was bad to die, Prophet will not be, not die." So it is not bad this. It is finishing this life, the lowest life, the place of test and after you will look in your grave. Grave, Prophet ṣallā Llāhu 'alayhi wa-sallam saying, "One it is either it will be nice garden from Paradise or hole of Hellfire," snake, scorpion, every bad thing in this. There is two kind, no third one. Who look for his next life and looking must take example from people from who going because Prophet sallā Llāhu 'alayhi wa-sallam saying, "Kafāka bil-mawti wa-'īzan yā 'Umar." It is enough for you to take advice from death. Because when... maybe very strong people you thought will not die, he is die. Also very rich one also cannot live forever. They try now to make no death but it is craziness. Who believe on this, he will be crazy.

Door for forever – it is graveyard. It is that opening for next life, real life, who must make every preparation to get this Paradise from beginning of your death, from your graveyard to have this. And it is real not so difficult but people they are making, shayṭān showing people it is very difficult, very cannot be. But it is normal. We are living in normal life, everything normal. They can make tired to get money or to get thing what they want thousand times more difficult from worshipping. But also they are not accepting and only they are looking for their pleasure and pleasure take them to Hell not no another thing. Even this people they are now make people to be proud to say, "I am atheist. I am not believe in anything." But it is not so long, maybe. If you find you will live even hundred year more, you will be also be coming to this door and this door it is real if it is hole of Hell – terrible it will be for them.

And even our... people they are not waiting for this Hell in for graveyard. They are giving will for their people "you burn me" and it will be, they thought it will be safe for them. But from beginning they are making for themselves, burning themselves, so it will be more

deserve to burn in Akhirah, in this graveyard and it will be this. For this we are advising people - Don't gamble with next life. If you gamble, if you loose, forever you are losing. Here maybe you can make many... shoot yourself or kill yourself you thought you are finish but there is no finish. Forever you will be suffer in Hell and in fire. So it is very important to people, who have little bit thinking, to think about their life, the meaning of life and for everything. For this Prophet sallá Llāhu 'alayhi wa-sallam saying, "To think one hour, it is better than worship seventy years." Maybe they worship in temple and other thing seventy year but nothing happen. But when thinking one hour and saying about who our Creator, what we are doing here, what is our...

We are chosen between all this creature and we have this mind and we have everything and what we will, why you are making this nonsense crazy thing about ourself? We must be careful. We must be believe because there is Creator, there is, they will they will be asked, ask about what we done, what we do, and why you not accept His order, not accept Him even.

Allāh make us from people who open their grave for Paradise, for garden of Paradise, Insha Allah. This is our belief and it is from beginning, Alhamdulillah, this belief. And it is the most real one. Other people what they are saying about their selves, they are have imagination and... Because nothing can be without Creator. Allāh give hidayah (guidance) for all people, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

88. **TARĪQAH IS LIFE**

Sunday, 12 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Tariqah is the way that shows the ways of goodness. It is the way of Mashāyikh and our Prophet. It is useful for us, useful for people. To be a useful thing means to attain the pleasure of Allāh. And in Tariqah, Mashāyikh show the beautiful way. When a murid follows it, Allāh becomes pleased with him. May our goal, our target be the pleasure of Allāh. The pleasure of Allāh is in following Mashāyikh through this beautiful way, acting with adab, training the ego, showing the way to people and doing goodness for them, and treating them nicely. All of these are from the adab of our Tariqah.

Mawlānā used to say, " 'Abūsu l-wajih karihu l-manzar." A person with a grumpy face does not look well. It leads to hatred. Smile at people. Our Prophet says a smiling face is sadaqah. He shows us so many ways to do goodness. It cleans our ego. It makes our ego brighter and purer. It cleans from the evil. Allāh gave us this way. How lucky for people. But enemies of Allāh don't let people come close to this way. It is the way shayṭān and his soldiers dislike the most because it is the right way. If people come to this way, they try to keep them away by saying Tariqah is this and that. Mostly they succeed. They push people to useless ways that have nothing to do with Islām and humanity. Those ways eventually lead to crime, not to good things. They don't lead to beauty.

The way leading to beauty is the way of Allāh – Tariqah. Show importance to Tariqah. Act with care and connect to it. When you are connected and don't leave the way, you are at peace. And if you leave by getting waswasah... Some people talk badly about Tariqah. They say they were in Tariqah and things happened. It's irrelevant. You weren't in Tariqah, you were following your ego. A person in Tariqah always profits, by permission of Allāh. May Allāh not separate us from this way, Insha Allah.

Our, we are in way of Tariqah Naqshbandiyyah especially. It is life, life for us. Without Tariqah we are dead. Nothing good for if you are not in Tariqah because in Tariqah you are put yourself under command of Murshid and Shaykh and he, you are, you, he, feel yourself you are in control, control yourself. But when there is many people they are not in Tariqah, so... wind – they sometimes here, sometimes there, they throw them from place to place. And thinking they are doing good but they are at the end, maybe they are

not in any benefit for them. But in Tariqah you are under control of Shaykh, you will be safe, Insha Allah.

You will be safe until where, whole time, when you take bay'ah and you accept this, you are free there. You are not, nobody chain you. Nobody saying, "I am controlling you." Because there is some people - our Tariqah the best way - but there is enemy for Tariqah. Tariqah ordering every good thing: to be good with people, to be good with family, with wife, with husband, with children, with relative, all of them. This is order of Tariqah. And to be smiling for people, not be ugly face like Mawlānā was saying - this ugly face they are - angry face, angry face not other, this not good. To be smiling for people for to it is sadaqah Prophet sallā Llāhu 'alayhi wa-sallam saying. So our Tariqah it is this what we are doing.

We are not... no any benefit from who want benefit from Shaykh, not who want any benefit from murīd, but only to be together to take them to Divine Presence of Allāh 'Azza wa-Jalla and to be forever in Jannah with Mashāyikh, neighbour for Prophet sallā Llāhu 'alayhi wa-sallam. This is intention. But there is some people they are saying, "We are in Tariqah and Tariqah make us miserable, make us all our life like finish." This is enemy - shaytān and his follower they say this. Because our Tariqah free. When you like you come. If you don't like, you can go. Nobody chain you. Some, I think they are mental case, they are saying, "We are leaving Tariqah - Leave us." You are free. You are nothing. If Allāh want you to go you can go but if you are you must, you don't like to be in good place in Ākhirah, you can go. It is free. There is not million, there is billion people they are not in Tariqah. Tariqah people, Allāh give this favour for some people, chosen people, and they are following and they are who give himself and understanding Tariqah really, he is happy with everything because know, he know this coming from Allāh.

Good thing from Allāh. Other thing, also test, also from Allāh. Everything from Allāh This is teaching of Tariqah. Nothing coming from Shaykh. All come from Allāh. through this Tariqah, Insha Allah. Tariqah it is main way to Allāh. Prophet sallā Llāhu 'alayhi wa-sallam way. Because we are seeing many people they have following what their ego like and they are after a while, they lose their belief, they lose everything. So to keep your belief and to keep yourself, you must follow this way, Insha Allah, and don't listen for waswās and shaytān.

Allāh keep us in this way - way of happiness, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

89. THE SUMMARY OF LIFE

Tuesday, 14 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Wa-man ahsanu qawlan mimman da'ā ilā Llāhi wa-'amila sāliha, wa-qāla innanī mina l-muslimīn" (41:33). Aw mā ma'nāh. The Qur'ān says... This āyah asks what is the best thing, and if it can be better than this. Allāh 'Azza wa-Jalla says it cannot, in Qur'ān Karīm. To be inviting to Allāh, to be speaking to people to believe in Allāh and invite to Him, to do goodness and say "I am Muslim" - nothing is better than this. This is the attribute of our Prophet and other Prophets; to invite to Allāh, to show the way of Allāh, to invite people to guidance. This is the best thing in the presence of Allāh. Other specific details are not important. This is the important thing. You should invite to the way of Allāh first, do goodness and charity, make thawāb and carry out your worship. After that you can say you are Muslim. And it is the best thing in the presence of Allāh.

A person who takes from the way of Prophets and has the attributes of Prophets does well near Allāh. Doing well means salvation. There will be a time for questioning and account in the end. Who do this will be with good ones. They will be at peace in Qiyāmah, in the grave, and in death. Who doesn't do this will have hardship on every side: dying will be hard, living will be hard, hard in the grave and Qiyāmah. It won't be easy anywhere. Therefore, Allāh 'Azza wa-Jalla is summarizing for us in this beautiful āyah, even though it is short. Who does this is saved and is with people whom Allāh loves. May Allāh let us be with them, Insha Allah.

Bismillahir Rahmanir Raheem. "Wa-man ahsanu qawlan mimman da'ā ilā Llāhi wa-'amila sālihan wa-qāla innanī mina l-muslimīn" (41:33). Aw mā ma'nāh. Qur'ān, this verse from Qur'ān. It is short but it is showing us what Allāh likes, what it is important in Divine Presence of Allāh 'Azza wa-Jalla - to call for His Presence or His way, who showing people right way, real way, way of Allāh, way of survive. To call people also this is first thing from attribute of Prophets especially, all prophets, but our Prophet shallā Llāhu 'alayhi wa-sallam he was calling people without fear, without boring every time this. Calling and calling and calling people and to do good thing, to do good thing for human being, for everything, and for Allāh 'Azza wa-Jalla and to after this you are from believer - "We are believer" say.

This is the main short verses but it is putting summary of life, our purpose of our life. This is when you do this, you will be safe at the end. But if you not do this, you are not safe. Who do this, he is safe in life, in when he died also, after die in grave, in Qiyāmah – all, every place. This is real more difficult than others but who was making this order of Allāh, the way of Allāh, what Allāh show us – everything it will be easy and easy and easy. But who not doing this, it is his life difficult, his dying more difficult, his graveyard life is more, more and difficult and Day of Resurrection it will be more, more, more than thousand times difficult from his life in earth. And after this also it will be real terrible thing. Why? Because they are not accepting this.

But who accept everything, it will be easy for him. Even here sometimes people something happen they complaining. No need to complain. It is Allāh will reward you if you are in His way. But if you are not in His way, you can complain for end of your life. But who is believer, everything for us here [is a] favour, everything what happen. When you are not forgetting your Lord Allāh 'Azza wa-Jalla, He reward you for everything.

Allāh keep us in this nice way and reward us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

90. **DHIKR BY YOUR HEART**

Wednesday, 15 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allah. that we are in this Naqshbandī ṭarīqah, a thousand times shukr to Allāh. Because this ṭarīqah makes the dhikr of the 41 other ṭuruq – but by the heart. Other ṭuruq make dhikr by the tongue. That is the first level. After a lot of advancement, the second level comes by the heart but that requires a lot of discipline and struggle. It is difficult, more difficult. Shukr to Allāh, our Naqshbandī Ṭarīqah is easy. When you connect to it, you make dhikr by the heart. And that dhikr of Allāh is always in your heart. Then its result is – Allāhu hādīrī (Allāh is with me), Allāhu nāzīrī, (Allah watches over me) Allāhu shāhidī (Allāh sees me). It shows up like that. You are always with Allāh then. Your heart makes dhikr. And even if you don't make dhikr by tongue, that dhikr continues for 24 hours in your heart. It continues throughout your life. Therefore, it doesn't make people tired. The target is to be with Allāh to remember Allah, to remember His holy Name. And the Naqshbandī Ṭarīqah is the one that makes your heart get used to it. Therefore, the end point of the other ṭuruq is the beginning point of the Naqshbandī ṭarīqah. Because until they reach this level, it takes a lot of time. And a Naqshbandī reaches high stations without going through so much struggle, with Allāh's permission. It has no difficulty. It is easy. As our Prophet orders, "Yassirū wa-lā tu'assirū." Make it easy, don't make it difficult. "No, I can do so and so." And sometimes in order to attract people, they go into some state, losing themselves. Awliyā' say some things that people don't understand. But the one who is awliyā' understands what is said. So it's said accordingly. Others who claim to understand in order to get people's respect, commit a big sin. You should be careful about it. You should watch your tongue, heart, and actions in Ṭarīqah.

Therefore, Shaykh Bahā'u d-dīn al-Bukhārī said, "Who doesn't follow ṭarīqah, his religion is in danger." So we see it now. Enemies of Ṭarīqah are enemies of Islām. They are the biggest enemies of Islām. That's why, may Allāh protect us, this Ṭarīqah is the way one hundred percent shown by our Prophet . May we not go even a little bit outside of it, Insha Allah. We should be careful about it. Say what you know. And what you don't know – you can't say wrong in order to be admired by people. May Allāh protect us. Alhamdulillah we are thanking Allāh 'Azza wa-Jalla He make us in this Ṭarīqah, Naqshbandiyyah Ṭarīqah. It is most blessed one, most perfect one between all these

Tariqah, way of Allāh, because it is teaching people to make dhikr. Dhikr meaning to pronounce Name of Allāh whole time. And other ʔariqah they are by tongue they are "Allāh Allāh Allāh Allāh" they saying and it need long time to come to heart. But Naqshbandiyyah, from beginning, giving teaching to make dhikr by heart. You saying by your self from your heart: "Allāh Allāh Allāh Allāh Allāh..." Like this, whole time with Allāh. For this they saying, the end of other ʔariqah – beginning of Naqshbandiyyah. Because they must make long thing dhikr, dhikr, dhikr and when they coming to highest point, after they, there is permission for them to make by heart. But our Tariqah, Naqshbandi ʔariqah, beginning from first. So it is more easy for people and more better to follow this way, Naqshbandiyyah way.

Other ways is very nice also, very good, but the most easier one – Naqshbandi ʔariqah. Not making you to tire too much and it is as Prophet sallā Llāhu ʔalayhi wa-sallam saying "Yassirū wa-lā tuʔassir" – Make it easy, don't make it difficult for people. So Alhamdulillah our ʔariqah it is very easy. Everybody can do. And when you do this by your heart, when you teach yourself, you are whole time with Allāh ʔazza wa-Jalla. You mentioning His name by your heart 24 hours. Whole life you mentioning His name and all blessings coming on you. And it is of course way of perfect, way of ʔahābah, way of Prophet sallā Llāhu ʔalayhi wa-sallam – the real Islām, real path of light from Prophet sallā Llāhu ʔalayhi wa-sallam. And nothing out of this way, even one millimeter. All in this way and it is blessed from Prophet sallā Llāhu ʔalayhi wa-sallam. And it is whole khayr (goodness) in it.

And who not following this way, Shaykh Mawlāy, Shaykh Bahāʔu d-dīn Naqshbandi Hazretleri he was saying, qaddasa Llāhu sirrahu, there is danger who are outside of this way, of Tariqah way, for their imān. And it is his karāmah (miracle) it is appearing now. Who attacking ʔariqah and not happy with ʔariqah and they are claiming they are Muslim, there was [are] now the most dangerous enemy for Islām, for Muslim in everywhere in this world. They are dangerous for Islām more than to other people. Their main target, main thing for them – to destroy Islām. And this is karāmah from Shaykh Bahāʔu d-dīn Naqshbandi Hazretleri – saying, "Who is in not ʔariqah they is dangerous for his believe and for other also."

Allāh keep us in this nice way and we are thanking Allāh all time to be in this way. Allāh give hidāyah for other people also, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

91. SELLING THEIR SOULS

Thursday, 16 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Fa-man azlamu mimmani ftarā 'alā Llāhi kadhīban liyudilla n-nāsa bighayri 'ilm, inna Llāha lā yahdi l-qawma z-zālīmīn" (6:144). Allāh 'Azza wa-Jalla is saying, "Who is a worse oppressor than the person who makes people leave their way and says Allāh ordered it so?" Allāh is not with oppressors. He doesn't guide them. And He is not merciful to them because they have lost their way and make other people to lose their way too. And who are they? They are the people who try to understand religion as they like, who don't accept the old knowledge that comes from Sahābah, Awliyā', and 'Ulamā', then present something instead to people as true knowledge that has no relation to it. They are the oppressors.

Because making people leave the right way is the biggest oppression because it costs their Ākhirah. They destroy their Ākhirah. Everything they do, thinking they are doing it right, is not accepted when they follow that man. Worldly matters are useless as long as they are not intending to do things out of obedience to Allāh. But when it is for Allāh to do good things and being useful for Islām, this brings thawāb and rewards. Otherwise, when they leave the right way and go towards kufr and shirk, it is useless.

Therefore, it is oppression. Allāh is not with oppressors. And Allāh doesn't give them guidance. We should be careful. It is not good to make opinions on religion according to yourself. And it's not right to give fatwā. There are special people to do this. They can give fatwa. You can speak when you are sure one hundred percent. But if you're not sure then you should say, in order not to be like the oppressor, "This is what I think. Allāh knows best, still I should ask". The matters of Ākhirah are easy from one side and not from the other. Don't burden yourself. Don't oppress yourself. Don't put yourself under responsibility. That's it.

In short, this holy verse has big benefit for us. Because when people are asked something, it is hard for them to say they don't know. "I don't know," is like ignorance for them. So they speak as if they know. And then they may carry responsibility for it. If someone acts upon what you said, and if that is wrong, you may get from its punishment. May Allāh protect us.

Allāh 'Azza wa-Jalla says in Qur'ān, "Fa-man azlamu mimmani ftarā 'alá Llāhi kadhiban liyuḍilla n-nāsa bighayri 'ilm, inna Llāha lā yahdi l-qawma z-zālimīn" (6:144). This big responsibility for people who are thinking they are doing good thing but making people to go out from right way, going to wrong way. This is oppression. Allāh saying the most oppressed one who do people to go from way of Allāh what He order but their idea, their thinking and they are thought they are doing good. But they are most of them they are knowing they are not doing good. But they don't have belief so they free without any fear anything. They are saying, writing books, making lectures, giving advice for people against what Prophet, what Awliyā'u Llāh, scholar they are saying since fourteen centuries. They are not afraid from Allāh and this people Allāh will not be with them. Allāh not happy with oppress oppressor people. He is not happy with them and they are no anything good thing can happen for them.

Nowadays it is most popular thing to be famous. They are doing everything and they are like to do bad thing because nice thing – people days, these days they are not giving any good, they are not happy from everybody, must see, find bad thing to be people to look and to be ask, "Who is this? Who is that?" So nowadays famous when as much you do wrong thing, as much you make thing not suitable with human nature, you, they are more famous. For everything they are doing this. And especially for religion also. They are saying, "This our idea it is like this." And this coming since fourteen centuries and people they are all doing in this way – all this people they are not understanding and you are most clever one? No you are most shayṭān one to say this.

But not one – to everywhere you find this and they become famous. Even they are selling their, as saying, selling their soul for shayṭān. And like when somebody like to make magic, black magic or something. There is, Allāh mention in Qur'ān two angels they are punished and they are in some place in North, in Iraq, but they are teaching people to do magic. But even when somebody coming to them they say to this people, "Don't do this because if you do this your belief it will be finish." But there is people they sell their belief and their Ākhirah just to make this. Nowadays most of people they can do this.

Allāh save us from them and they are also cursed people because make people to lose their real life, life of Ākhirah. Allāh save us from them, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatīha.

92. SINCERITY

Friday, 17 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Sincerity is important. It is the most important thing. We are ordered to be sincere. Bismillahir Rahmanir Raheem. "Wa-mā umirū illā liya'budu Llāha mukhliṣīna lahu d-dīn" (98:5). You should worship with sincerity and obey Allāh, for that is one of Allāh's favours for us. Allāh 'Azza wa-Jalla is saying, our Prophet says in ḥadīth sharif, "That is My secret I give to My beloved servant." To have sincerity is a big favour, big virtue.

Because people become scholars, read all the books, and know everything. Also there are many people who know Qur'ān by heart. Other than Qur'ān, there are people who learn thousands of hadith by heart. But when there is no sincerity, it is all useless. Allāh has not given the secret to that person. That's the biggest flaw. All they do consists of hypocrisy. They talk about shirk now all the time and they make the biggest shirk. Hypocrisy is hidden shirk, says our Prophet. And sincerity, in contrast, is the true belief. It is the true worship. Even if he doesn't know anything, if a man knows a few āyāt, enough to pray and is sincere in it, he is better and luckier than insincere people who know thousands and tens of thousands of ḥadīth by heart. Because Allāh gave that secret of sincerity to that man. "I know that this is our belief. I will follow this one. I will follow this way."

A person who says so sincerely profits in the end. Otherwise, when they say, "I know this. I speak this much. I give conferences to people. I teach them and do this and that," but they have no sincerity, it has no benefit for them, and it won't bring benefit to others. It can bring harm as well because they speak from their ego to the other ego. When on the contrary, they believe in the existence of Allāh 'Azza wa-Jalla sincerely, they save both themselves and those close to them. It is a great favour. And sincerity is mostly in people who respect our Prophet, who have love for our Prophet. Because they are beloved servants of Allah and are given that love like our Prophet. Their respect to our Prophet, love, remembrance, salawāt and dhikr makes their sincerity stronger. The presence of sincerity increases with the efforts of a man. May Allāh make all of us sincere. May He not make us different outside from inside, Insha Allah. There is no need to do it nowadays, Insha Allah. Sincerity it is very important – to be sincere. And this is, Allāh praise this attribute and is saying our order, "Wa-mā umirū illā liya'budu Llāha

mukhlisīna lahu d-dīn" (98:5). Our order to worship Allāh 'Azza wa-Jalla with sincerity and accept His religion. Many people they have their belief but they don't have sincerity. Sincerity is like jewel. Allāh 'Azza wa-Jalla also Prophet ṣallā Llāhu 'alayhi wa-sallam saying this is secret from Allāh's secret He give it to people He love them. Who have sincerity he is beloved one for Allāh 'Azza wa- Jalla.

Maybe who has sincerity he not well educated or not knowing too much from knowledge or anything, maybe he poor, but if he is have sincerity ikhlāṣ it is the best thing because he is beloved one. Allāh 'Azza wa-Jalla saying, "I give this sincerity for people I love them." You can see nowadays sincerity it's really very few, not much, it is small. You see thousands of, hundred thousands of people they are claiming they are scholar, they are knowing everything, whole this religious book they know, other they know, another book also. And they are knowing Qur'ān by heart and they know ḥadīth, sayings of Prophet thousands, hundred thousands they know, but they don't have sincerity – it is nothing. Only they are doing this for their ego, to show people, for show, to be saying, "This man he is very knowledgeable. He is biggest scholar." And making this to make people happy or to make themself happy. To make for people what they like to do for them.

And they are saying, "You have shirk," for people, for ordinary people. Everything they say, "shirk". But Prophet ṣallā Llāhu 'alayhi wa-sallam saying who do this, who real shirk, this to make all this for their ego. They are worshipping ego, not worshipping Allāh 'Azza wa-Jalla. They are making all this knowledge, and they have knowledge of course, but the most of them also only knowledge – they are not practicing – no sunnah maybe no fard also. Most of them not praying sunnah also. Fard – Allāhu a'lam, we don't know. But sunnah it is sure they are not doing sunnah, any sunnah. Even praying sunnah Zuhr, Fajr, 'Asr, or other sunnah they are not doing. So this is also sign for they are not sincerity.

Sincere one who is love Prophet ṣallā Llāhu 'alayhi wa-sallam, going with his way, mentioning he looking what Prophet ṣallā Llāhu 'alayhi wa-sallam doing. And this making sincerity more stronger and more stronger. Allāh He love people they are loving Prophet ṣallā Llāhu 'alayhi wa-sallam. He give them this secret for them, for their heart to be ikhlās, mukhlisīn, Insha Allah. Allāh make us all of them from this people, pure for Allāh 'Azza wa-Jalla, sincere for Allāh 'Azza wa-Jalla.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

93. OPEN DOOR TO HAPPINESS

Saturday, 18 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Alā bidhikri Llāhi taṭma'innu l-qulūb" (13:28), says Allāh 'Azza wa-Jalla. Satisfaction and peace of heart come with dhikr of Allāh, through remembering Him. We are seeing that this world passes with tests from the start till the end. Our time is the end of times. There are more hardships, more evil, more shayāṭīn. There is too much discomfort. As it is the end of times, it is normal. But even in normal times, the state of the world is never good. Peace is only through remembering Allāh and our Prophet. By loving him by doing his sunnah, and doing the goodness he showed us, we find peace.

People are always without peace, wondering what will happen to them. They have found themselves in this world and don't know what to do. However, Allāh 'Azza wa-Jalla has shown them the right way and said, "Do this and find peace. Reach satisfaction and let your heart be content and peaceful." Attend these beautiful assemblies. Make salāt wa-salām to our Prophet. Read Qur'ān Karīm. Read Dalā'il al-Khayrāt and salawāt. Take example from the beautiful aḥādīth and life of our Prophet. When you do this, you will be satisfied. And most important is to be with good people, with people on the good way. And that is Tariqah, with permission of Allāh. Who does this is more satisfied and peaceful compared to other people. The rest are like sea shells floating from one place to another, living their lives without security or guarantee, not knowing what to do. But who is on the way of Allāh, his guarantee is Allāh and our Prophet. He submits to them and reaches security.

May we all be on that way, Insha Allah.

Allāh 'Azza wa-Jalla saying. Bismillahir Rahmanir Raheem. "Alā bidhikri Llāhi taṭma'innu l-qulūb" (13:28). To be your heart satisfied you must remember Allāh 'Azza wa-Jalla. We are living in earth, dunyā. This life, of our life, it is from beginning of world, it is place for test and it is of course many thing for people it is not easy. But now we are living the end of time. The most terrible time in human being's history - it is this time. Prophets and our Prophet sallā Llāhu 'alayhi wa-sallam saying also - Ākhir Zamān, end of time, it will be, "Takthuru l-fitan. Yakthuru l-harju wa-l-marj." Sallā Llāhu 'alayhi wa-

sallam. Fitnah it will be too many, too much. And to killing and to do bad thing, it will be too many also. This is we are seeing all around world. Terror and killing, war, fighting, every badness in this time, this century. And it is for normal people it is really very difficult because they don't know, they don't have any guarantee for tomorrow what will be happen. It is look like some in sea, something in sea taking waves from place to place. They are not knowing anything for tomorrow.

But Allāh 'Azza wa-Jalla showing us, saying, "Remember Allāh. Be with Allāh, with Prophet sallā Llāhu 'alayhi wa-sallam. You will be satisfied. You will be safe. You may be in guarantee not fear, no fear for you." For this we are, al-ḥamdu liLlāh, thanking Allāh 'Azza wa-Jalla. Even small, small we are, al-ḥamdu liLlāh, thousand times, million times better than people who don't remember Allāh. They thought it is only here and they will be by their knowledge they will be happy. No. They cannot be happy at all. Happiness only to be with Allāh, to accept Him, to surround yourself for Him, and to be in salām, in peace. Aslim taslam," saying. And Prophet ṣallā Llāhu 'alayhi wa-sallam, when you mention his" name, you make ṣalāt salām for him, you read Qur'ān, you read Dalā'il al-Khayrāt or other awrād, or you remember him and ask madad and bless from him - this is keep you happy, Insha Allah.

Alhamdulillah we are, in duniyā also we can be in Paradise before Ākhirah also. Because we seeing with Mawlānā he was showing everybody where he is going it was like Paradise. Alhamdulillah. It is, Allāh make, keep us in this way, not take us from this nice, satisfied way, not take us to other way with all, whole world become crazy, become mad, become stressful. Everything they are taking thing to make themself happy but they become worse and worse and the door of Allāh 'Azza wa-Jalla open but they are not going there.

Allāh give hidāyah for people and save us from bad thing, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

94. THE REWARDS OF RAMADAN

Sunday, 19 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We are living in the month of Ramadān, shukr to Allāh. Allāh 'Azza wa-Jalla gives special favours for this month. It is not ten for one, but rather hundred for one, seven hundred for one. Our Prophet is saying when Ramadān comes, the doors of Paradise open, the doors of Heaven open, and it is decorated for believers. Allāh 'Azza wa-Jalla, when you fast on the first day, He forgives all sins and this continues until the last day. And for every rak'ah prayed during the night, He writes 700 thawāb and makes for you a house in Paradise. Allāh 'Azza wa-Jalla gives a house. It has a thousand doors. Each door is made of gold, two-winged doors made of gold.

People do not ask what is there in Paradise any more. We should give thanks to Allāh. We say, "Let us enter Paradise and have even one house there." And Allāh 'Azza wa-Jalla is the Munificent. He wants to reward the people of Paradise for the good deeds they have done. He makes a thousand houses. Don't say, "What will we do with so many?" Ākhirah is not like dunyā. When people have a couple of houses in dunyā, they get confused which one to live in. There are such rich people, for example, who have a house in every city of the world. And sometimes they don't come to a house for three or five years. It is not like that in Paradise. They can stay everywhere. And they will have rest in all of them. It is the time for rest in Ākhirah.

Therefore, the month of Ramadān is the month of blessings, blessings of here and Hereafter. For every fard Allāh 'Azza wa-Jalla gives the thawāb of seventy fard. And thawāb of fard - no matter how many nafl prayers you make, you can't reach thawāb of fard. Therefore, when people leave prayers they then leave fasting even though they are fard, they lose big time. It is a big harm for them. If a man loses a couple of cents, he starts wailing, "I did so and so. Some cheater came and took what I had promising to give ten fold back." We hear a lot of such complaints. And these complaints are the same for Akhirah. There are many cheaters and shayātīn. They prevent you from doing your fard and worship. You should wail about that. No need to wail for this world. Work for your Ākhirah. As we said, seventy thawāb is given for each fard. You cannot reach this thawāb even if you make nafl prayers all your life. It is a great kindness of Allāh 'Azza wa-Jalla.

It is a holy month. Insha Allah, People cannot comprehend Paradise, neither with their minds, nor their imagination. There are such things there that you never saw or heard of. It is such an amazing place. If only people believed in true Paradise, this world would become worthless to them. Therefore, dunyā has no value for the Prophets. It cannot have. Also for the believers. Awliyā' don't give importance to dunyā either. They give importance to Ākhirah so that people get help, and we earn thawāb through that means. It is fard to pay zakāh. If you are well off in dunyā, you give zakāh and do that farḍ too. And it has a separate seventy thawāb. That is why, paying zakāh in Ramadan is better in that you get the seventy thawāb of farḍ.

May Allāh give it to everyone and not separate us from the right way. May He not separate us from this beautiful, generous way which leads us to Allāh's kindness.

We are living in, Alhamdulillah, month of Ramaḍān, Shahru Ramaḍān. It is very blessed month and it is for your spiritual, your material also, barakah in this month. Allāh 'Azza wa- Jalla opens doors of Jannah and door of Heaven for people to worship and to get blessed. Normally Allāh, when you do one good deed He reward you ten times, but in Ramaḍān it is more hundred times, five hundred times, seven hundred even. Prophet sallā Llāhu 'alayhi wa-sallam saying, you pray in night, for each rak'ah Allāh reward you one thousand, seven hundred reward. And it is reward, meaning with this reward Allāh give you house in Jannah. But Jannah house not like our house. At least they have a thousand doors and these doors from gold, all these doors from gold. And for each fard you make - obligatory, like praying, like fasting, giving zakāt - Allāh reward in this month seventy farḍ, seventy obligatory thing reward. And to get reward for farḍ it is - for nāfilah, which other, not obligatory worshipping - whole life you cannot reach one fard reward. It is very big, very big reward.

For this in this month, we must, if we try to give - of course we make, Insha Allah, praying and we are fasting and there is zakāt also. For this in, many, most of people... Zakāt can give whole year but people they are, we are from tradition, traditional to give zakāt in Ramaḍān. And this wisdom this because it is farḍ obligatory and when you do it in Ramaḍān, for each one you get seventy times reward for... Very big reward this. And people these days they are looking only for their life here, not thinking for Paradise, not thinking for anything. Also we are saying if many people saying, "If we only enter Jannah, Paradise, even one house is enough for us." And this is for you but the the most Generous One He is not accept this. Allāh 'Azza wa-Jalla He give you maybe hundred, maybe thousand, maybe ten thousand houses or palaces in Jannah. And you will say, "What will do with this?" You think like what in dunyā in this world. There is some rich people they have many houses in each city in this world but they cannot go there every, every time, every month, every year. Maybe some of them five year he not going some his house. But in Jannah Allāh make this to whole this you can use and it is full of things you cannot imagine. Your imagination it is not enough to think what it is in this palace,

in this house. No anything you didn't hear, you didn't see something like this.

We are, Alhamdulillah, Insha Allah, lucky because we try, with barakah of our Mashāyikh, showing us to do as much we can do from worshipping, from charity, from praying, fasting. It is, Alhamdulillah, they are not saying, "Don't do this, you pray too much. It is not acceptable. It is not writing. You are making bid'ah. You are making shirk." Alhamdulillah our Tariqah, the Tariqah of Prophet sallā Llāhu 'alayhi wa-sallam, you can do because he was praying nighttime. He long praying and he was giving without thinking it will be finish. Because in this dunyā only what you can send for yourself from here. If you not send, so you will be less reward.

People they are making, they are sometimes sad or angry. Some people they are cheat them. They said to them, "I will give you this. You give me one. I can give you ten." So they many people cheated in this world. Many people coming to us, "I trust for this man and give him and now he is not here. What we will do?" You not cannot do anything. But for Ākhirah it is worst because many people cheating people - "Don't believe. No need to pray. No need to fast. Why you fasting? You are fasting and you will be ill. You don't have water. You must, your body must drink two litre water, three litre water every day. so you are fasting what are you doing?" You are... They cheating people and make people to not fast and this is real losing, not what you they take and run away from you. This is the most, worst losing you have.

Don't believe for people who are saying fast it is not healthy. No. It is Prophet sallā Llāhu 'alayhi wa-sallam before one thousand four hundred years ago he tell us, "Sūmū tasihhū" - "fast you be healthy". So don't think, don't believe for anybody who saying you must, you must drink, you must... No. It is good for health and good for imān, Insha Allah. This is for your strong will also. Who can fast he has strong will. Other who are not, cannot do this, they are like - even they are thought they are strong, they are weak. They don't have any strength, only like children because children they cannot fast. This also same.

But who has strong will, he can fast, he can be patient, and he Allāh reward him, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

95. ZAKAH CLEANS YOUR MONEY

Monday, 20 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Wa-aqimū s-salāta wa-ātū z-zakāh" (2:43), says Allāh 'Azza wa-Jalla. Pray your salāh and pay zakāh. Zakāh applies when someone has money equivalent to gold and it is saved from one year to another. 2.5 percent is paid annually, that is one fortieth part. It is given every year. It is Allāh's right, poor people's right. When you keep it and don't give it away, it is kept as sin and badness.

Zakāh cleans your money, says our Prophet. It cleans and increases it. Who thinks that if they give, their money will become less, they think wrong. On the contrary, Allāh gives barakah and increases your money and goods. But if you are stingy and keep it for yourself, you will earn all kinds of punishment. You will lose peace and may have to pay a hundred or a thousand times more.

Allāh 'Azza wa-Jalla gives everyone as much responsibility as they can carry. It is the same with zakāh. 2.5 percent - no country in the world has an annual tax of 2.5%. It is at least 15%, 20%, 30%. These unbeliever countries have even more than 50%. It goes up to 80%, 90%. People work and give all their savings for taxes. They say nothing about it. And for 2.5% they say it is too much. They question how they can give it. Of course, when a man has more money, instead of giving more, he becomes more greedy. He becomes stingy. If he gives 2.5 Lira from 100 Lira, he says it is easy. From 1,000 TL it makes 25 TL. From 10,000 TL it is 250 TL. It doesn't seem much. People give it. But when they have millions, they freak out over giving 20,000 or 50,000. They don't want to give. So what we see in the world, there are people with billions and trillions of dollars. If they are to pay it, it makes 2.5 million for a billion. They have to pay 2.5 million. Therefore, it seems like a lot. So they don't pay it.

Most people living in these rich Muslim countries don't pay their zakāh. Or if they pay, they just pay a small sum. Because Allāh gave such rizq, such abundance to the Muslim world that if they gave their zakāh, there wouldn't be any poor people in Muslim countries and the world. But they save it as if they can take it with them. You can't take it. You will take just your cotton shroud. Nothing else. May Allāh give us so that we give too, Insha Allah. May we all be given and give. May we not obey our ego. Zakāh is very

important. Not paying it is a big misfortune and a big misery. Because Allāh gave you. You are not scared that it will be gone. You have wealth for seven generations. And you can't give it. May Allāh not let us be like those people, Insha Allah.

And Ramadān is a sign. Paying in Ramadān makes it stable from year to year, and as we said, for every fard done in Ramadān you receive thawāb of 70 fard. When you pay one zakāh, it is as if you pay 70 zakāh. This thawāb is the thawāb of farḍ. May Allāh bless it, Insha Allah, and give to the giving. And it is the du'ā' of our Prophet: "May Allāh give more to those who give and may Allāh do as He likes to those who don't."

Bismillahir Rahmanir Raheem. "Wa-aqīmū s-salāta wa-ātū z-zakāh" (2:43). Allāh 'Azza wa- Jalla order – first to pray five times. After this to give zakāh – meaning from in one year if you have around hundred or eighty or ninety grams of gold or what it is from money comparing with this, it is you must give for two and a half percent. For each hundred you must be 2.5 for currency. It is really very small, not much. Everybody who has this kind of money he can offer and he can give this. And it is not yours this. When it's in one year, after one year, if you are, it is in your account, your place, you must take this zakāh from him because this is for Allāh and Allāh give this for poor people. So it is not... If you give this, don't think your money it will become less. No. It is barakah renewing money, cleaning money. Now they said cleaning money. This is money, all money dirty. But when you do this you clean your money. Not what they 'black money' or I don't know what they say.

Cleaning money, cleaning money for every money is dirty. With zakāh it become clean. And be become clean and increase also. Coming more also. Don't think it will be coming less. No with this, Insha Allah, will you have more barakah.

If you don't give that, it is you are unlucky. Don't think you are winner when you will be win this money you didn't give. No. It will be maybe you pay ten times, maybe hundred times, maybe thousand times more for something will, can happen for you if you think like this. And it is for people who don't have so much money, not so difficult. We have maybe ten thousand, we give two hundred fifty. So it is not so difficult for these people. But become difficult more when you have more money.

Rich people it become more difficult for them. For one million you must pay twenty five thousand. Who is, for rich man it is too much. He can give for his bad desire maybe twice or ten times more than this but for when coming for charity, for order of Allāh, shayṭān and his ego prevent him. "Don't give this. Too much. Why you will give? One million it will be twenty five thousand. If ten million you must be give two hundred fifty thousand. Ooh this is what? No. Too much this. We cannot do this." For this you see in Islamic world they are maybe more, most richest place in world, Islamic world, but they not giving zakāh. If they give zakāh, it will be not, no any poor people, in need people, and

it will be for them also good. But now they are not giving. All this they will be responsible for this because there is people forcing people or hungry people to change from their religion - "If you become, you leave your religion, we will give you this. If no, you will be die from hunger." This is what they are doing and there is proof for this. For this people, they have money they give this...

Because this poor people also, from hunger they don't know what they are doing. They accept. So for responsibility of this, what happen for this people, for this, rich people in Islamic world they not giving their charity. Allāh... Prophet sallā Llāhu 'alayhi wa-sallam saying Allāh give more for who are they are giving more and Allāh curse this people who are not giving, saying Prophet sallā Llāhu 'alayhi wa-sallam. So Allāh give us, Insha Allah, to be sincere. And the best, as we said, in Ramaḍān. Even in Ramaḍān, [if] you couldn't find people to give, you can make from your zakāh in Ramaḍān - calculate your zakāh and put aside. "This" you said "this for zakāh." Allāh accept this and reward you for seventy farḍ reward. After you can give slowly, slowly. This is you cannot use for yourself, only for zakāh, Insha Allah. Allāh help us because it is very important. And after Prophet sallā Llāhu 'alayhi wa-sallam, most Arab - this what I was said like for - for zakāh they was turning back from Islām.

They said for Sayyidunā Abū Bakr as-Siddīq, "Okay we accept everything but zakāh, we don't want to give." He said, "I will fight you for zakāh for only even for one penny. I will, if you give less I will fight you."

It is very important zakāh. So, Insha Allah, Allāh help us, Insha Allah. Allāh give us to give, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

96. **MORE REWARD FOR DIFFICULTY**

Tuesday, 21 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "Al-ajru alá qadari n-nasab." The more difficult the situation is, the more reward is given for it. Now everyone wants things to be easy. People are looking for easy ways and want easy things. They have invented tools to make things easy. They press on a button without moving and it is done. They have most things done. That is why in worship, most people say, "It is hard for me to pray. I find it difficult to pray." Our Prophet is saying for this – the more difficult it is for you, the more thawāb (reward) you receive. You can't press on a button and have it prayed for you. Allāh rewards you accordingly and gives thawāb. There is no other option.

Most people question, out of good intention, if it is their fault. There is no fault. Praying, fasting, going to ḥajj, all of these actions have difficulty in them. And the harder it is, the more rewards Allāh gives to people for doing it. It is not something wrong, it is normal. As we said, people have gotten used to comfort too much. They don't want anything tiring. They don't want any hardship. They want everything to be easy. May Allāh give ease, Insha Allah. Grandshaykh used to say, sometime he would warn the murīds of that time – 80-90 years ago – "If you pray and you get pleasure from your prayer, leave it and read Qur'ān instead. When you get pleasure from reading Qur'ān, leave it and make tasbīḥ, make salawāt." He wanted to encourage them in the opposite of what the ego likes. It is difficult but its wisdom is to earn more thawāb.

Therefore, people shouldn't think it is their fault when they can't pray. They say they can't pray and leave prayer. It is wrong. You should make effort, because it is an order. It is an order, and you can't escape. You must do it. "It is hard for me." If a person leaves everything that is hard, nothing will work out. Neither here, nor hereafter will it work. Therefore, these difficult situations in this world mostly happen to people in difficult places. They get more rewards and same in Ākhirah. There are hardships in marriage, with children, with neighbours and people. But as we said, when you get along with them for Allāh's pleasure, Allāh will give you its reward.

May Allāh reward us and these people without tiring, Insha Allah. But if we get tired, as we said, it doesn't go to waste. The best, the good side of this thing is that troubles and

difficulties are the means for rewards and thawāb and goodness. And people without belief have nothing but suffering in the end. May Allāh strengthen our belief, Insha Allah.

Prophet sallā Llāhu ‘alayhi wa-sallam he was saying, "Al-ajru alā qadari n-nasab," meaning Allāh reward you. As much it is difficult, your reward is more bigger, many, too much.

Because these days, people nowadays they are used to everything become easy, everything they do it is easy. There is many machines, many things to make life more easy. Before was no washing machine, even no cooker, no oven, no fridge – nothing it was. People they was going, coming, doing their thing. So people now [at that time] was more patient than this time. This time people they want everything very easy to do, specially for ‘ibādah. Many people they are saying, "Oh we are feeling difficult to pray. Is too difficult for us to pray." And what it is order of Allāh, easy or difficult, you must do. But the people they was, because they are doing everything with machine, with button – they putting button and making this everything without tired. They are doing sitting, washing machine doing. Other thing also easy for them. So they are also looking for ‘ibādah also to be easy.

‘Ibadāh it is easy but shayṭān make it difficult for people. So it is order – as much you feel difficult, Allāh reward you more. But many people, but they are good intention, they thought there is wrong for them from themself. They asking help to make it more easy. No, it is not from yourself. It is normal. Your ego, shayṭān, every this dunyā prevent you to do good thing. So it is not from yourself. From this you must say, "Allāh will give me more reward to do this and it is order, obligatory. I must do if I am happy or not happy; if I am tired and not tired; it is, if it is difficult or it is easy. I must do this this five times a day. This is order. I must do this." No any chance for us to run away from this.

For also other, for Ramaḍān fasting also people say, "Oh summer time is too long, 20 hours. What we will do? It is, we can follow like Wahhābī, Salafī saying: follow Makkah for iftar in North of those countries and you can fast, break your fast in that your time in twelve o'clock with Makkah, noon time for..." This is what shayṭān teaching to make people this also. No it is as much it is difficult, Allāh reward you for this. Zakāh you must give.

Don't say, "It is difficult. I cannot give." Hajj, if you are, you have enough money, your health good, you can go. You must go this. Thank you for this Salafī they make it more difficult and more difficult so it will be more reward for you. They are giving big service for Muslims. All around, all Muslims they must thank. Not opening doors. You must go outside of Ka'bah maybe twelve kilometres until you can enter, you find some place to enter it. So it is good. This is, Prophet sallā Llāhu ‘alayhi wa-sallam we accept Allāh will

reward us more we are tired; more difficult for us, our wages, our reward it is more and bigger and bigger, Insha Allah.

Allāh make our īmān, belief more stronger to make everything. When it is easy, when you have more belief it everything it more easy for you, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

97. THE EXAMPLE OF BADR

Wednesday, 22 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Today is the 17th of Ramadan, thanks to Allāh. Every day of this month is blessed. Today, on the 17th of Ramadān the great battle of our Prophet at Badr took place. It is a holy event of our Prophet, a holy battle. Battles of our Prophet are always holy. It was in Ramadān and it was the year when fasting became farḍ. Before that, fasting was not during Ramaḍān but it was during three days of each month and three days in Muharram on 'Āshūrā'. In this first Ramadān, our Prophet wanted to take the caravan of Quraysh with Abū Sufyān as its leader and hand them over to Muslims because they did not allow the Muslims to trade. As a result, our Prophet received permission to wage war. There was no permission before, no permission for jihād.

Our Prophet was going to take that caravan with the Sahābah and give it to the Muslims. But Abū Sufyān was leading it. Those Arabs living in the desert were extremely clever as they had to survive. And some of them were very smart. When they heard about our Prophet coming, they wanted to save their caravan, take a different way and return by way of the seaside. They informed the Quraysh people first, saying their caravan was going to be attacked and asking for help. Quraysh formed a big army out of arrogance and headed to war. They intended to save the caravan and finish the Muslims. When the caravan was saved, Abū Sufyān said, "We are safe. No need for you to come anymore." But they were too arrogant. They decided to go to Badr. Badr was a place for fairs. There was water and water wells. So they decided to come and have fun by drinking and dancing and to show their strength. So they came.

And when our Prophet heard about their intention, he also went there first with 313 Sahābah and made their plan. He asked for help from Allāh. Our Prophet made a good plan by consulting the Sahābah. Consultation is important. And then he prayed till the morning. And Sahābah also... as it was Ramadān, our Prophet said, "We are about to wage jihād so break your fast." Because there was a need to do so. And with victory sent by Allāh, our Prophet won, shukr to Allāh. It was a great war. Miracles appeared. Angels also fought with our Prophet. Allāh 'Azza wa-Jalla sent 3,000 Angels, later it says He sent 5,000 Angels. One Angel was enough to destroy all of them but for the honour of our Prophet He sent so many Angels, so that the value of our Prophet would be known.

As we said, one Angel alone could have finished them all.

And in that war the wisdom of Quraysh, all of the 70 kuffār, who oppressed the Muslims, cursed our Prophet, and variously tortured them – all 70 of them were killed and thrown into a dry well. And for all the Sahābah who were present there, Allāh ‘Azza wa-Jalla forgave their sins. As a special favour their past and future sins were forgiven. That was a great holy war. And the names of the Ṣaḥābah who were there are written down. People used to hang their names in their homes. People have forgotten now but this brings barakah to the house, it increases the barakah of the home. Because these holy people, by the order of our Prophet without saying, "We are few, they are so many," asked what to do. And our Prophet – consulted all of them. And Sayyidunā Miqdād said at last, "As you say. We will fight even if there are 100,000 people. If you order us to dive into the sea, we will. We will not say like the Banī Isrā’īl, ‘You go and fight with your Lord and we will wait here.’ Our lives are for you and this way. And in return for this, Allah favoured them forever until Qiyāmah. Their names, glory, and honour are kept forever.

May Allāh bless us with their barakah. May He give us from their strong belief, Insha Allah. It is a very good day. May Allāh bless it for all of us, Insha Allah.

Alhamdulillah we are in month of Ramaḍān. It is very beautiful, very nice month. Every day they have different thing in this month, occasion, and today, 17th of Ramaḍān, it is day of Badr. Badr what meaning? The war, first big war Prophet sallā Llāhu ‘alayhi wa-sallam He declare against his enemy. And it was real example for strong belief for Sahābah, his companions how they was giving everything for Prophet sallā Llāhu ‘alayhi wa-sallam. And the most precious thing they was giving without any fear. any tereddūt – hesitation. Because when this was, like caravan for Quraysh, and Quraysh was every time giving trouble after Prophet sallā Llāhu ‘alayhi wa-sallam he left Makkah to Madīnah and there was no permission for war, to fight. And after, when arrive to Madīnah and still they [Quraysh] are doing, trying to finish Islām, Allāh ‘Azza wa-Jalla He give permission for fighting. "Who fight you, you must fight him. Who make trouble for you, you can fight for him." After this Prophet sallā Llāhu ‘alayhi wa-sallam was, he was sending small groups for, looking for seeing it, but the most important one – this one, Badr, War of Badr, Ghazwat Badr.

And it was... reason for this – the Quraysh they was, they give whole their big caravan going to Damascus for trading and they was maybe more than 300 people guarding this and there is maybe more than 1,000 camels or things full of goods for selling. And they, Sahābah, Prophet sallā Llāhu ‘alayhi wa-sallam, they told by this, he said must take this to make them [Quraysh] feel more weak. So Prophet sallā Llāhu ‘alayhi wa-sallam was going to with this. But the commander of caravan he was Abū Sufyān. Abū Sufyān he was, they are clever people this desert people because they have tough life and small life.

They are very clever. Even fox in desert is more clever than other fox. So they are very clever and he, when he feel this and they told him, he send one to Makkah to ask help for him, to save him from Prophet sallá Llāhu ‘alayhi wa-sallam. And in the while time, he think and make plan going from another way, near seaside. And he save his caravan and he take his way to Makkah. And Prophet saying, hearing this, and he also nothing, so he Prophet sallá Llāhu ‘alayhi wa-sallam saying, hearing this, and he they decide to go to Madīnah.

But while time, this Quraysh and the Makkah people was prepare for fighting and big army they have. But when this news arrive for them from Abū Sufyān - "Don't come. We are safe," they said, very proud, "No. We must go to Badr and we must drink, we must make party, make dancing, singing. We cut camels. We cut sheep to eat and make fun and to tease this people, Muslim." - because Badr is near Madīnah. And when Prophet sallá Llāhu ‘alayhi wa-sallam hearing and ask Sahābah, "What we will do? We go there or we fight them or we go to Madīnah?" So Sahābah, each one giving his idea and the last one he was Miqdād. He said, "O Prophet, sallá Llāhu ‘alayhi wa-sallam, you order us. What your order, we will follow. If there is hundred thousand who can fight without any hesitate. If you order us to go to this sea and we can go without any hesitate."

So Prophet sallá Llāhu ‘alayhi wa-sallam, he decide to go to Badr and they was arriving before Makkah people, mushrik people. And they have take their everything in need for war. They first controlling the water well and after making lines for fighting. And they was, after this fight happen, and al-ḥamdu liLlāh, they was, mushrik they was defeat and they was Muslim won on this and mushrik they lose. And they lose 70 big enemy who was making every bad thing for Muslim in Makkah. This the most proud one, the most strong one, the most richest one. 70 of them who are in the most extremely against Prophet sallá Llāhu ‘alayhi wa-sallam was killed there and 70 take capture. And many all his, their things become for Muslim. And it was real big miracle war this for Prophet sallá Llāhu ‘alayhi wa-sallam. Prophet was whole night not sleeping, making praying for Allāh, asking for victory. And Sahābah, Allāh give them rain for them and make them feeling [falling] in sleep and they was sleep whole night until Fajr. And when wake up they was more powerful strong.

And Allāh send also Angels was fighting with Muslims, with Prophet sallá Llāhu ‘alayhi wa-sallam. And 3,000, after they send 5,000 also. And this it was, one Angel it was enough to finish, to destroy to make it like powder, this mushrik but this is for honour of Prophet sallá Llāhu ‘alayhi wa-sallam, Allāh send all these Angels. And they are, Sahābah of Badr, they was, Allāh ‘Azza wa-Jalla praise them and give them honour and forgive, He forgive them for what they done and what they will do until the end of life. So they was special people and honoured people forever. And not only them, also for Angels. This 8,000 Angels also, they are also from Ashābu l-Badr. Also they are honoured

by this war. And, al-hamdu liLlāh, everything giving us how strong belief we must be; how they was – Sahābah with Prophet sallá Llāhu ‘alayhi wa-sallam; how we must honour them, we must take example from them. And we are, there is in old-time-house they was putting name of these Sahābah, 313 Sahābah, in house for barakah, for good thing, Insha Allah.

Allāh and it was of course Ramadān. It was first Ramadān ordered by Allāh ‘Azza wa-Jalla. But when they was coming to fight, Prophet ask, tell them, "You because you are travelling you must and you are fighting." So it was also permission for when you travelling you can open your fast.

Allāh give us from their barakah, from their imān, Insha Allah. They are blessed people. They are example for us. Allāh reward them and Allāh give us bless from, for their barakah, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

98. ALL CREATION HAS A SPECIALITY

Thursday, 23 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "Kullun muyassarun limā khuliqa lah." Every person has a skill fitting for their nature. Just as Allāh gives a different appearance to everyone, their skills differ too. Everyone has a speciality. It is a kindness of Allāh for them to be helping and completing each other, to be a community and nation, to be the servants of Allāh, He gave various features to them. When a person has it, he can do some things and cannot do other things. People get upset when they can't do something because they put themselves into some frame of mind that everyone should be the same, as if everyone is doing the same thing. If they do one thing, who will do the other thing? That is when it gets mixed up. As a result, people leave this world in sadness without using their specialities.

That speciality, the speciality of dunyā is same for Akhirah. To some, Allāh gives from birth. Some people struggle and reach these ranks later by themselves. The most important thing is education of the ego. Everyone has that skill. But those who are defeated by their ego, who favour their ego, are more than those who defeat their ego. The nafs which follows the ego is "an-nafsu l-ammārah" (commanding self). It orders evil things. It doesn't want goodness. It should go through training to reach "an-nafsulmutma'innah" (self at peace). Until then, it orders only evil. Whatever there is, good or bad, it chooses the bad. If there is clean food, it makes a person eat bad food. When there is halāl, it shows harām. An-nafsu l-ammārah becomes an-nafsu l-muṭma'innah after getting educated. And that is the ego that is trained and becomes a servant of Allāh, having gained His pleasure. It takes people to higher ranks.

As we said, everyone has some virtue. But the most important is that people sometimes cannot educate their ego by themselves. They should be with other people, with a Shaykh. And the duty of the Shaykh given by Allāh is to be with good ones, not giving a chance to bad ones, not even a small chance to the ego. Because when the ego has a chance, it takes you to evil and makes you do evil.

May Allāh let all of us do what we are good at. It is a good thing. Who does it and is happy, enjoys their life. And they are happy with what Allāh gives them. Their lives are good and their Ākhirah is good. May Allāh give this to everyone, Insha Allah.

Prophet sallā Llāhu ‘alayhi wa-sallam saying, "Kullun muyassarun limā khuliqa lah." Hadīth – Allāh give for every person, everyone, everything, even not only human being, other kind of animal or trees or planet or anything – Allāh gives some benefit or for this planet or for thing other than human being. They have special for... some of them poison, some of them cure, some of them give power, some of them give... when they have many thing. But for human being also there is speciality for each person. Each one maybe he can be, can be very good for something he can do, but other side he is not good at all with something. He cannot do this.

Allāh give, He give this speciality for people and people before old-time they was looking – this boy what he is good for. He can be – of course, they was teaching them Qur’ān. They have madrasah for school in mosque, each village. All they was studying there and they was looking after – "This good for to be carpenter; this good for farming; this for looking after animal; this for be maybe doctor; this maybe can be imām; can be scholar." They was sending this people not wasting their time, 10 years, 20 years forcing them to study and something they are not understanding, they are not suitable for this. Allāh He didn't create them to be like this. So old time it was easy. When, many of Awliyā’u Llāh also they was in this madrasah. They are studying and imām he look, "Oh this he is better even than me. I must tell family. Father he can make him to go to madrasah in town." And in town also there madrasah they was, "Oh this very good. He finish everything. We cannot give him any more from our knowledge." So like this it was many scholars, many Awliyā’u Llāh Allāh open for them like this.

But for like this days only they make examination in before university or before school and from this they choose. But this is – many people they are cheat and who are not able, they have not good capacity for what they are studying, many of them they are coming. This is, after this become chaos and no benefit for this and they lose whole years without any good. But – and life it is not so long.

So Prophet, you must accept what Prophet sallā Llāhu ‘alayhi wa-sallam saying. Everyone he is, he must look after what he can do. This for dunyā, for Ākhirah also. Some people they are insist to be like a scholar, like imām. Like this also – not everybody can do. Some of them gift from Allāh. Allāh give them and they become ‘ālim, they become murshid or what they are, they have. But there is many people they are forcing. With forcing if you don't have capacity it will be not... Maybe your, with family or father, mother they forcing. But no benefit. The most important here, if they want to be by themself, to follow murshid and to make their ego, to train their ego and to make it good. Because ego all time ordering bad thing. If he said, you see there is good thing and other

bad thing, quickly going after bad thing. This is "nafsu l-ammārah" ordering, meaning ego who is order, order bad thing. After making, training ego become "nafsu l-muṭma'innah" who is accept what Allāh 'Azza wa-Jalla order.

This is we must try to make our ego. This is important, not other one who years and years, tens of years, going after studying, studying, studying, and after – nothing. When you are with murshid and make your ego to be muṭma'innah, that time you are in succeed. But other is all, all thing you cannot go out of this what you, you are able to do. But for worshipping, 'ibādah, everybody can do. As much Allāh give him, he will be succeed, Insha Allah.

For this, the most important for everybody to look what it is good, what he can do, because Prophet ṣallā Llāhu 'alayhi wa-sallam saying don't look out of this. And when you are accept this and you say, "I am carpenter. I can do very well. Other they cannot do like me." "I am farmer. I can plant and do very good garden." Also good. So everybody, if he knows what he is good for this, he is happy and no any sadness, no any stress, no any thing because he couldn't do. "This is what I can do. Allāh create me for to do this. I must do this and accept from Allah" and Allah He will be happy with you and you will be happy with Allāh. and happy all the time, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

99. MAKE INTENTION FOR I'TIKAF

Friday, 24 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh, this month of Ramaḍān is a holy month. Every day has a different manifestation. There are beautiful favours, favours of Allāh 'Azza wa-Jalla. So almost two-thirds of Ramaḍān is over. One third is left – the last ten days. Tomorrow, Insha Allah, it shows ten days on our calendar. Some look at the moon, and then it can be eleven days. From tonight, Insha Allah, the sunnah of i'tikāf starts.

When our Prophet came to Madīnatu l-Munawwarah, he would do it every year. They would arrange a place in the mosque for our Prophet, making a bed for him to sleep and hanging something like a curtain so he could pray on his own. It was a time for him not to meet with people too much. But of course, fasting is obligatory in i'tikāf. Because the first i'tikāf is in Ramaḍān, we are fasting already. And for those who do it, i'tikāf is sunnah mu'akkadah. It is the sunnah of our Prophet. Even if others don't do it, that blessing still exists in that country. It is enough for it, Insha Allah. They do the sunnah of our Prophet and don't skip this sunnah.

And ladies can do it in their homes. Men should do it in the masjid or mosque where five prayers a day are performed. They shouldn't leave that mosque. If they do, they should return very quickly. If they stay out for longer than half a day, their i'tikāf is invalidated. Therefore, at least they should return quickly without delay. People who do it are treated with Allāh's kindness. The reward for it, Allāh says, "I will reward you for good deeds and worship done in Ramaḍān." It is in the sight of Allāh. He didn't want to tell people [how much]. Normally, there is thawāb from 10 to 700. For this it is even more, much more by permission of Allāh. With the generosity of Allāh it will be a lot.

So as we said, this worship can be ten days. Who can't do ten days, can do one or three days. Do as much as you can. But it can't be less than a day. When not in Ramaḍān, when we go to a mosque and intend for i'tikāf or khalwah, that is different. I'tikāf of Ramaḍān should be at least 24 hours. Who completes ten days completes the sunnah and gets its reward. We should revive this big sunnah. There are many known and unknown sunnah of our Prophet. We should do from them as much as we can. Because people cannot do all of them but the intention is important.

We make intention to keep the sunnah of our Prophet for Allāh's pleasure. May Allāh be pleased with us. We should make intention to do this. And we should do as much as we can. We should intend all our life to be for the pleasure of Allāh. We should not forget Allāh in Ramaḍān and at all other times. This is dhikr of Allāh, remembrance of Allāh names but continuous dhikr is in the heart, it is the pleasure of Allah. There is dhikr of His. Allāh. All our deeds are for Allāh's pleasure. That is our intention. May Allāh accept it and bless it. And may Allāh reward those going into i'tikāf, have mercy on their ancestors, and give blessings to them.

May our imān be strong, Insha Allah. Because imān is important. At the end of times, there are, not one, but many shayāṭīn trying to destroy people's imān. For the honour of Ramaḍān, may Allāh put imān into our hearts. It is a light, a light going into the heart, says our Prophet. May Allāh put that light in our hearts, Insha Allah.

Alhamdulillah we are in Ramaḍān nearly two parts, two-thirds there it is finish. And it was, Alhamdulillah, very blessed, very nice. And Allāh, in this month there is many occasions give for Him to give us from His endless treasure. Alhamdulillah tonight after Maghrib, because we are looking for our calendar [which is] showing in last ten days from tomorrow beginning. But also they must look for moon, who living in country, they are looking for moon. They must follow their country. We cannot, we are here, they make this, who for break fast after ten days we must. But who are living in another country they must wait until this.

Mawlānā Shaykh every time he was saying for 'Īd don't follow another country. Where you are living in Turkey follow Turkey. You live in Egypt follow Egypt for 'Īd. Because 'Īd it is very important you cannot be break your fast when whole people they are fasting and you cannot fast when whole people not fasting also. This is very important and people every time and – and it will be asking for 'Īd again I think. When it is? You follow I said, Mawlānā was all time saying, "Follow your country. Don't follow..." But for Ramaḍān, beginning of Ramaḍān, maybe you can follow other country but for 'Īd it is important to be with your people, not outside of people, with jamā'ah. Jamā'ah this and because 'Īd time who forbidden to fast. Alhamdulillah this one point.

Other point, in last ten days of Ramaḍān, Prophet sallā Llāhu 'alayhi wa-sallam he was very strong sunnah, sunnah mu'akkadah. When he honored Madinah Munawwarah - he live there - he was every year making this i'tikāf. I'tikāf meaning to stay in mosque, to take your bed and things and you stay ten days in mosque or masjid or where they are praying five times a day. If there is place they not pray five times, no you cannot do this. But in a place who have mosque five times of praying a day, you can do i'tikāf. And i'tikāf you make intention to make i'tikāf for Allāh 'Azza wa-Jalla, for sake of Allāh and love of Prophet sallā Llāhu 'alayhi wa-sallam, to make his sunnah and you stay in

mosque doing your daily practice – reading Qur’ān, making tasbīh, dhikr, mentioning Allāh. You can take lesson for religion lesson – until last day.

And i’tikāf can be one day and more but not less than one day in Ramaḍān. But other times when we go to for mosque or other, we intend "Nawaytu sunnata l-I’tikāf" as you are in mosque Allāh reward you for this. But i’tikāf with for Ramaḍān must be at least one day, from one day to ten days, how many days they can do. And you must be in mosque, not going out, one day. Or maybe three, four hour you can be outside but must be after coming inside mosque again. To make your be cleaning and other thing you can do but most of time, the majority of time, you must be in mosque. You can eat and, but of course after ifṭār. No need to special food, [un]like khalwah. You can eat anything and it is sunnah giving bless for you, for your family, for your ancestor, and keep your belief more stronger.

Because belief in these days they are attacking by many shayṭān, many. Not only iblīs, there is more shayṭān than iblīs people around world. For this, Insha Allah, with who make i’tikāf, with this Allāh give power for belief for around you also, Insha Allah. It is very blessed one and Allāh reward for this. For Ramaḍān reward, Allāh He said, "I am only. I am not saying for how many I will give. I will give," and He the Generous when give, not giving small thing. Normally giving from ten times to seven hundred times but this it will must be much, much more from this.

Allāh make barakah for Ummah and Allāh, with this i’tikāf niyet, to intention – it is very important. We must have this intention every time to make our Lord pleased with us. Not only in Ramaḍān, other day, whole life. Our intention it must be like this and intention it is very good, for Prophet ṣallā Llāhu ‘alayhi wa-sallam saying, "Niyyatū l-mar’i khayrun min ‘amalih." The intention of person better than his, what he will do. Because our, what we doing, we are nothing. Our whole, our, we don't [how] to know make ablution even. So all our deed it's nothing. For this, intention important. Prophet ṣallā Llāhu ‘alayhi wa-sallam saying this and Allāh give, Alhamdulillah, also good tiding from Prophet ṣallā Llāhu ‘alayhi wa-sallam. Allāh giving for people for their intention. Alhamdulillah, this is good because if with our deeds it is terrible, it will be terrible for us. Alhamdulillah, thank you for Prophet ṣallā Llāhu ‘alayhi wa-sallam. We thank Allāh ‘Azza wa-Jalla for His gift which we are, we we cannot reach with our deed.

Allāh make Ramaḍān mubarak. Allāh save you with your family and to make next Ramaḍān more better Insha Allah. Maybe with Sayyidunā l-Mahdī ‘alayhi s-salām.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

100. EXTREME LOSERS

Saturday, 25 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. Allāh 'Azza wa-Jalla is saying, "Lā jarama annahum fi l-ākhirati humu l-akhsarūn" (11:22). Aw mā ma'nāh. Those who deny Ākhirah, who are proud their pride brings them harm. Who deny Ākhirah are extreme losers because they didn't do anything. All they did is wrong; rebelling, coming against Allāh, following their desires and ego. So they scattered everything without seeing. "There is nothing after all. We close our eyes and there is nothing." In fact, that is the time, that is the time. After that regret is useless. We are seeing everywhere in the world now arrogant people say, "We don't act based on what others say. We have brains. We are smart. We won't follow anyone. What we follow is only our mind. Other people are stupid and crazy. They shouldn't be followed. They believe everyone and we are not like that." When they don't believe, they become losers, al-akhsarūn, says Allāh 'Azza wa-Jalla. Those who don't believe in Ākhirah are losers. Whereas they say, "We are clever" they are not clever. They are idiots. Because Allāh created everything. Everything is created from His existence, not otherwise. Everything has a spirit and soul. And that soul is by the order of Allāh. A soul is the secret of Allāh which is not open to people. When it is there, things move. When Allāh pulls that secret away from a creature, from a person, an animal and other things, it becomes a log, a carcass, and dies. Nothing more.

People who say they are clever and show pride, Allāh 'Azza wa-Jalla calls – al-akhsarūn. They follow their desires. These people don't know Allāh. Allāh doesn't oppress anyone. If they get rid of their pride they will reach happiness. That is why they say when you have even as much pride as an atom, you will certainly go to hell. Pride means shirk to Allāh. "Pride belongs to Me," says Allāh 'Azza wa-Jalla. Therefore, pride is the most disliked" character. Who has it certainly loses. May Allāh protect us. May Allāh make us from the modest people, Insha Allah. May all of us have no pride. The summary of that āyah is that pride is equal to loss and sorrow for people; that sadness comes because of pride. May Allāh protect us.

There is āyah, āyah cannot remember exactly but, Lā jarama annahum fi l-ākhirati humu l- akhsarūn (11:22). Aw... what meaning? Who are not believing in next day, Ākhirah, they are proud people. The proud people they are the most loser – akhsarūn. Akhsar,

khassara, meaning losing, loser, the extremely loser because they are not believing any life after this life and they are acting for this – no fear from nobody will ask what you done, what you, how you live, what you done, what you earn, what you eat, what you drink. They thought it is free. Even in dunyā they are not free. Especially country like the most modern country, most they are becoming more not free. Everything they asking for penny, they asking what you done for this, for what you bring this, from what...? So you are, for this you are here you are not free. For Ākhirah how can be?

For this they are doing every badness, every badness for people, for themselves. Not accepting order of Allāh, coming against of His order. And after, when they say something, they are saying nothing like this. "We are clever and clever people not believing for this. This who they don't have mind they are they believe for such a thing." But they are real foolish, real idiot, who not believe for Ākhirah, for being of Allāh. Because everything in this exist showing there is Creator. And they are doing statue, they are doing machine, they are doing everything but they [these things] don't have soul. For this, the soul, Allāh give for everyone in this world – from human being, for other also they have something like this. Because when this finish, it go, you cannot bring it back. And this is enough proof for to be aware from Ākhirah, to accept existence of Allāh. And He can, He bring you from nothing, from... and now you will go. You will be something before. Before this life you are nothing at all but here, now, we are something and when you go to Ākhirah you will be come again from thing. So more easy, if they are thinking, to come again for life, from [rather than] coming from nothing. But they are idiot. They are not thinking. Only thinking following their ego for their desire only. This is what they are worshipping. Not worshipping Allāh, worshipping shayṭān and their desire and their ego. And for this, Allāh 'Azza wa-Jalla saying they are the loser. And most important thing here for Allāh 'Azza wa-Jalla – to not be proud. Proud people, they are every time that not happy with people. They are thinking they are higher than people and people must be under them. And this is what Allāh 'Azza wa-Jalla not accept – pride. Pride for Allāh only. "It is for Me." He said. For this, when any pride in your heart, Allāh not happy. Even they must go to hell first to finish this. This is partner accepting Allāh when something saying "I am like this. I am that." – pride. So it is wisdom here to not be proud. Allāh keep us from this bad desire. Allāh 'Azza wa-Jalla create all of us same. No any thing to be proud for other people. Even with your, if your religion you doing five time praying, you fasting, doing this – don't be proud. Also this from Allāh 'Azza wa-Jalla. He give this for you.

You must be thankful for Him and saying, "This all from You, not from us. We are not proud. You help us to do this." Allāh help us all time, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

101. ALLAH'S PROGRAM

Sunday, 26 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghistani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying when Allāh wills something to happen, even if a person says he is clever, he will lose his mind and that thing will take place. And then his sanity will return and he will wail about what he did. This means that when Allāh wants something, it will happen. And a person with a mind can't make that mistake or do that thing which needs to be done. Certainly he will lose his mind first, and then wail in regret. This can happen to everyone in this world. Sometimes big mistakes are made, sometimes small ones and even those bother people.

Mankind thinks this world is going to be their place forever. However, there is not long to live. There are people who claim they rule over the world. They believe it is as they like and according to their order. But when the Will of Allāh is going to appear, they will be surprised too. They won't know what to do, and it will be as Allāh says. This world is not eternal. It is only until some time. Then it will change, then change again. It is the End of Times and then Qiyāmah will happen. Certainly for everything to happen, there must be some sign or action. And that is the regret of people for not knowing what to do after realizing the Order of Allāh. But everything is over then. There is no return from that. Therefore, we are living in the End of Times, and its signs are slowly showing up. Therefore, no need to get upset for dunyā. Be with Allāh, and Allāh will protect you both here and Hereafter.

May Allāh not let us lose the way. May Allāh help us use our minds, Insha Allah.

Prophet ṣallā Llāhu 'alayhi wa-sallam saying, when Allāh want something to happen, He take the thinking, good thinking, mind from people. After they done something wrong or who has mind, he has, he is clever, cannot do this. After this they say, "What we done?" with, they are regret. They are cannot... They are blaming themself - "How

we done this? We are people, clever people, we are thinking for everything but what we done it is wrong." This is what Allāh, He want for whole human being like this. For sometimes even they make small mistake also. You, when you see it, it is funny, cannot anybody do it. "But why I done this?" he said. This is from Allāh. So this, for small one, for bigger one, for more powerful one, for every one Allāh can make this to make His Will with the program to be done.

Because now people in this world they are saying, "We are make law, we make our program. We are controlling whole this world. Nothing can do. We make plan before hundred year and this coming like this. We are not thinking to about anything, no mercy, nothing. Our plan must go like this because when our program like this world it will be good for us." So they are continuing this. But Allāh for this people also, He can take their mind and doing wrong thing. After, they cannot continue what they are doing and they are blaming themself - "How we done this mistake?" But it is normal because nothing be forever in this world and there is now time, End of Time, who thinking theirselves they are powerful, they are good, they are can controlling whole world - they are forget Allāh 'Azza wa-Jalla. Allāh 'Azza wa-Jalla. He has [His] program and it's [a] program slowly slowly going to Judgement Day which it must be something happen. And at the end, all people they will be - who some of them happy, some of them not happy. They are some of them regret but time, that time they cannot do anything.

So Allāh save us from bad people and keep our mind to not be do wrong thing; to be in this right way, Insha Allah, not going out this way. As much we are asking help from Allāh ,can do anything. But when you are asking, praying for this done, He because He He is Merciful. He will be, Insha Allah, keep us in this way, way of Prophet ṣallá Llāhu 'alayhi wa-sallam.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

102. DON'T WASTE YOUR PROVISION

Monday, 27 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Kulū wa-shrabū wa-lā tusrifū" (7:31). says Allāh 'Azza wa-Jalla. Eat and drink but don't waste. Wasting is a quality disliked by Allāh. Wasteful people will certainly finish badly in dunyā and in Akhirah. People nowadays... This is not Allāh's order but the order of shayṭān: "You should waste in order to succeed." We look at some place, when they don't waste, people say the economy stops or slows down. They say such and such spending is required for the economy to grow and work. It is wasteful but what can you do? It is their time now. This must happen. Nevertheless, Muslims should watch their consumption.

Food is very important. You should show respect for food. When you eat at home, you may not like old bread. If you don't, then make less. Don't make a lot and throw it away. Throwing food is not being grateful but rejecting it. It is not shukr to Allāh but kufr to Allāh. Allāh gave so much food and you throw it into the garbage and ask for fresh bread. If it is old, you throw it away. It is a big misbehavior. People carry the punishment for this in this world already. Who doesn't value food; if food is mistreated, you won't find it afterwards. You will look for it but won't get. It is so widespread, what can we do? Don't buy too much. If you bought too much, don't throw it away. If you couldn't finish it, put it aside. Pets can eat it or you can give it to people who have animals. If you gave away enough, you can give to stray animals too. But when you throw in the garbage that is different.

Allāh forbid, if you lose the provision once, it is hard to get it back. This is a matter of experience. We see it a lot. There are many people who went bankrupt. They struggle to do something, but nothing works out. You should stay away from such people. No benefit comes from them. Because there are some situations which happen as punishment. When punishment comes, you want to help them but you may get from that punishment too. Because they are being punished, even if those who help them are not punished, their actions will be wasted. That is why, you should use your provisions properly. Distribute it for charity. If you want to show your generosity by doing useless ḥarām things, that is not generosity, that is squandering. You will get punished for that. That is why, may Allāh protect us, daily bread is valuable. Before a morsel reaches your

mouth, so many angels have brought its barakah from heaven. Those angels work in order to put the barakah of soil into every growing seed. It doesn't happen without cause. Don't think you plant and it's done now. If those angels don't work, nothing happens. That is why, in respect and gratitude to Allāh, you must take care of the food He gives. You should clean your plate without leaving anything on it. That is the sunnah of our Prophet. We went to an Islamic conference. We ate and cleaned our plate. The others left food on their plates. Why? Because they think if you don't leave food, it is a shame – as if you were greedy and couldn't stop. Some food must be left. Just look, it was a Muslim meeting and, as we said, even there shayṭān's words ruled. Our Prophet says not to leave anything on the plate. Mawlānā used to say – take as much as you can eat and don't be impudent. Do not leave anything on your plate. Eat, take. Not enough? Take more. But when you don't finish what is on your plate and throw it away – that is not good.

May Allāh keep us from being wasteful. May Allāh make our food lasting, Insha Allah. May our hidden and apparent food last, Insha Allah. Allāh 'Azza wa-Jalla saying Bismillahir Rahmanir Raheem, "Kulū wa-shrabū wa-lā tusrifū" (7:31). Eat and drink – don't waste. Don't be waste[ful]. Allāh, He not like people who are wasting. But now the economy in this world, it is in hand of shayṭān and they said you must spend, you must waste for economy to be alive. If you not doing this, economy will collapse and finish. Look Allāh what He, what Allāh saying and shayṭān what he said. And they really, they put themself in trap they cannot go out of this. But for us, we are not obligatory to follow them. We must be, we must be not waste good thing; not waste – specially for eating, drinking. You must be respect for your provision and you must look after this because it is favour from Allāh. Allāh give us this and all this – until one meal coming to you, how many angels looking? From raining – each rain coming angel with rain and who... when growing vegetable or plant also with angel growing. Don't think it's growing by this machine or others. All this need angels. And if you are respect it, will be Allāh give barakah. If not wasting, you give barakah.

You respect each piece of bread, each peach of food, Allāh happy with you. But if you are not, it is many times it is taking from people the richness, this provision giving from them because they are wasting. Allāh punish them here before Judgement Day. We see many people, we see they was millionaire and they broke. After, they need for piece of bread – asking but no cannot find. Sometimes people even, when broken people you help them, no benefit because Allāh just punish them. You try to help them, to make them again to be like before. It is difficult, difficult because this provision... When becoming angry for you once, only you have this chance, this luck, only in your life you have it once. If you keep it, it will be continue but when run away from you, you cannot catch anymore. For this, if you are, even you are rich, don't waste what you have. Especially respect for food and... yes – food and thing you eat or don't throw. Don't make too many and throw to dustbin for dirt, with dirt. If you have, you can make as much you can eat. No. Maybe you have more you cannot, you cannot eat this – you can give

for poor people. If there is no poor people also you mustn't throw for dustbin. You must keep for animal and say, "I couldn't eat this but I give this sadaqah for animal." You keep it, don't throw in dustbin – the most dangerous thing for people, for especially because people now they are looking the most for their pocket, their money. If you throw this, you cannot find anymore. Allāh punish you and you will be not find this anymore. Mawlānā Shaykh also all time saying, "Take what you can eat. Don't leave in your plate." This is sunnah of Prophet ṣallā Llāhu 'alayhi wa-sallam to clean plate. But unfortunately Muslim they are wasting this more than other people, non-Muslim. Especially we see in petrol-Muslim, they they have, if any guest coming they prevent and they have thinking they have obligatory to be generous with guest. Maybe three guests coming, they bring big sheep full of rice and what will eat this people? Maybe one leg only. If they are too much eater they can eat one one leg only. Other they thought they take this – throw in dustbin. So now they are all suffering. We last year was in Ḥajj. All people all this country they was the richest people in the world but we are seeing all they are complaining from economy, from this... This is from Allāh and once we have been in gathering for this Ṣūfī people and they give food. And we clean dishes but I saw other dishes they are have, they put, let little bit of food in plate. They said it is custom here to leave something. If you do it like this, it is shame for as [if] you are hungry – who clean, you are eating everything, you not leave any. And this was Ṣūfī gathering. And even in this, shayṭān was his, shayṭān order coming over Prophet ṣallā Llāhu 'alayhi wa- sallam order. Sub Haan Allah, this is real ignorant for people. But they are no... they read this better than me and you and understanding but still... The most waste people – Muslim people. And for this, you see misery or all around the country of Muslim. Especially not respecting food or bread or what we can eat. If anything happen, quickly throw in dustbin. Yāhū there is animal they can eat this. There is poor people they can, you can give. No. Must in dustbin, no nothing anymore. Allāh keep us in respecting His ni'mah provision, His gift and not to be from this people, musrifīn, wasting people. Very important this because our life it is... to be rest in your life, if you have more from Allāh's gift you are more happy and you be, [those] around you also happy. This is what we are, Insha Allah, intend for people. We are, we want good wishes for people and to see people not suffering from poorness, from... And poorness it is not good and the the biggest reason for this – to not respect ni'mah. Allāh keep us in respecting His ni'mah and thanking for Him for each atom from His ni'mah. Allāh .give barakah for it, Insha Allah ni'mah whole time on us. Allāh make His.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

103. LOOK FOR LAYLATU L-QADR

Tuesday, 28 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

In the last days of Ramaḍān, our Prophet addresses us and advises us to look for Laylatu l-Qadr during these last ten days. Laylatu l-Qadr is a holy night. Who stays awake or shows respect to that night receives the merits of a thousand nights. When Shaykh Mawlānā visited Grandshaykh for the first time, he saw the light of Grandshaykh who said to people there to think of every night as Laylatu l-Qadr and everyone as Khidr. So if we worship, not only during ten days, but during the whole year as if it is Laylatu l-Qadr, certainly one of those nights we will reach that reward and that merit even if we don't realize it. We will get thawāb and pleasure of Allah. The goal is to be closer to our Prophet.

Most people look for Laylatu l-Qadr and wish for worldly things, asking for this and that. Allāh will give it, Allāh gives barakah. But more important is its value in Ākhirah. A thousand months are equal to a lifetime. It is eighty years and many people pass away without reaching that age.

Therefore, every year shukr to Allāh even if we don't know which night it is, we will receive its merit before passing away, Insha Allah. Because when you pray the night prayer, complete your worship, get up for tahajjud and pray fajr, you revive that night. Allāh accepts that night as if you were awake the whole night. Therefore, these days are holy days.

Nevertheless, Insha Allah, we will think of the 27th as Laylatu l-Qadr but our intention is to get its merits and Allāh's pleasure every night. According to that intention, Allāh will reward us, Insha Allah. We will receive His blessings, Insha Allah both physical and spiritual. And our prayers will be accepted. And we should pray most that our children and our ego follow the right way. We are at the end of times now. It is a very dangerous time. There are shayāṭīn – which is normal, they are always around. And there are people who pass beyond them. People invented even worse, more evil things, in other fields. We should always pray that Allāh protects us from them. A prayer is a believer's weapon. We don't have other weapons. We don't have other strengths. You can't persuade anyone. With du'ā', you will be protected with the permission of Allāh.

May our children and the Ummat of Muḥammad be protected from shayātīn. May Allāh protect all of us for the honour of Laylatu l-Qadr, Insha Allah.

Prophet sallā Llāhu ‘alayhi wa-sallam he saying look for Laylatu l-Qadr. The meaning – this very blessed night Allāh mentioned in Qur’ān this night it is better than thousand months. A thousand months it means eighty years. Eighty years – nearly one life, whole life for people. Many people they cannot reach eighty-year-old, maybe seventy, sixty, or something like this. The few people they reach eighty years but one night it is equal and better than eighty years or a thousand months.

This is night which Prophet sallā Llāhu ‘alayhi wa-sallam saying look for this night in these days, the end of Ramaḍān, ten days of Ramaḍān. And it can be whole Ramaḍān also Prophet sallā Llāhu ‘alayhi wa-sallam saying. And can be in whole year also. But mostly it is in Ramaḍān because in this night also Qur’ān ‘Azīmu sh-Sha’n was sent for Prophet sallā Llāhu ‘alayhi wa-sallam. So it is very blessed night but we, many people saying, "Which night?" so Prophet sallā Llāhu ‘alayhi wa-sallam saying, "Look for all this."

And, Alhamdulillah, what we will do in this night? To most important to be with jamā’ah praying night. After when sleep, wake for Tahajjud and for fajr, for saḥūr – you accept as you wake up whole night. And Mawlānā, Mawlānā Shaykh Muḥammad Nāzīm (qs), he said first time he met his Shaykh he went to his zāwiyah there was he first thing he said for people because he know Mawlānā – "You must be believe every night it is Qadr, Laylatu l-Qadr, and you must believe every person as Khiḍr." Khiḍr, Sayyidunā Khiḍr ‘alayhi s-salām, who it he is alive since thousands years and he has mission going around Ummat Muḥammad helping people.

And many people whole life they are looking after Sayyidunā Khiḍr. And many people also who looking after Laylatu l-Qadr. And most of them looking for these two, Sayyidunā Khiḍr and Laylatu l-Qadr, for benefit, especially for material benefit. Because if you catch this you can be get what you want and it is real but what [we] will do? But most important to get the bless of a thousand months. This is more important.

Alhamdulillah we are many time, because every year it is once a year, so every night when you do this you will be get this bless as you are [as] if you live fifty times – fifty times life you have. With whole life you are worshipping and getting blessed, reward and so it will be, written for you like this and so you will be very happy in Ākhirah, more close for Allāh more close for Prophet and Awliyā’u Llāh. This is more important than material thing. So we are, Insha Allah, normally we do in twenty-seventh, this time it is Friday, but, as we said, we are not sure that night or other night. For this, whole night we will, we must be pray ‘Ishā’ and pray morning with jamā’ah. Allāh accept as we are wake up all this night and reward, He reward us for this.

And in this night, every night also, we must pray for Ummah, for yourself, for youngs and children of this Ummah because du'ā' praying it is most important weapon for believer. Because we are living in time is real very bad. Shayṭān they are normal. No more they are doing, what they are doing before also. But this days there is shayṭān from human being becoming worst and worse. And they make a new machine, they make a new thing, drugs, even machine, they when you seeing for this machine they become, children, also like crazy. Very dangerous we are living in this time. So for us every time we must pray to Allāh He keep us safe from this bad thing and keep our children and children of Ummat Muḥammad to be safe from this.

Allāh reward you and get bless of Laylatu l-Qadr every time, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

104. BAD EYE AND ENVY

Wednesday, 29 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "Ista'inū 'alá umūrikum bil-kitmān, fa'inna kulli dhī ni'mah maḥsūd." Aw kamā qāl. Don't conduct your business in public. Do a good job. When you have some business, when you have something to do, there is no need to tell everybody says our Prophet. Keep it to yourself. Because it says a person with blessings is envied. So they envy him and are jealous. When this is the case, that business will not go well. For it to work out, no need to tell everyone about it. But people nowadays do completely the opposite. People of this time want to advertise everything here and there. And the result is that huge companies worth millions go bankrupt. It is a big example, but even people with small work want to show off what they do and advertise themselves. Of course, not everyone can handle this. There are some who cannot and they feel envy. So after being touched by an evil eye, the work either proceeds a little or finishes before it starts.

It is a good saying of our Prophet. And it is for everything. Even when eating out in a restaurant, Mawlānā would advise not to sit by the street. There are those who can afford it and those who cannot; those who can eat it and those who cannot because of illness. Your food will poison you, he would say. Therefore, it is from adab, both the adab of Islām and the adab of ṭarīqah. No need to tell about your every action. When you make a donation, it is better if you do it in secret. Same for ordinary activities. Do it normally without telling anyone. You are not forced to do so. You are doing your own thing. What do you want from people? If you earn, you share. But if you do it for showing off it becomes arrogance. Because of this, people don't succeed most of the time. And there are some people who claim to do this and that. They cheat people and take them down with them.

May Allāh protect us.

Prophet ṣallā Llāhu 'alayhi wa-sallam saying, giving very good - every thing he said [is a] jewel, precious thing. This also he said, "Ista'inū 'alá umūrikum bil-kitmān, fa'inna kulli dhī ni'mah maḥsūd." Make what you will do, make it in not openly for people. You will do something, work, business, going, coming - no need to make it for people, for

common people. "I will do this. I will buy this. I will sell this. I will make this business." Prophet sallá Llāhu 'alayhi wa-sallam - "Don't say this." Because everyone, people they are have bad eyes and envy [envy]. This envy not good - make your, what you will do, it will be not succeed. But if you want to be your, what you do, succeed - it is if keep it secret or not so common. Because as we said people they are have this envy, most of people. So better what you do, everything, to do it by yourself. If you are succeed, you thank Allāh 'Azza wa-Jalla.

But this days, nowadays, it is opposite. They will do something or they everything they make for whole world must know this. Now also this shaytān machine, they put their picture, they put their children's picture, they put what they done, what they eating, what they drinking. And so people know it and this is, there is poison in eyes and in envy also. It is not joke. But Prophet sallá Llāhu 'alayhi wa-sallam he saying for our benefit, to not harm yourself. And we see many company, from biggest company also, they are saying, "We are like this. We are like that." After, you hear they broken. This will be, we give example for big one but there is for common people also. Everything - no need to tell people. Allāh He give you this ni'mah and this favour for you thank Allāh for this, not showing people what you do. Even you are making charity or making good thing, also you can make it secretly also. It is better also.

But our whole people they are brainwashed - brain-dirt I think better. They are with this whole world must know what they done, what they have. From when we are young one, we have maybe childhood six or seven pictures from our childhood or small boy or baby. We don't have anything and it was okay. Now every day they put hundreds pictures and this is - and they spread around people.

We must be careful. We must listen for Prophet sallá Llāhu 'alayhi wa-sallam saying. This benefit for our life, also here-life, and for Akhirah also. Allāh .keep us safe from this bad eyes and envy, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

105. BY THE LIGHT OF OUR HEARTS

Thursday, 30 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "Idha ḥaddathtumu l-'ibāda 'an rabbahim falā ta'zubū 'anhum fayashuqqū 'alayhim." Aw kamā qāl. When you speak to people about Allāh 'Azza wa-Jalla, speak on a level they can understand so that they understand and can apply it. Otherwise, if it is difficult to understand, to speak about it is useless. There are many people who speak, their level may be high and they speak in a way others cannot understand in order to show themselves off. They don't care if it is understood or not. Therefore, our Prophet is saying to speak as much as people can understand and on a level they can understand. It is possible that in some places there are people who understand more. You can speak as much as you want in those places. But for people who do not understand, it is harder. For those who have just started learning, you must speak accordingly so they may benefit and you may benefit too.

Allāh 'Azza wa-Jalla created everyone to learn and ordered us to do so. Mankind should develop himself and try to apply the things he learns. Allāh created us to become better and better. Therefore, to ask for knowledge is farḍ for everyone. "I'm not able to go. I can't go to madrasah. I can't go to school. I can't learn." It is not that kind of knowledge. The knowledge of Allāh and our Prophet can be learned every day. One learns new things every hour. When he attends a gathering, he may make intention to learn for Allāh's pleasure and take benefit. And as a seeker of knowledge, he will be given from those favours. Because assemblies of knowledge are the most beloved gatherings of Allāh 'Azza wa-Jalla, beloved gatherings of our Prophet. Therefore, it is good to do good to people who attend these gatherings of knowledge and make them happy. No need to be cross with them or say, "You don't know anything," and be angry. If you are patient, you will be rewarded and they will get benefit. But when you obey your ego and get angry trying to teach something, they may not come ever again and there will be no benefit. And you will be responsible for this. May Allāh give us understanding.

Sometimes people's heads stop working. We are humans, it's normal. We may get tired or be busy with some work. Some people say, "My mind has stopped." It can happen. They are human. When you are patient, Insha Allah, Allāh will open. When you are patient, certainly Allāh will give good understanding to you in return, Insha Allah.

Allāh gives knowing to us, Insha Allah. Prophet sallá Llāhu ‘alayhi wa-sallam saying when you speak about your Lord speak as people they can understand. Don't go so high so people they cannot understand. Everybody he has knowledge, small or more, so for this, when you are speaking for knowledge of high knowledge, maybe people they cannot understand and it will be difficult and hard for them. For this, Prophet sallá Llāhu ‘alayhi wa-sallam saying – don't make it hard, don't make it difficult for people. Slowly, slowly, when their level going more, they more understanding about what you speak. And everybody learning.

Human being they are as they said, they are not coming learned from baby time. Slowly, slowly, baby learning, learning. First speaking. After walking. After going school. So it is like this. So when you try to teach baby to read, to write, you cannot but after they can do this. For ourself also, we are obligatory to learn from childhood until end of our life. So how we are going to madrasah school? You cannot know. We are like this suhba place or other place – every day your intention to be learn, to obey order of Allāh, to be tālib ‘ilm (seeker of knowledge), to learn. So this is what people slowly, slowly they can going more knowledgeable and they can understand what you are saying.

And this is for knowledge we must know about our Lord. Because He is our Creator, we must know about Him to praise Him, to obey Him, to glory Him more and more. Insha Allah, Allāh give us this because many time people they are getting angry for people not understanding they said. Everybody they have level. Even sometimes people, their mind stop. They cannot think anything. They forget from tiredness or thinking about another thing. They are not can focus on something. It can happen this for everybody especially these days. So no need to be angry.

We are asking Allāh ‘Azza wa-Jalla to open our mind, our heart to know Him to more, more and more, Insha Allah. Allāh give His light to our heart to see Him. Only we can see Him by our heart, light in our heart. Not with our eyes, we cannot. For eyes it's impossible. Only for heart can see Him.

Allāh make us from this people, lucky people, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatīha.

106. A BIG GIFT FOR THE UMMAH

Friday, 31 May 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We prayed the last Friday of Ramaḍān. Ramaḍān mubārak! And tonight, Insha Allah, we will celebrate Laylatu l-Qadr. Insha Allah, Allāh will accept it and give us as it is real. May Allāh give its merits to us, Insha Allah. On Laylatu l-Qadr, as it is said in Sūratu l-Qadr, Qur'ān 'Aẓīmu sh-Sha'n was sent to our Prophet. But it took 23 years to be completed and for people to memorise it slowly. Its merit and time is that much. But mostly, Qur'ān 'Aẓīmu sh-Sha'n was sent on Laylatu l-Qadr. Al-Qur'ān is the firm word of Allāh 'Azza wa-Jalla. It has nothing similar in this world.

Before there were the Torah and the Bible. There are heavenly books sent from Allāh, but they have been changed until there is little left from the original ones. Qur'an is the word of Allāh 'Azza wa-Jalla and it came to our Prophet with "Iqra' " (96:1) the first sūrah. The order came to "Read". Therefore, that is the first āyah. The last āyah came a week before our Prophet passed away. That was last āyah. And that is, "You will return to us. You will see what you did and pay for it. Allāh doesn't oppress anyone." (2:281) It was last āyah from Qur'ān 'Aẓīmu sh-Sha'n. And seven days after that he changed his world. He left to the eternal world.

It is a holy, very blessed month. Many people know its value but those who don't know are even more. Each of them argues from a different side - "It is for our health. Doctors say not to fast." Others say other things. But Allāh 'Azza wa-Jalla knows everything. He owns everything. He gave us this beautiful worship. Even if it is difficult, its beauty covers its hardship. And spiritual gifts come from Allāh 'Azza wa-Jalla. So this is the last Friday and last ten meritorious days of Ramaḍān. As the last ten days are the most meritorious, this Friday is also like this.

May Allāh give us more Ramaḍāns after this, Insha Allah. But may they come with the honour of Islām, Insha Allah, with the power of Islām. May the Ṣāhib come because the truly miserable Muslims are struggling with each other rather than with shayṭān. They are working with shayṭān, to be more accurate. Muslims are bothering other Muslims. They don't say anything to those who lose their way. But Allāh 'Azza wa-Jalla is with the straight.

No one should worry. Allāh is with us. Just be straight. "Fa-staqim kamā umirt" (11:112). Be steadfast. Allāh is with those who keep to the way. Don't worry or be sad. Don't lose hope. Allāh says don't be sad and hopeless. "Lā taqnaṭū min raḥmati Llāh" (39:53). From every aspect, for both worldly matters and other things, don't say, "I am a sinner. I have done so many sins. It is useless if I do right after this." Allāh forgives everything when you make tawbah.

May Allāh forgive all of us, Insha Allah. Alhamdulillah today this last Friday from Ramaḍān and this Ramaḍān also it was real, very quickly passing. And it was blessed one. And it is also, this last ten days of Ramaḍān, it is the most blessed one because Prophet ṣallā Llāhu 'alayhi wa-sallam was, in these days, living ten days in mosque Masjīdu n-Nabawī. Day and night he was there. And in this, most time, Laylatu l-Qadr in this days of ten days, of last ten days of Ramaḍān. Laylatu l-Qadr it is real blessed night. Allāh 'Azza wa-Jalla honoured Sayyidunā Muḥammad and his Nation with this because, before Sayyidunā Muḥammad ṣallā Llāhu 'alayhi wa-sallam, there was no anything like this. Sometimes they was fighting, making jihād whole life but, Allāh 'Azza wa-Jalla in one night, He give all this bless for Ummat Muḥammad ṣallā Llāhu 'alayhi wa-sallam. So it is real gift, big gift from Allāh 'Azza wa-Jalla for Ummat Muḥammad.

Insha Allah, we are trying intention this night to celebrate, Insha Allah, and ask du'ā' in this night – a special du'ā': "Allāhumma innī as'aluka l-'afwa wa-l-'āfiyah". This is, Prophet ṣallā Llāhu 'alayhi wa-sallam saying, ask for health and forgiveness. This is two things most important for us – to forgive us. And it is Allāh 'Azza wa-Jalla forgive everything. Don't be hopeless He said. "Lā taqnaṭū min raḥmati Llāh, inna Llāha yaghfiru dh-dhunūba jamī'a" (39:53). Maybe some people they are make very terrible life. They doing everything and they maybe hopeless – "No. We cannot be forgiven." But Allāh 'Azza wa-Jalla said, "Don't be hopeless. Allāh forgive everything."

And it is, we are, Insha Allah, hoping to reach next year but, Insha Allah, with better condition for Muslims – to Allāh send us His Mahdī 'alayhi s-salām, Saviour to save whole this human being – not only Muslim. Because whole human being now look like falling in deep cliff, valley, and they are not knowing what happen. Still continuing to do worse and worse and worse. But they are finished – they not realising this. Because this Sayyidunā Mahdī 'alayhi s-salām he will save humanity, in shā'a Llāh, and clean from this dirty. Everything now dirty. Even oceans they are dirty. Nothing in this world clean. Only it will we can clean with īmān and to clean first the non... who against Allāh 'Azza wa-Jalla, who coming against His order, His Will. And they are making whole world to be dirty, spiritual and material also. Even air, water, earth – everything now dirty. Only Sayyidunā Mahdī 'alayhi s-salām can clean this.

And especially dirty between who claiming they are Muslim. They are leaving everything and they are looking after pure people who are sincere people and saying to

harm them, to make them afraid, to make them hide from this people. And this the most dirty one - this. Because other we know they are dirty but the most dirty one who are against Prophet sallá Llāhu 'alayhi wa-sallam.

Allāh finish them, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

107. DO NOT HARM PEOPLE

Saturday, 1 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying Allāh 'Azza wa-Jalla says, "My biggest punishment comes to those who oppress someone who has no supporter other than Allāh." They make a big mistake. Who oppress someone weak and without support, find Allāh in front of them. Allāh then is their help against these oppressors.

We look now, most of the time, the oppressed are those without family - orphans or widows. Even though they have little, many people try to take what they have. There are many oppressors in this world and they deserve punishment in the presence of Allāh. Allāh 'Azza wa Jalla will give them the greatest punishment and they will be sent to hell. Hell is their punishment. They will be useless in dunyā as well. They will be punished here and Hereafter. Therefore, to be merciful is something which we are always ordered to be. Be soft, be merciful, do not oppress. Don't think your ego is right. Look to see if you are oppressing anyone. When you do something in retribution, of course, it is not counted as oppression. But oppressing a person without any reason, does not please Allāh. Allāh 'Azza wa Jalla will give its punishment.

"He is weak. He has no one. He has no money, no connections. He can't sue me or involve other people to get his rights back. Oh, I can do whatever I want with him." Don't think like this. You would be opposing Allāh. You have no power then. What you do is foolishness. You will harm no one but yourself. You may think you have won at first but then you will see your loss. But heedless people don't think where it comes from. They call it misfortune. However, every person accounts for his action here and Hereafter. They do it to themselves. May Allāh not let anyone oppress us, Insha Allah.

And we should be patient with those who wrong us so that we don't oppress without realizing it. We should be able to swallow mistreatment and be patient. May Allāh protect us from oppressing. May Allāh protect us from being oppressed.

Prophet sallá Llāhu 'alayhi wa-sallam saying that Allāh 'Azza wa-Jalla saying, "My anger getting strong anger for [those] who oppress someone [who] nobody, he think nobody can defeat [defend] this, defend him." Poor people, very maybe orphan or widow or,

poor people they don't have anything, anybody to defend them. So many people, they say strong and power[ful] can do – after not asking what, nobody can ask for them. This is for time or every time it was like this. What they... this what they thought but the reality [is] Allāh 'Azza wa- Jalla asking and defend[ing] and He is angry with this people. And what they done from oppress it is not win for them. They thought they win when they take easily what they want from this people. Nobody... it is very easy, they are not cannot fight, they cannot shout, they cannot say anything. "We easily we can take this and it is our profit." No. No profit from this. What you want it is opposite, it is lose. You are losing more than what you take. Because Allāh 'Azza wa-Jalla, with this people and other people, they are without knowing – because people they are not asking now-times for any, if Allāh happy or not happy. They are not asking. They are forgetting at all about our Lord 'Azza wa-Jalla. Only what they think what they can take from people. And there is not hundred thousand, there is billions of examples for this from very low people until the highest people. When chance coming to them to take something from people or to oppress people, they are not prevent themselves from do this. They are quickly happy for following their ego and after what, when this not getting any benefit for themselves, even they are misery – Allāh curse them and give them balā' or bad things – they are not even that time, not thinking, "What we done?" Because they thought everything they are doing, it is they have right, they have permission to do everything. Nothing can be for themselves. But when something happen to themselves from this, they are only blaming their chance, their luck. "This is we are unlucky what we done to deserve this? What we...?" They are not thinking or giving right of people or asking for excuse from people. So it is the most important even for yourself when you, somebody looking for this, most of time no need to go on them even you are right. We are, Mawlānā Shaykh many times happen we are seeing something happen like this and he was forgive them and not saying. Maybe I asking from Allāh reward. This is better, even you are in right, to not give people, harm people. There is one example: one our friend, somebody he making şikayet ne demek – complaining against him for government and government punish him. And now he asking if he has also same this, what he this man he make this for him. He said, "I have also, even I have more to harm him [than] what he harm me. There is permission?" Said, "No. Leave him for Allah. Because you cannot be win anything for this. But if you leave for Allāh Allāh, Insha Allah, reward you for what this man done. And he will be not better than you. You will be better, Insha Allah, from him. This is one example. There is billions of examples for this. But important to not harm people. Maybe you harming with oppression. You be zālim.

Allāh not make us oppressor or oppressed one, Insha Allah. Allāh keep us safe from this bad thing, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

108. EVEN SADNESS BECOMES EASY

Sunday, 2 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "Yā, yassir... anta taj'alu... "[Allāhumma] lā sahla illa mā ja'altahu sahlan, wa-anta taj'alu l-hazna idhā shi'ta sahlan." Our Prophet says this. It is a du'ā' and ḥadīth sharīf. Only Allāh 'Azza wa Jalla makes every task easy. He makes it easy. Even sadness and sorrow, He makes them easy. For everything to be easy, if you want your work to be easy, you should beg Allāh, as ease is from Allāh. If He wants it to be easy, even the hardest, the most difficult work will be easy. And when you think it is so easy and you can do it, if Allāh doesn't want, He can make the easiest very hard and nothing works. These people keep forgetting Allāh. They say they can't succeed in easy things. Allāh doesn't want it.

You should pray to Allāh from the start, asking, "Make our work easy. Make the difficulty easy. May our everything be easy. May our dunyā work be easy and may the work of Ākhirah be easy." "Rabbi yassir wa-lā tu'assir." "O Allāh, make it easy, don't make it difficult." "Rabbi tammim bi-l-khayr." "May it end with goodness." It is our Prophet's ḥadīth and du'ā'.

May Allāh make it easy by virtue of this Ramaḍān and these last ten holy days, in shā'a Llāh. Nothing works out by our ability or skill. No matter how much you say you know something, if Allāh doesn't want it nothing works out. You should believe this and not credit your ego all the time. Know that everything comes from Allāh. Favours are from Allāh and the biggest favour is to give ease.

May Allāh let us do the right things easily. May He make wrong things difficult so that we don't do them. If it's wrong, may we not do it.

Prophet sallā Llāhu 'alayhi wa-sallam he was saying this du'ā' "Allāhumma lā sahla illa mā ja'altahu sahlan, wa-anta taj'alu l-hazna idhā shi'ta sahlan." Meaning - "O our Lord make it easy for us. Even the sadness become easy if You want. To be make everything easy is Will of our Lord Allāh 'Azza wa-Jalla. If He want, make very difficult thing you can make it easily but if He don't want, very easy thing you thought I can do it in one minute, you cannot do at all, become very difficult. Everything with Allāh Will. With His

hand, of Allāh hand, He can make easy, make difficult. Even sadness, the very hard sadness, Prophet sallá Llāhu ‘alayhi wa-sallam saying even this can be also easy. It is not easy to be sad for something, for somebody, for... but when you, Allāh want, He make this even easy.

For this, we are everything, we must make remember Allāh, to ask from Allāh to make it easy, to make good thing easy for us to do. And it is big favour. And to make, if it is not good, to make it difficult, to not make any bad thing for our life. When it is not good – maybe sometimes people not happy but there is also wisdom. But the most of time Allāh ‘Azza wa- Jalla He like to make easy for people who remember Him. But if they are not remember, He put every difficult for them and they are struggle and they are trying to do without remembering Allāh.

Allāh make everything easy for us, Insha Allah. We are weak, weak people. We are not in need for test. We are... Allāh make with barakah of this month, and special this last ten days of Ramaḍān, and Prophet sallá Llāhu ‘alayhi wa-sallam and Mawlānā to make everything easy for us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

109. ASK FOR A GOOD END

Monday, 3 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "Allāhumma aḥsin 'āqibatānā fi l-umūri kullihā." "May our end be good in everything." Most people depart from this world not in good way. Their end is not good. Insha Allah the du'ā' of our Prophet is the du'ā' we should all ask.

Shukr to Allāh today is the last day of the holy month Ramaḍān Sharīf. May Allāh, make this end among the good ones too. May Allāh accept our fasting. May the favours and virtues given to us remain with us. May they be saved in the presence of Allāh. Because on the Day of Judgment, thawāb as big as mountains will come. Goodness will come. And then the questioning will start. "This one owes this much to that one. Take it from him. This one oppressed that one. Take from him. He did this and that. He did little or too much." With the accounting like this, from thawāb as much as mountains, nothing will remain. Therefore, we say, may Allāh protect us.

Whatever happens, we mustn't forget Allāh. You shouldn't oppress and take another's right. If you do, you will get punished on Qiyāmah. Your good deeds will be gone. Nothing will remain. Allāh will question everyone and after questioning, everyone will go to either Hell or Paradise. Insha Allah to those who listen to advice – our Prophet says, "Ad-dīnu n-naṣīḥah." Who listens to advice goes to Paradise. Who doesn't listen and acts upon his ego, a man who follows his ego will be in big loss. He will lose everything. May Allah bless this Ramaḍān. Insha Allah it is a better Ramaḍān and may Allāh give even better Ramaḍāns, Insha Allah. With the victory of Islām, with the sun of Islām, may the world be enlightened and bright. Everywhere is darkness now. People don't know what to do. And they don't see the sun. They remain in the dark. Their faults are for themselves. If they follow Allāh's way today, they won't be hopeless and unhappy. A true believer knows that it is not a permanent place here. It is a temporary place. As it is temporary, people are patient. But if you were to stay here forever, if you were immortal, then you would have reason for sorrow and pain. But it is temporary. Same on 'Arafāt. When you go to Ḥajj, you go to some place. Normal people cannot stay there. And as they don't stay there, they say it is temporary and are patient. It is same for this world. That is why, no need to be sad and upset.

Nevertheless, we wish that Allāh sends us more Ramaḍāns with the honour of Islām and for it to come with the whole world receiving that honour, Insha Allah. May the Sāhib come, Insha Allah.

Prophet sallā Llāhu ‘alayhi wa-sallam saying: "Allāh make our end of what we do to be blessed, to be best. Because many in this life, everybody sometimes become the end of them bad. Especially bad who go without belief. This is real bad. But also there is many people they was beginning they are rich and they become poor. The people, they was leading armies, leading countries, and there was tens of year they are in power and they are thinking they will not go down from this and many of them they was kicked out. Some of them killed, some of them run away. After whole this fantastic life, great life for themself – everybody obeying them, everybody looking, asking for their to be near them and the end they are nothing, even less than nothing. They wish they not never ever to have this what they have and for their end to become bad like this.

For this, we are also be asking every time to be our end, everything we do, to be good, Insha Allah. And our end of life also must be to be good. To be end of your life good, to be with Prophet sallā Llāhu ‘alayhi wa-sallam, with believers, to be in Jannah, in shā’a Llāh – this is the good end. But the bad end it is... Most of people they are not thinking for end, only thinking about this time. And they are not doing what must to do. As this poem [of] Omar Khayyam. He is... I don't know how he was, but something look like [he was] only living for dunyā but maybe Allāh know better between him and Himself. He said: "Qad yakūnu l-ghaybu ḥulwan innamā l-hāḍiru aḥlā." "Could be later it be better, nicer, nice but now, this time it is nicer." Only thinking about the time. Okay if you think like this, you must do to be real nicer than later because you don't know also you will be, you can reach later or you not reach. So every time we must think and do as it is last, our last times. For this, all time we ask to be our end to be good, Insha Allah.

Now today also, end of Ramaḍān, Shahru Ramaḍān mubārak and Allāh keep our what He give us from reward, millions of reward, Alhamdulillah. Because He is Generous and we hope it was million, billions of reward and to keep this – not to waste. Because many people in Judgement Day, Prophet sallā Llāhu ‘alayhi wa-sallam saying, they will bring some man and he bring his good deeds, rewards, as mountains – huge mountains. And he come proud. "I am very happy. I do all this. I will guarantee Paradise." And they put in scale. First saying, "This he done for this, that take from his reward, good deeds." After he said, "He not obey." This he take from more. Take this, take that. At the end we all this mountain it will be finish and they said take him to Hell. Because he make too many, but he didn't keep them. So Allāh make us to keep all what we did, what we good deeds; not to waste and not to be loser, Insha Allah.

Mabrūk, Insha Allah, mubārak Shahru Ramaḍān wa-l-Id, Insha Allah, Allāh. In Id Allāh

He reward us more and more. He say, Prophet sallá Llāhu 'alayhi wa-sallam saying at the end of Ramaḍān as much you done in this, Allāh give you one more as like this.

Alhamdulillah and Insha Allah we fast second day of Shawwāl or any time of Shawwāl – six days. You be as you are fasting whole year – sā'imu d-dahr, mubārak.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

110. THE REAL ID

Tuesday, 4 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

They call this holiday Seker Bayram, Feast of fasting. May it be blessed. May Allāh let us reach many more years. These feasts are holidays given by Allāh to the Ummah. On these feasts Allāh opens His treasures. It is a holiday for the people who respect it. Each of the gifts He gives is more valuable than dunyā. People value dunyā, noting this and that holiday. There are only two holidays, they are 'Īdu l-Fiṭr and Idu l-Aḏḥā. Allāh 'Azza wa- Jalla put barakah in these feasts. Who respects them will be respected in the Presence of Allāh . Their stations will be raised.

Most people nowadays... In old times, feasts were more valued. When it was holiday, everyone would wait for it. They would buy new clothes and visit each other. Now feasts are more... There is not this thing anymore, no old tradition anymore. Nevertheless, as it is something given by Allāh, even if a person isn't concerned at all with obedience, and worship, they still have some sort of relief inside because it is Id. But of course, shayṭān and his followers can't stand it. They have added a hundred more holidays: Workers' Day, some other day, nonsense days. They are not holidays. They are simply days. The Workers' day, Lovers' day, Mothers' day, Fathers' day etc. They are just days. They are not counted as feasts. They are celebrated only to devalue this holiday. But it has no effect because beauty given by Allāh cannot be given by someone else. Gifts and peace, barakah given by Allāh, cannot be given by others. You can have the whole world, it is useless. That is why showing respect for 'Īd is showing respect for the Order of Allāh. It is worship too.

Because for all our worship done during Ramadān, Allāh 'Azza wa-Jalla gives as many gifts to us on the day of Id. He releases us from Hell. That's the most important thing. Also Idu l- Adha, it is a big holiday too with Hajj, five-times takbīr and qurbān. For every qurbān, Allāh gives, as we said, make gives a palace in Paradise and writes thawāb. The gifts He hundred thousands of this world. Therefore, the real holiday is this feast, the feast given to us and our Prophet by Allāh.

When our Prophet came to Madīnah, the people of Madīnah were having a feast. Our Prophet asked what it was. They said such and such a holiday. "Allāh gave you better

ones: 'Īdu l-Fiṭr and Idu l-Adha." May Allāh bless it for all of us, Insha Allah. May we reach more 'Īds. May it be more beautiful and spread with the light of Islām all over the world, Insha Allah. May the Saviour come. The real feast will be then. Because the world is full of oppressors. Even a person claiming to be the strongest cannot be saved from the oppression. Insha Allah may it be different next year with Mahdī 'alayhi s-salām coming to save us and may the world reach peace, Insha Allah. That is Id. It will be better, with the permission of Allāh.

We are thanking Allāh 'Azza wa-Jalla we reach this day, feast. We call by name of Islamic name – Id, du l-Fiṭr, the feast of Ramaḍān, Shahru Ramaḍān, end of Ramaḍān or after all this bless days – nice day. Allāh give us one day also to continue all of this days, to make His, this 'Īd for Him. There is two times Id. We celebrate. Believer, Muslim, they celebrate two times. One in after Ramaḍān and one in Dhū l-Hijjah, tenth of Dhū l-Hijjah. These two days Allāh send as gift for Prophet sallā Llāhu 'alayhi wa-sallam and his Nation. It is only these days, bless days and can be we happy with these days. Even not permission to fast – eat and drink – all of this what you are doing, when you do this for Allāh, Allah reward you.

He said, Prophet sallā Llāhu 'alayhi wa-sallam, "No fast in this days." Who fast it is against, coming against Allāh and Prophet sallā Llāhu 'alayhi wa-sallam. This two times. So only be happy, pleasure, eat, drink, and thank Allāh 'Azza wa-Jalla for what He give you. Because this, after Ramaḍān, this days from His Generous. What He gave all month of Ramaḍān, in Id day He give again same thing. For who was fasting, praying, accepting what Allāh 'Azza wa-Jalla, obeying Him, Allāh reward him whole double from what happen. And this is enough to be pleasure and happiness for us.

And there is, when Prophet sallā Llāhu 'alayhi wa-sallam come to Madīnah, there was, who was living in Madīnah, Anṣār, they was celebrate twice a year something. And Prophet ask what is this? They said, "We have custom to celebrate this." He said, "Allāh make changing instead of this days, He give you two, two times to celebrate and it is bless and when you do this you are obeying Allāh and Allāh happy with you." And He give happiness for people who are reaching this days. Even we our place or other place, many people they are not praying, not fasting, not doing any worshipping what Allāh order, but when Id coming, all they are celebrate this.

Even for people who not doing anything, also Allāh give this to their heart – this time it is important and the blessed time, we must celebrate. Even old time it was different. It was more celebrate people but now also everywhere they are celebrating. Nobody saying, "We don't want this. We not." All, from all kind people, they are celebrate this.

Allāh make real celebrate when we be in Jannah, Insha Allah. And we hope next year, Insha Allah, Allāh give us more barakah to have real Id with Sayyidunā Mahdī 'alayhi

s-salām to finish this bad situation in whole world – the oppression, the injustice. After this, it will be real Id. Because now it is, from wisdom of Allāh, even in this bad times meet people still knowing Id – everywhere even when there is war or anything else, also there is still they are feeling. Because this feeling Allāh give for heart of people. Nowadays there is, they try to make this not celebrate. They make many days for other thing. Every month they invent a new celebration but still nobody giving importance for this. Because that days to take from you and to... many of them making to make you make sin. But this two days, what Allāh give, for to give you more – not to take from you, to give you. But other people, other days they invent to milking people, to take their money, to take what from their spirituality. So it is not, no need to celebrate this days because before 40, 50 years ago you cannot find this days, only Id. Now they are making every, even they want to make every day [in order] to make more money from people.

Allāh keep us to respect and He give us real Id. There Mawlānā was... there is poem he said, "Laysa l-īdu liman labisa l-jadīd, innamā l-īdu liman khāfa yawma l-wa'īd." Not Id to who, before they was buying new clothes in Id. But this nowadays every time they taking new clothes. So who was making a new clothes, it was very important and he was happy with this clothes and real Id feeling. Said – not this, only who afraid from Allāh and obey Allāh he has Id . And it is real.

If you are obeying Allāh, you will get this Id, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

111. SHYNESS IS FROM IMĀN

Wednesday, 5 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "Idhā lam tastaḥi fāṣna' mā shi't." If you are not shy, do as you like. And then, "Al-ḥayā'u mina l-īmān," shame is from faith. As it is from imān, shayṭān doesn't like this characteristic. He wants people without shame. Not only a few things in your life, but all kinds of wrong things can be done without it. When one is not embarrassed in front of anyone, one can do whatever one wants. Our Prophet meant this. Shyness prevents people from doing wrong. Shyness is a good characteristic.

Many people come now and say, "Our son is shy. Our daughter is shy. What shall we do?" If they are shy, then they are beloved servants of Allāh whom He made shy. They don't appreciate it now. People are so brainwashed that everyone must be free in speaking to others and not be shy or embarrassed. To be shy is a good characteristic. We should know this. People are confused. They are confusing worldly things with truly beautiful things. Most of the time, as our Prophet said, they are preventing the right and ordering the wrong. Instead of the opposite, they are preventing good and ordering bad. Whereas they should prevent bad and order good. But as there is no shyness, it becomes normal for people. They are doing everything as they like and it is not working. They should think while speaking, "Is what I am saying in accordance with the order of Allāh? Or is it the opposite?"

Because there is no balance. Most people see wrong as right from what they see, read and hear. Therefore, [shyness] is a very big beautiful feature. Shyness prevents a person from doing wrong, making him think, "If I do this wrong thing and face people, what will happen? I will die from shame." The rest, who don't have shame, speak as they like and don't feel shy. They don't feel shy of doing wrong either. May Allah give us shyness so that we are far from doing wrong and close to Allāh. We will be beloved people of Allāh and our Prophet then.

Prophet sallā Llāhu 'alayhi wa-sallam saying if you are not ashamed or you are not... do what you like to do. And other ḥadīth: "Al-ḥayā'u mina l-īmān," to be ashamed also from imān, from belief. To be believer you must be ashamed to do bad thing. And for to be al-

ḥayā', shyness, to be shy it is from imān. To... if you are not shy to do, do what you like, Prophet sallā Llāhu 'alayhi wa-sallam saying, because nobody prevent you, nothing affect you. You can do every bad thing and you are relaxed, you are happy. You think like this but it is not like this. But it is easy for this people who are not ashamed to do things. They are not shy, they can do everything. And but people now, as everything they mixed up.

People, because many people coming asking du'ā', praying: "My daughter she is very shy." Shy it is good for ladies more than man. They are, it is like their beauty to be shy. But nowadays, if she is shy, she is coming make du'ā' to... You are... As Prophet sallā Llāhu 'alayhi wa-sallam, in end of time they will order bad thing, to do bad thing and they prevent to do good thing. This one example from this. All people like this. Because they in school saying: "This boy he is shying, not looking, not going with children. This girl also she is very shy. She cannot be with, mixing with people." It's okay, not bad.

So the most important thing for to prevent bad thing – shy. If you are shy you can not doing bad thing. "How I can go front of this people if they know I done this? So I mustn't do this." And even for, because imān also, you shy to do bad thing and Allāh see you. Prophet sallā Llāhu 'alayhi wa-sallam he will see you. So it is very good shelter from badness. It is not bad, it is good against badness, this shyness.

Allāh make this time to be shyness it is something to shy from this. Really funny time. They are doing, before they was doing what in secret. Now they are doing in front, openly and they ask people to be happy with them, to accept them. "We cannot accept." "No, no. You must." "You are doing bad thing." "No. It is not bad. It is our pleasure. I like to do this." It is not good.

Allāh give shyness for us to not... prevent us from doing bad thing, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

112. HĀJJAH AMINAH SULTĀN

Thursday, 6 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh, today is the third day of Id. May our Id be a means to goodness. Insha Allah may it be blessed in the presence of Allāh. Today is the third of Shawwāl, the third day of 'Īdu l-Fitr. It is a blessed day. All days Allāh has favoured us with, are blessed. And today is one of those days. And the departure of Hājjah Anne from here to Hereafter happened on Id. She passed away to Allāh on the feast day.

People nowadays think they will live only for dunyā when they come to this world. However, everything they do should be for Allāh's pleasure. If they can do by themselves, they should do so. If they cannot, they should help others. And the people they help should be those closest to them. If they are married, of course it will be their spouse. And Hājjah Anne devoted all her life to Mawlānā. She served him for the pleasure of Allāh. She would say, "Serve and guide people, and don't worry about the rest. I am pleased with everything." Hājjah Anne lived like this all her life. She was a means for Mawlānā to rise to those stations. She was raised so according to the words and with the prayers of our Grandshaykh, Ḥaḍrat Shaykh 'Abdu Llāh ad-Dāghistānī. She served him, she served her shaykh and she served the shaykh of her shaykh. Then of course, Mawlānā became her Shaykh. After Shaykh 'Abdu Llāh ad-Dāghistānī, she served him as well. She took care of the brothers, murīds and children very well. May Allāh be pleased with her for this. Allah and our Prophet are witness for this.

She taught and showed all goodness and beauty. She didn't take anyone's right. She never took anyone's right for her ego or for her family. She taught justice. She taught goodness. She taught imān. She taught love of Allāh and our Prophet, love of Awliyā'. She taught love of the great Ṣaḥābah of our Prophet. Shukr to Allāh, she was useful not only to her children, but also to everyone around. She was an example to them. There are many ladies following her steps, many ladies who love her. They keep telling the advice she gave to others.

Now as we said, the biggest trouble of this time is to say "I" - "I will do it." People of this time think about getting benefit for themselves and seeking comfort, looking for ways to get it.

When they think like this, they can't reach their goal because their personal interest comes first before the pleasure of Allāh. So even if it works, it is useless. They want more and more. Whereas if they ask for the pleasure of Allāh, Allāh will give them satisfaction. Their deeds will be useful for them and their families, for people, and for the world. Shukr to Allāh.

Therefore, Hājjah Anne is among those who set an example to people. May her station be even higher. In shā'a Llāh may we all meet her in Paradise, Insha Allah. It has been fifteen years since she left this world. It is not a short time but it passes in a moment. If we live for fifteen or thirty more years, we will still meet her again Allāh willing. There was a janāzah when we were young. We were very sad. Then she told us we would meet again in Ākhirah, and we were relaxed. This [separation] is not forever. After some time, by the will of Allāh, Insha Allah, we will be together in a better place than where we started. We will meet in better places, in Paradise, Insha Allah. May Allāh take all of us, Insha Allah. May He not keep anyone away.

Al-ḥamdu liLlāh, we are in this third day, third day of Id today, Idu l-Fiṭr, and it is blessed day, Alhamdulillah. Allāh make it bless for us here and Hereafter also. This 'Īd - three days. Other one - four days. This, Alhamdulillah, it was nice and blessed after Ramaḍān and it is also memory of Hājjah Anne, Hājjah Āminah Sulṭān. She is 'Īd also. She left with third day of Id. She went to Ākhirah with Id. Insha Allah, she is, she was happy because she done the best what people can do in this world. And she is example for ladies who must be like ladies of Ṣaḥābah... But for ordinary ladies also she can, they can be like her.

She was whole life behind Mawlānā Shaykh and she... Mawlānā that time not looking for dunyā and she was saying for him, "You go where are you go, for give lecture, for give sohbet, to call people for Islām, for tariqah. Don't worry about house, about you... Don't think about this. We are, we manage this. We are happy. Just you be focus on bless of Allāh, happy with you. This is the, your aim." And she was, Alhamdulillah to make Allāh, whole life like this. And she was also looking after children, after house, after murīd also, without complaining. Whole time from - very hard working but not, not, no laziness at all. And Allāh give barakah for her hand also. And with this Grandshaykh, Mawlānā Shaykh 'Abdu Llāh ad-Dāghistānī (qs), saying "You are, you're to be come to your maqām with this, Hājjah Āminah blessed du'ā' - Allāh grant you this maqām, maqām of Shaykh, Mashāyikh, Sulṭān Awliyā' also." She help serve for Mawlānā Grandshaykh and for her husband Mawlānā Shaykh and, for whole followers - she was for them also mother and example for all of them. Not complaining from husband or from another thing.

Because this days people... And Allāh He was happy with her and she complete with the best maqām for Ākhirah. But this days people, they are first not asking for Allāh who to

be happy with them. First thing, they are asking for themselves. They must be happy for first. After, people they can be happy. And this, Allāh not happy with this. Because ego not satisfied, need more and more, more. So after this, no time, no place for Allāh, for Prophet for anything - only ego. When you do for Allāh, for everybody and you get everything. And she was giving advice for many people about their life - not to follow what they imagine good. They tell, she tell them truth. And whole time teaching children, her children, or other children also, to be honest, to be even for themselves [honest]. If other people, they have right, they must give this right. Don't do any wrong thing. Because many people, they are for children, they can say, "Okay you are right." But when you not right, must say, "It is not good, not right." Give good teaching for children - this is most important thing.

And, Alhamdulillah, Hājjah Āminah Sulṭān she was doing this for, not only for her children, for whole children also. Alhamdulillah now she is fifteen year, she is in Ākhirah and but, Alhamdulillah, we are, this is not separate forever, only some, some times. After, Insha Allah, we be together for place more nicer than here with whole forever, Insha Allah, in Jannah to be with her, Insha Allah. Because she waiting and she teaching us. Once I was in - was small and there was janāzah. So I was very unhappy this they died - how we cannot see? Said, "Don't worry. It is not forever. We will come again, after. After sometimes we will be together again. This is not forever." But not seeing, if you think like ever, it is difficult and it is also nonbeliever belief. Our belief, Insha Allah, we will be together.

We miss her but, Insha Allah, we are happy to see her again forever, Insha Allah. Allāh make us, all of us, to be in Jannah forever together, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

113. LOYALTY IS VERY IMPORTANT

Thursday, 6 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

One of the most important commands in Islām that is loved by our Prophet, is good manners. They say, "Ḥusnu l-khuluq." Good manners consist of many things. Many things are to be done. The most important is to be loyal. To be loyal means that if you promised something, you keep your word, you stand by who you are, you keep your promise in the way you gave it. It is a big feature, a great attribute. It is one of the best attributes of Mashāyikh and of our Prophet. When you connect to someone, to stay connected and not upset them, not to let them down by your actions, this is the meaning of loyalty.

But unfortunately this doesn't happen. People promise to do something and to be your servant when they are in hard times. As soon as they get a little strength, they forget their promise and their loyalty. Unfortunately, it is human character. People who come to tariqah should pay attention to this. Loyalty is important. Because in the end Allāh 'Azza wa-Jalla can turn a person where he came from or even worse. There are many examples of this in Qur'ān. The biggest example is the richest person in the world, Qārūn. I think Qārūn was a brother-in-law of Mūsá 'alayhi s-salām. He was a poor man with many children. And he would pray at night, he would pray because of poverty and hardship. He asked Mūsá 'alayhi s-salām: "Teach me alchemy so that my children get some food and don't starve." And he was praying all night long. So he was given that knowledge. He started using it and such wealth came to him as the world has never seen. Just the keys to his treasures seven beasts couldn't carry them.`

Then Mūsá 'alayhi s-salām came to him and asked him to pay zakāh. He refused and said, "I did it all and became rich because of my own knowledge." Even though he had asked Mūsá 'alayhi s-salām to pray for him in order to get out of poverty and the wife and children find comfort. He said, "No, I learned it by myself. I won't give zakāh." "Are you the one who says so?" said Allāh 'Azza wa-Jalla and drowned him under ground. He went under the ground with all his wealth and couldn't be saved. The people who were with him guarding his money - there were over a thousand soldiers to protect it - they went down with him. As we said, when there is no loyalty, Allāh can bring a person back to the beginning and make it worse. But as we said, unfortunately, it is widespread.

It is very important. Loyalty is among the best qualities. We should keep and pay attention to it. People are living at the end of times now. Also there is politics and elections and things like this. They have taught people not be loyal to anyone. Whoever brings you more benefit, go for him and leave the others. This is wrong. Of course, truly good people don't do this. And most of the time the people don't deserve loyalty. Therefore, all people have forgotten what is loyalty. It is very rare. May Allāh help us. May He not send bad people to us. May Allāh improve everyone, Insha Allah.

Also there is an Arabic saying, a proverb. "In akramta l-karīma malaktahu wa-in akramta l-la'ima tamarrada." If you help a loyal person, he will be your servant. If anything happens, out of loyalty he will say, "This man helped me so I owe him. I can't do anything against him." A person without loyalty will act even worse towards you once you treat him kindly. He becomes worse. Sometimes such people deserve evil not good. The more you help them, the worse they get. Don't help such people. Helping is good but some people don't deserve it. As in the case of Mūsá 'alayhi s-salām, the man went to Hell. There is such a thing too. We should be careful. Such people need to be punished. They are shayāṭīn. You should always hit them on their heads. Otherwise, they won't understand. The more you help, the more they kick and bite you. May Allāh improve everyone.

In Islām the good behave very important, very important thing because Prophet sallā Llāhu 'alayhi wa-sallam the was the first good behave. And there is thing, many kind of thing for good behave: to be helpful for people, to be polite, to be anything. But the most important one – to be honest for who you oath, for you somebody you follow him. You must be very honest for him. Wafā' in English? Loyalty. Loyalty it is very important because this is attribute of prophets and attribute for mashāyikh also.

Mawlānā Shaykh, forty years, he whole life, from beginning to, when he follow his Shaykh, he was loyalty for him. For other people also who are he love them. They was loyal also. This is very important thing. But these days people they are not, most of them they are not loyalty because when they come to somebody and say, "Oh, we are with you, we are love you, we are this, that. Can you make this?" And they was completely poor, nothing, but later when become little bit standing in their feet, becoming little bit they have money, you saw them doing very bad thing. They are completely different from one before. Of course this is bad character. In our world many people like this. We are not...

We are okay know this but sometimes when they are going so far this is also, Allāh will ask for them. They thought they are, can be nobody make anything for them. This for people from beginning but these days is more. In Qur'an also many place they mention about this, especially one, the famous one with Qārūn, the most richest ever one in this world, history of mankind. He was the most richest one. His beginning, he was, I think,

brother-in-law for Sayyidunā Mūsá ‘alayhi s-salām. Very poor man, very poor man and he was looking after many children, he has many children. And he was worshipping day and night. Whole night was worshipping and say for Sayyidunā Mūsá ‘alayhi s-salām, "O Sayyidunā Mūsá, I am very poor and you see your nephew, my children, they are very poor. Can you make du‘ā’ for Allāh to teach me [alchemy] alchemy – alchemy who changing copper to gold.

So Sayyidunā Mūsá ‘alayhi s-salām he saw him he is 24 hour praying, very poor man, he is good, everything very good. He praying for him and Allāh give him. And he is doing, doing, doing, doing. Who this, his fortune it was unbelievable. Even his keys, it was seven camels only keys cannot carry this, the key of his treasures. After this Sayyidunā Mūsá ‘alayhi s-salām – he see not coming, not praying, and not. Saying maybe he is praying in his house. Asking for zakāh because there is zakāh even in time of Sayyidunā Mūsá ‘alayhi s-salām. "Where is this?" and he say, "O Qārūn give your zakāh." He said, "What zakāh?" "This your money." "Oh no. This I make this by myself, by my knowledge. I made this fortune for this treasure all from my knowledge I do this." This is what he was answering for Sayyidunā Mūsá ‘alayhi s-salām. And Sayyidunā Mūsá ‘alayhi s-salām, he was angry prophet. You cannot imagine, "What, how you you you, you are? Who are you? You was poor and you are dying from hunger. After you coming to us saying, "I do this by myself?" Going, making du‘ā’ for Allāh [to] curse him and he was, with his money, with his treasure, with his palace, with his guards – he was maybe more than thousand guards guarding this fortune for himself – all going down for under ground, finish. No any benefit for this.

So to be loyal, it is very important, very good. Because if you are not loyal, Allāh also curse you. You become worse than before. He was ten times worse than before because before, when he was poor man, he was believer and he was praying, but now he come not believer and come to Jahannam to Hell. So it must be loyal. But also there is saying – you must be, not be this people, not must be polite with this people. Don't help them because Arab saying also: "In akramta l-karīma malaktahu wa-in akramta l-la’īma tamarrada." Meaning is not ḥadīth, it is saying from Arab, saying if you give, you host, or you make good for good people, you own him. He is yours. He cannot come against you. But if you are give for who not good one, not loyal one, he become worse. He become worse. So it must be all time in miserable. If you know this people, don't help them. Even now we have many people they are want to go some place, they married. After when they in UK or Germany or other place, they make very bad thing for people and left them.

So be careful. Don't help this people because you not helping, you are making bad for them. Turkish saying, "Şeytan azapta gerek." Shayṭān must be to hell on [all] time. You must, you must leave him rest. All time must give him hard time. Only this people they understand for this. This is ṣuḥbah, sometimes it must be like this because they say

tariqah, tariqah also must giving, teaching adab. Not all time to be... if you leave some people, they won't with good behave. Some people you must force them, you must give him hard time. Not everybody you can do same thing for him.

Allāh help us. Allāh... Allāh help us to not be like this people. This people they are never become good people at all. All time until they die don't trust them.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

114. SO ALLĀH REMEMBERS YOU

Saturday, 8 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Al-mālu wa-l-banūna zīnātu l-ḥayāti d-dunyā, wa-l-bāqiyātu ṣ-ṣāliḥātu khayrun 'inda rabbika thawāban wa-khayrun amala" (18:46), ṣadaqa Llāhu l-'aẓīm. Allāh 'Azza wa-Jalla says, "Wealth and children are a decoration for dunyā. They are beautiful. It is beauty. It is beautiful for everyone in dunyā. However, goodness is in leaving them behind as good and virtuous. When Allāh gives in dunyā, we should make shukr to Allāh. We should always remember Allāh and thank Him for the favours He gives. And we should leave behind something for Ākhirah. Our Prophet is saying when a person passes away to Ākhirah... If he is praying in dunyā, its thawāb is written. If he is fasting, its thawāb is written. He is giving ṣadaqah and zakāh, going to ḥajj, he can do all while alive and it is written. But when he dies, he can't do any of these things.

Everything is cut off then except three things, says our Prophet – ṣadaqah jāriyah, a good child and knowledge left behind. If you leave useful knowledge, your book of deeds will remain open until Qiyāmah. It will be written as if you are still living. Therefore, our ancestors found charitable foundations. In order for that charity to last until Qiyāmah, they devoted portions of land and money to those foundations. They said, "We bequeath it until Qiyāmah. We gave it while we were alive and in order to have its reward continue to be written for us, we devote it until Qiyāmah."

It is a good tradition of Islām. But of course, many things have changed since then. There were many people who didn't respect Islām, didn't respect rights, didn't respect foundations. Most do not operate as a foundation are used for other purposes, or became forgotten and ruined. Allāh 'Azza wa-Jalla gives according to the intention. When you say you devote something until Qiyāmah, as our Prophet ṣallā Llāhu 'alayhi wa-sallam says, its thawāb is written for you until Qiyāmah. When your intention is like that, it will be written like that. The page remains open for rewards in the presence of Allāh. That thawāb is always written. Not to compare but, in dunyā they put money in a bank and it keeps growing in the account. Same with this. It doesn't stop. Even if it is changed, somebody can ruin it, burn it, steal it, destroy or replace it but its thawāb doesn't stop, with Allāh's permission. Therefore, it is a good thing.

And if someone takes a property or foundation without right, it will become trouble for him. People who work in foundations, get paid for their work. Everything is done for them. But as we said, if something is taken illegally from there, it will give no benefit but great harm instead. It is such harm that he will regret it badly. May Allāh let us do charity work. May our charity last, Insha Allah.

Allāh 'Azza wa-Jalla saying in sūrah: "Al-mālu wa-l-banūn zīnātu l-ḥayāti d-dunyā, wa-l-bāqiyātu ṣ-ṣāliḥātu khayrun 'inda rabbika thawāban wa-khayrun amala" (18:46). Allāh 'Azza wa-Jalla saying, money and children and fortune, it is good for happiness for this life. It is good for people and make people happy. He is rich and he has children and he has everything, he is happy for this life. It is like decorate, nice decora[tion] but the most important to send for this for Ākhirah also. "Al-bāqiyātu ṣ-saliḥāt" – meaning this it will be gone but which will be stay – what you send for Ākhirah. "Al-bāqiyātu ṣ-ṣāliḥātu khayrun 'inda rabbika thawāban wa-khayrun amala" (18:46).

Allāh reward you for this and you will be happy. And it is for people... Normally, Prophet sallā Llāhu 'alayhi wa-sallam saying, when somebody die what you done finish. What you done in this life – you pray, you fast, you go to Ḥajj, you give zakāh, you make charity – it is for this life. When you are alive you can do all this but when you die they put you in grave, we cannot do anything. This finish. Prophet sallā Llāhu 'alayhi wa-sallam saying, until last breath you can do everything but when this finish, no more breath coming, going out – this you are like only piece of something. You, they must get rid of you.

But Prophet sallā Llāhu 'alayhi wa-sallam saying, there is three things people their good deed be continue with. First, ṣadaqah jāriyah, charity who you make for forever, for Qiyāmah. You make some water, you make well, you make give something for mosque, education for mosque, for everything – ya'nī – what it is good for believer, for human being. It will be reward and it will be your writing in your notebook. This is still continuing. The account not closed. Until Qiyāmah it will be like this. Second one, good generation. Everything your son, your grandson, grand grandson, they are doing and they are making du'ā' for you, your, it will write on your book also. Third one, to give good knowledge for people, can be benefit for people. And this also make your notebook still going, writing reward from Allāh 'Azza wa- Jalla. Of course this...

Sometimes people they not giving good attention for this. It is very important because for one Fātiḥah, this whole, when you go through, near cemetery, this people they are waiting. "Oh if they give us Fātiḥah or give us ṣalawāt or give us something." This is important for even, for non relative, you through cemetery also. So it is to make charity, to make – waqf what meaning – trust. Trust very important in Islām. Old time people they was making trust, giving small things, big thing, as much they can do. They said,

"This we put this – charity for until Qiyāmah for to benefit from this, Ummah, this Nation to benefit from what we done."

There is million of this. The people make but through centuries, through years, many bad people coming. They destroy, they kill, they take out of this, burn paper. What, where is trust, where is this, we don't know. Very few they left.

But Allāh 'Azza wa-Jalla, as Prophet sallā Llāhu 'alayhi wa-sallam saying, the important intention, your intention – "This for I give this for until Qiyāmah" – Allāh He will accept this since you give this. [He] not looking – destroyed, is still there or not still there. You will [be] reward as it is there until Qiyāmah. And this is also very important because many people they give everything and they are happy with what they done and Allāh He will not be disappoint them. They will give him, Insha Allah. And to... it is important for people who, many people everywhere when they hear about trust, lands or property or other, they are quickly like to take from this because they are thinking it will be, they can hide and they gave not much. But it is important to not take anything wrong from trust. You must give as much [as] it is worth. If you give – even many people they steal from trust also. And this is very bad because it is cursed to take anything from trust property or money or anything from trust without right. You stealing. You say you thought it is good for you. No. It is not at all. You be careful. And who work for trust, it is okay for them to take salary, to take what they have, they can take but not much. Try to take from people, to keep people what they are – not worse.

So Allāh help us to give something to remember us. Because many people they are like to do something to not be forgettable through people. It is to forgettable through people, it is okay – billion of people – not important. But important to not forget, to give something to remember, Allāh remember you with this what you give and it is the most important thing.

Allāh help us to for to be make charity to make every good thing for ourself and Islām, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

115. THE THINGS ALLĀH MADE PRECIOUS

Monday, 10 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We should know as precious what Allāh 'Azza wa-Jalla knows as precious and says is precious. Dealing with other things is worthless. The religion exalted by Allāh is the religion of Islām. The person exalted by Allāh is our Prophet Sayyidu l-awwalina wa-l-ākhirīn, sallā Llāhu 'alayhi wa-sallam. He is the master of the universes. The most precious among those who came before and after him, the most precious to Allāh is our Prophet and the religion of Islām. We should recognize them as being precious. People go after worthless things, leaving the jewels. They choose not even glass but plastic. If it was glass, it still resembles jewels, diamonds and crystals. But they prefer plastic which has no similarity. They are leaving the jewels. They say some jewels are worth millions. So they leave these precious jewels, pushing them away and saying they are not good. People say that the things that are beautiful are plastic, stones and glass. People run after useless things. Within these worldly useless things, they run after useless people and useless works.

We should know as precious things made precious by Allāh. If Allāh gave you honour, you should be happy, you should be proud. Allāh made us Muslim, shukr to Allāh. We are proud that He didn't make us like other people. We should be happy that we are not inclined to show respect to nothing, stones and dirt, useless things. As we said, they are worshipping gods they created themselves. They think they are clever. They don't have even a bit of mind, because those who are clever care for precious things.

When Allāh 'Azza wa- Jalla favours you – sometimes your chance comes only once. Mostly it is like this. If you miss it, you will run after it all the time with regret. When Allāh gives you something, know its value. Make shukr to Allāh. Allāh won't take it back then. And if you don't value it, if not now then later your descendants will pay for it. Your descendants are important too. As we said in the ṣuḥbah yesterday, when a person has good descendants, he earns thawāb until Qiyāmah. His book of deeds doesn't close. And if you don't appreciate the value, your descendants will be finished and then you won't be among the people raised by Allāh.

May Allāh make all of us among the raised ones who appreciate value. May we know what is precious, Insha Allah.

Allāh 'Azza wa-Jalla He is create everything and He make something valuable, precious. And what He make precious, we must be also know this and also make it precious to... If you have it, you keep it strongly. If you don't have it, you try to take it. And most precious thing Allāh 'Azza wa-Jalla, in His Divine Presence, [is] Prophet sallá Llāhu 'alayhi wa-sallam, Sayyidunā Muḥammad sallá Llāhu 'alayhi wa-sallam. He is the most Beloved one for Allāh 'Azza wa-Jalla, most precious one in whole universe. And precious thing also, religion - "Inna d-dīna 'inda Llāhi l-islām" (3:19). This precious one. Because other religions also okay but this is He make it complete. From Ādam 'alayhi s-salām until Prophet sallá Llāhu 'alayhi wa-sallam, everything in this religion now. So it is also important to accept and to be careful to know it is precious thing and to ask for this.

Because people these days they are not knowing what is precious, what is rubbish, no value. Jewel - Prophet sallá Llāhu 'alayhi wa-sallam and what Allāh make it precious - all this thing real jewel. Other people they are not looking for jewel, even not looking sometimes there is false jewel like glass or something. Even not glass - plastic. They are running after plastic and throwing jewels. "We don't know this. This not good, this is precious." This is what who no-mind people they are looking because they thought it is precious but it not worth anything. If somebody before they was cheating people who not knowing anything, giving this and they take good thing from them. But now, they are who are clever they claiming they are clever, they are leaving good things and taking bad things, rubbish things who must throw. So we have precious thing, you must be happy with this, not look for who it is no value. Because value maybe, in this world, you can have value for this it's imitate value. Until you die - it finish.

Like our, one of ancestors, he was in, before hundreds year ago, in Russia and he was grocery shop. And he was selling and people coming, buying many things, a lot of things, and giving money, giving money. He will take too much money. After this he know, they was communist revolution and this money, no value for this money. Until now they have this, our relative still they have this money with them - no value at all. So this is also like this, until you close your eyes. After this the real value it will be forever but false one it will be finish and it will be people regret to not searching for jewel, for valuable thing.

Allāh make us to appreciate what He give us from value and to thank for Him, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

116. LIARS CANNOT BE MUSLIM

Tuesday, 11 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying: "Whoever says something claiming that I said it and I didn't say it, he will have prepared his place in Hell." This has been happening since our Prophet's time until now. Even for ḥadīth, we say, "Aw kamā qal," (or as he said). When ḥadīth of our Prophet is recited, if it is not exactly what our Prophet said, we assume he said something similar to it. We are not 100% sure. And so as not to lie, we can't say, "Our Prophet said this." As we can't say it is accurate in every word, we say, "Aw kamā qal."

In order to destroy religion, many Isrā'īliyyāt (stories of Banī Isrā'il) were put forth as ḥadīth even though they were not related to the words of our Prophet. However, these were sorted out. There were such 'ulamā' that Allāh put light in their hearts and gave them mind and understanding. They sorted the true ḥadīth of our Prophet and confirmed them. If it wasn't true, they sorted them out - hundreds of thousand or millions of ḥadīth saying they were not said by our Prophet. Shukr to Allāh, ḥadīth are clean. They brought to us ḥadīth told by our Prophet. There are many ḥadīth scholars like Imām al- Bukhārī, Muslim, Tirmidhī, Ibn [Abū] Dāwūd and Ibn Mājah. All of them did a big service. They were useful to Islām. And Allāh gave them that rank. It was a beautiful duty for them.

Of course, after our Prophet, again everyone said, "This Shaykh told me this. I follow him." It is the same thing. Telling people the Shaykh said something he didn't say is not a good thing at all. Everyone knows what Mawlānā (q) said and did. Mawlānā (q) didn't say anything in secret. And it is known who came and left, who said what. Some claim, "He made me shaykh. He made me imām." They are shown clearly by Mawlānā (q). Therefore, it is only for dunyā. That is a big sin to use religion for this world. Your rank is for yourself. If Allāh didn't give you a rank, you can lie as much as you want. That is not important. If Shaykh said it, it has a reason. And when you say without a reason, you get no benefit and put yourself into sin. You will have benefit neither in dunyā, nor in Akhirah.

Therefore, we should be careful. Liars have not been accepted since the beginning. We should get rid of this habit. We should leave it. Because lying is a characteristic disliked

by Allāh and the Prophet. "A Muslim doesn't lie," says our Prophet in an ḥadīth sharīf. Our Prophet used to say, "A Muslim can do this and that, but cannot lie." Therefore, we should be careful. There is no right to cause a headache to anyone and confuse them. There is no benefit in false words. And no one will help you on the Day of Judgment. When you tell a lie, you will carry its punishment.

Therefore, we should be careful. Religion is not a toy. Religion is not a shop. Be careful. Be content with what is given to you. When you are pleased, you may have profit in the future. When you are not pleased, you try to trade as a shrewd merchant. That shrewdness, we have witnessed it many times, there are many people, who are shrewd merchants. They sell something and act clever. While trying to earn one, they lose a hundred and even a thousand. We have seen it with our eyes.

And matters of Ākhirah are more important. We should be careful. May Allāh not let us obey our ego. We are content with what Allāh gives. Allāh has written this for us.

Mawlānā (q) showed me this. We should continue like this. May we not be encouraged by other people to be as they like, as their egos like, Insha Allah.

Prophet sallā Llāhu ‘alayhi wa-sallam saying, "O people who say something I didn't say and say 'You say this.' " Prophet sallā Llāhu ‘alayhi wa-sallam saying for something he didn't tell, he didn't say - "He must prepare his place in Hell." It is very important, very sensitive thing. Even when we are saying some ḥadīth, because we don't know hundred percent what Prophet sallā Llāhu ‘alayhi wa-sallam, how pronounce this, he said: "As he said." "Innamā l-a‘mālu bi n-niyyāt." - as Prophet sallā Llāhu ‘alayhi wa-sallam said. Maybe some word less, some letter different. So we say this to not be charged for this, to not be asked what you said Prophet not said this. But we are only saying this.

How for people they are completely, after Prophet ṣallā Llāhu ‘alayhi wa-sallam, they was putting hundreds, thousands, hundred thousand words as Prophet ṣallā Llāhu ‘alayhi wa- sallam saying [in order] to destroy Islām. They say... For this Prophet ṣallā Llāhu ‘alayhi wa- sallam, for his miracle, know this and he said this to not, Islām not to be destroyed with bad intention people. And they was puting, as we said, this hundred thousand of ḥadīth about Prophet sallā Llāhu ‘alayhi wa-sallam but Allāh also, Allāh He want to be their religion, "Inna d-dīna 'inda Llāhi l-islām" (3:19). this religion, Allāh keep He keep this religion. And He send men, scholar, awliyā‘u Llāh, imām - each one they have light in heart and very brilliant, clever and knowledge. One of them is enough for whole world. So they was looking after this what this people they are writing, and one by one, one by one, they clean all this. They not leave any one from this bad who Prophet sallā Llāhu ‘alayhi wa- sallam not saying.

They so, and they... as inheritant for Islām from one thousand four hundred year coming to us. But these days there are people also they are making doubt for this but no, no

doubt for this because no any scholar in this time – if whole scholar in this world coming together, not equal for one from that people, that scholar – like Imām Bukhārī, Imām Muslim, Imām Tirmidhī, Imām Aḥmad Ibn Ḥanbal, other. All this Muḥaddith, they was looking and they knowing which. And our religion on this. So for this, it is very important to say [the] truth. After Prophet ṣallā Llāhu ‘alayhi wa-sallam also many times people they are saying Aḥmad Ibn Ḥanbal he said like this. Aḥmad Ibn Ḥanbal not saying what Salafī saying they said. No he not saying this. But they say this.

This example, millions of examples like this – "The Shaykh he said this." "I am his successor." "I am he give me ijāzah." "I am like this." "I am like that." "Shaykh he give permission for me to do this and he say you can do that." This also like what Prophet ṣallā Llāhu ‘alayhi wa- sallam saying: If somebody saying like this, he will be also in Hell because making for their ego, for benefit of themself, they are using religion, they are using ṭarīqah, they are using everything. So this people they not have – only they can be in Hell. We are hearing here and there but it is not good to say this. You must be humble. You must be accept what your master, your murshid, your shaykh saying. Not to be like clever trader, you hijack people to sell them something false. After, they cannot get benefit from anything. It is, you will be asked for this.

The truth very important. To be liar it is most unliked attribute for Allāh ‘Azza wa-Jalla, for Prophet ṣallā Llāhu ‘alayhi wa-sallam. There is many ḥadīth from Prophet ṣallā Llāhu ‘alayhi wa-sallam, they are saying, "If Muslim can be, do this?" "Yes, he can be," said. "He do this also [he be] is Muslim." "But if he lie" said "you cannot be Muslim." Liar not. No. So this is very important and every time there is people in ṭarīqah, around ṭarīqah, we not, we know them, some of them we don't know them at all. They saying, "Mawlānā (q) he was saying this, he was saying that." So Allāh give them hidāyah. This what we ask. We are not cursing them. We not angry with them but we are sorry for them because they are not learning anything from Mawlānā (q). Whole these years with Mawlānā (q) not learning anything at all. And people who following them, also no benefit for this people, any benefit. Allāh give hidāyah to not thinking this like shop, trading shop. You must think like, accept what Allāh give us and follow this way. If Allāh open for you, open. Not open, it's also good because you are not making anything wrong. You have little bit it's okay. But if you have, you like to more and after you lose what you have and on top of this you get cursed also from because Prophet ṣallā Llāhu ‘alayhi wa-sallam saying this.

Allāh don't let us for ourself and we ask for forgiveness, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

117. THIS TIME IS LIKE A DARK NIGHT

Thursday, 13 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh we were created to be in the Ummah of our Prophet. Our thanks is not enough. This favour is a huge favour. We should know its value. Most prophets, 'alayhumu s- salām, wished they were not prophets but were simple people within the Ummatu Muḥammad. It is such a big favour to be from Ummatu Muḥammad. People don't realize it. And there are very few who believe in it.

It is also said in Qur'ān 'Aẓīmu sh-Sha'n, if you're going to follow people, most of them will mislead you. They will mislead you from the true way. Whereas to be from the Ummah of our Prophet is such a big honour. We can understand non-Muslim people, they are already misguided. But people who call themselves Muslim don't respect our Prophet and don't let others respect him. After the Ottomans, they destroyed all of it like they destroyed the Ottomans. The Ottomans were the fortress of Islām. And these people destroyed most of Islām. Only a little is left.

But certainly Allāh 'Azza wa-Jalla will spread His religion all over the world. These people who don't respect our Prophet will never prosper, they will never succeed and won't have goodness. They are always in trouble. Whatever they do is useless. But those who are with Prophet always benefit. They are beloved servants of Allāh.

We are living at the end of times. This time, our Prophet says, "Kaḥīṭa'ī l-layli l-muzlim." It is like a dark night. This time is like the dark night. It is so dark that you can't see anything. Darkness. People are saying good for bad and bad for good.

"Yaj'alu l-ḥalīmu ḥayrānā." Sane people are astonished. People are bewildered. These are those times. We should keep our faith and love for our Prophet in this time. We will be saved by it. Everyone who is away from it, is misguided. Whatever they do brings no benefit for them. Because it is faulty, their belief is broken. Belief is most important. The world is full of them now. But as we said, no need for hopelessness.

Be on the way of our Prophet. Be with people who love our Prophet. And there are ṭuruq, shukr to Allāh. Who are not in ṭariqah are in danger. They are going wherever the wind

blows. May Allāh protect us. May Allāh increase our love. Who are with Allāh and the Prophet, they won't be in the dark. Darkness is for those who are not with them, they have no light. The light is with our Prophet.

We are living as Nation of Prophet sallā Llāhu 'alayhi wa-sallam, Sayyidunā Muḥammad sallā Llāhu 'alayhi wa-sallam and it is big honour, big favour from Allāh to us. We are, we must thank Him every time. Because many Prophets, from before our Prophet sallā Llāhu 'alayhi wa-sallam, they was wishing to be one person from Nation of Prophet sallā Llāhu 'alayhi wa-sallam, Sayyidunā Muḥammad sallā Llāhu 'alayhi wa-sallam, who to, instead to be prophet. Because they are knowing the value of this, to be one of his Nation. They are seeing, because they are prophets, they are, Allāh show them all thing, everything, which we don't, we cannot see, they are seeing. They are knowing. And they are seeing how much it is huge favour from Allāh to be one of Nation of Prophet sallā Llāhu 'alayhi wa-sallam.

But see this people, the most of people, they are not knowing, if they are some but saying, not accepting this. "We don't want this," said. "Take this big favour, big good for you. It is your chance this. After this you cannot find something like this." "No, we are not believing." Of course there is the most of world. Allāh 'Azza wa-Jalla saying, if you ask for people, the most of people they show you wrong way. They are telling you wrong thing. Nobody show you good and what it is benefit. This for non believer is okay we - it's not okay but we say okay because they are following another way, they are not being with this Nation of Prophet sallā Llāhu 'alayhi wa-sallam. But for people who are claiming they are believing in Islām and following this Islām. And first thing with this - to respect Prophet sallā Llāhu 'alayhi wa-sallam and to love him.

But now after Ottoman, the Islāmic last Khalifāh, it was Ottoman - they destroy it and they destroy Islām with this. And they put people who are they claiming they are Muslim, but really they are first enemy for Islām. And people, ignorant people, they are cheated by this people and destroying more and more Islām. And Prophet sallā Llāhu 'alayhi wa-sallam was describe this time saying, "it will be time as it is dark like dark night. If you take your hand out, you cannot see it from darkness." And this time making who has, some normal people to be astonish, what he not know what to do. It is very difficult time because there is no light. No light with people who are not with ṭarīqah or following Prophet sallā Llāhu 'alayhi wa-sallam. Who are against ṭarīqah, this people they are dark people, darkness people they are living. But, al-ḥamdu liLlāh, who following ṭarīqah and Prophet sallā Llāhu 'alayhi wa-sallam, Prophet he is nūr, light. It will, they will be in light. But who are not following, they will be like light thing, like paper or something - when wind blowing they can take them this side, that side, and the end, their end not good.

Now this is we are living in this time. But it is after this, Allāh will, Insha Allah, send Sayyidunā Mahdī ‘alayhi s-salām to save us, Insha Allah. Because they must have to get punishment, it must be this darkness, this injustice thing and it is like this. There is billions of Muslim but most of them not following what Prophet sallá Llāhu ‘alayhi wa-sallam saying.

First thing - to love Prophet sallá Llāhu ‘alayhi wa-sallam more than ourself. So many of this people from they are writing, showing in everywhere, as Prophet sallá Llāhu ‘alayhi wa-sallam normal one like us. And [they have] no respect. So you find the most of who are claiming they are Muslim, they are following this shaytān people. But it will be, Insha Allah, time to clean all of this when Mahdī ‘alayhi s-salām coming.

And everybody, whole world, Insha Allah, will be follower of Prophet sallá Llāhu ‘alayhi wa-sallam. Allāh make it soon, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

118. THE BLESSINGS OF THE DERGAH

Saturday, 15 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Here is a holy dergah. It is the maqām, dergah, and tomb of Mawlānā (q). Many brothers come here. They come for goodness and the pleasure of Allāh. People come to build a prosperous Ākhirah and a good dunyā for themselves. Some of them visit and go. Some of them stay for a day. Some stay three days. And some decide to stay longer as they don't know anything [about tariqah and want to learn]. So the procedures of the dergah continue. Old dergahs were like this too. Some came for a few days, some came for a day and some stayed for years. They learn adab and procedure and return to their countries to teach this beautiful adab and lifestyle, the way Allāh and the Prophet want life to be for everyone.

When people come here, they feel peace. They have come and stayed for Ramaḍān now. Some stayed for two months. Some stayed for 40 days. When they go back, they ask, "How do we keep this?" Shukr to Allāh, when you come here, wherever in the world you go, the overflowing bounty (fayḍ) and blessing of this place will reach you there. It is like this. Wherever we go in the West and East, in every country we visit, their dergahs have the same atmosphere and spirituality as here. There is no difference between a poor and a rich country. All of them, with support of a true Shaykh, have the same overflowing bounty like here.

Therefore, no need to say, "We went there and came back, and we can't receive from that overflowing bounty anymore." It continues. If you can't keep everything [you learned] at least don't stop praying. If you do just that, that overflowing bounty will be more than enough. People can't do 100% of what we do here. We don't tell you to do this so as not to make it hard. It should be easy. That overflowing bounty will reach there and tranquillity will come. It will be of benefit for people around you also. This is the benefit.

We will be from the people Allāh mentioned, Insha Allah. This is the straight way, "Sirāta lladhīna an'amta 'alayhim" (1:7). These are the people favoured by Allāh. To be on the straight way is a favour, to be those people, Insha Allah. These dergahs are favours for people because they are on a straight way. It is great overflowing bounty. It is a place of

tranquillity. Wherever you are in the world, so when you go somewhere else, if there is a dergah, you should visit at least once a week. You should go for dhikr, for an hour or two. If there is no dergah, make a gathering with your family. Once a week make dhikr for an hour with them. What comes there is the overflowing bounty of this place. by the permission of Allāh. Therefore, this is a big kindness and a big favour given by Allāh to us.

"An'amta 'alayhim" (1:7). You offered it. We have nothing. Who comes here or follows a straight way will reach Allāh's favour. We could have been from the people disliked by Allāh but Allāh favoured us. He gave us this way. May Allāh make it last Insha Allah. May there be the same overflowing bounty and favours for the people who come here wherever they go, Insha Allah.

Alhamdulillah we are here in dergah, zāwiyah, takiyah, khānaqāh. We saying for this place it is Naqshbandī Ṭarīqah Center where maqām of Mawlānā (q). He lived here whole life and his holy grave also here. So it is place where our people like to come and visit and take bless from this maqām. Many people coming, going. Some of them maybe short visit, coming, visiting maqām of Mawlānā, and praying, and reading, and they left. Some of them one day, some of them one week, some month or two months or more. This is usual for ṭarīqah zāwiyah, dergah, tekke life. This is life of from beginning from whole zāwiyah was like this, from Prophet sallā Llāhu 'alayhi wa-sallam. Thousand years, more than thousand years same, nothing change. It is open for everybody to get them good teaching and to send them to other place to make people also to learn.

So some people coming here, maybe stay more than week, two weeks, more and they are happy here. But when they are want to go, they are asking, "Now we are going what will be happen? We are here, we do this and we was happy, was... But we afraid we are leaving this place, it will be not like this. We cannot do like this." No. It is, Alhamdulillah, this is from karāmah of Awliyā' u Llāh who are real Awliyā' - to make everywhere same like here. Because we are going every place, every country, East, West, North, South, Asia, Africa, Europe - all our dergah you feel this nice, same like here. The atmosphere and bless is same. No difference between rich country, poor country. All this dergah, Alhamdulillah, having this good air. So it is when you are here and going also you will be same like here, Insha Allah, continue what you was doing here.

But of course you cannot do hundred percent what we are doing here. Even as much you can do, it will be, you feel same, Insha Allah, and it will be for you and for around you also good and bless for and barakah and happiness, Insha Allah. This is barakah real coming from Prophet sallā Llāhu 'alayhi wa-sallam and you cannot find it in school or in university or in work or anywhere. This is spiritual thing. People they are not understanding this so sometimes they are not happy with ṭarīqah. But, Alhamdulillah, who has test and Allāh give him this favour, he is happy. Even he [who] is more

knowledgeable from us, or from maybe ordinarius professor or, ya'nī, high position people who are, Allāh give them favour – they are coming and they are knowing and they are happy to be here and to listen.

This is what Allāh 'Azza wa-Jalla saying in Qur'ān and especially in first sūrah, Sūratu l- Fātiḥah: "Ihdinā širāṭa l-mustaqīm, širāṭa l-ladhīna an'amta 'alayhim" (1:6-7). You make this favour, this good. Make us from this people who are in straight path and this people only You give this favour for them. This good thing You give for them. And we are, Alhamdulillah, we are all time asking and making praying: "Allāh send us good people." And this good people, Alhamdulillah, who they are, Allāh give them favour – an'am, ni'mah – favour. The biggest favour who are You are not angry for them. Allāh, Alhamdulillah, He make us to be from this people not people who [You] are angry with them. This is biggest thing.

And when, so who are coming here and he left to from here – don't be afraid we cannot do. All time you are connection, you have connection here and you connection with Prophet sallā Llāhu 'alayhi wa-sallam. And, Alhamdulillah, from favour from Allāh, dunyā and Ākhirah, Insha Allah, will be good for you. So who are going to their country, if there is around dergah, zāwiyah – they must give one hour in week or two weeks to visit and to also get bless of zāwiyah. If they are not having this, they can make by themself in their house with their family one hour a week to make dhikr or khatm or small one it must be like this to get this bless and barakah, Insha Allah.

Allāh help you and let us to be whole time in right path with people who are get favour of His Allāh bless. And this is from not us, this is gift from Allāh. Allāh make us in, Alhamdulillah, in širāṭa l-mustaqīm.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

119. WRONG ADDRESS

Wednesday, 19 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

It is only Allah who helps people. When there is permission from Him everything becomes easy, everything takes place. Nothing happens when Allah does not want it so. There is no benefit of hoping from someone else. If you want it, ask Allah. There is no benefit for those who are not on the path of Allah 'azza wa jalla. People have indulged themselves in the world's business. Both the one who calls himself a Muslim, and the one who doesn't, forget Allah in every little affair. They ask for someone else's help. In fact, there is nothing in those [either]; they cannot do anything without help from Allah. They would say you are on a wrong address, looking for things at a wrong address. The address is clear, but you are seeking [your goal] in a mistaken place.

If you are a Muslim and a believer, first you will seek Allah's pleasure, and then Allah will help you. "I did this or that" – but all of it is done for the benefit of this world! The important thing is what is done for Allah's sake. If you have done it for Allah's sake, no need to fear or to be embarrassed about what you are doing. The Prophet (SAW) says, "Hearts are in the hands of Allah." When He turns the hearts, no one can obstruct you. If you forget Allah, and say, "Nope, I will change the hearts," then you will face difficulty. This is advice. Those who take it, succeed, and they gain in this world and the Next. If you do not take this advice, that is your business. Sincerity is needed in front of Allah, and it is necessary to remember of Allah in every step we make. Help is from Allah. Help is from Allah and not from anyone else. In the Holy Quran, it is said, "How can you ask from a blind man?" He himself is already needing help, so it is not appropriate for you to ask for help from him. You should ask from Allah, so that He helps, and you succeed. Do not forget Allah! Ask from Allah! Whatever is right, do it, and do not be in need of anyone. Do the haqq! If a man does not want to sink, he must do what is right. Saying "let me give this and do this..." is not right. Do not give anything, and do not promise anything. Only say that you will do whatever particular thing for the sake of Allah, and then you will receive Allah's help, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

120. THE BANNER OF ISLAM

Friday, 21 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem: "Allā inna awliyā'a Llāhi lā khawfun 'alayhim walā hum yuḥzanūn." (Qur'ān 10:62) It says, "Behold! The Friends of Allah, neither fear shall overwhelm them, nor shall they remain in grief."

Those who respect them, venerate them are those who are accepted. There is fear and danger for those who do not respect them but say, "These are just old people who know nothing. We know better [than they]."

Our Anatolian, Ottoman capital [payitaht] is the head of the Islamic world. Here is where the flag of our Prophet and the Islamic world is borne. However many trivial people come forward trying to destroy this, they will end up disappointed. They cannot succeed. They cannot do anything, because Allahﷻ has completed His religion. The Ottoman Devlet was built upon the complete path, the path of the Prophet (SAW). This is how they always ruled.

It was the pure ones, the one who protected the religion of Islam. That is why they demolished it. Had it changed to be the way they wanted, they were going to let it stay, but they made the Ottoman government collapse, because they saw it as an obstacle. Next, with a view towards ending it [i.e., the religion of Islam], they appointed bad scholars who were useless, every type of them, but they cannot end it. This is the religion of Allah, and Allah 'azza wa jalla does not allow them such a chance. Those who go against them have faced the anger of Allahﷻ which means that what they do is in vain.

We see many other paths apart from this true path, and they all struggle to end the true path. If you want to bring it to an end, try it in your own country. We do not need to imitate others. Let them imitate and follow us. May Allah not confuse people, but let us know the value of our path! The greatest provision, and that which has the greatest value, is Islam. In it the one who is on the right path is valuable. Thanks be to Allah, the head of Islam is here. The help of Allah's friends is ready. It is necessary to have the

strength here. No need to look like others. If you do, it is like an adult trying to look like a stupid child. And afterwards, they move you around like a ball, and you end up shamed, with all you do being done in vain.

May Allah make us one of those who knows value. This is a great provision. Allah 'azza wa jalla bestowed this service on us, to the Ottomans. It is important to know its value. May Allah guide people who have no mind! May He give intelligence! In our country also there are a lot of ignorant people. As for ignorant so-called scholars, may Allah guide them and give them intelligence too.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

121. THE GREATEST MIRACLE

Saturday, 22 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla showed us the Prophet's (S.A.W.) miracles. The greatest of all is the Holy Quran. Even if people and jinn were to get together, they could not write a book like it. The Prophet (S.A.W.) says, "In it there is news of those who came before you, and news of what will happen after you. There is healing, and there is joy." When you read the Quran, you take a good deed with you to the Next Life. He says, "Read it!" It brings healing, and peace to your hearts, and becomes a means of protection.

There is everything in it. There are a lot of references that are explanatory (tafsir) but none can amount to even the size of a drop. Thanks be to Allah that we are able to read it, and to know its value, insha'Allah. "As much as we know", but of course that is only as much as Allah reveals to us. May Allah teach us its meaning and truth, Insha Allah! For those who do not read it, may Allah have them read.

It is from the wisdom of Allah that people memorize it [even] without knowing the meaning, and they continue doing so. It is easier for us to understand, because we understand some Arabic. We do not know what it is like for those who do not understand Arabic. This is a very strange thing. It is a proof that the Quran is a miracle, from whichever angle one looks.

May Allah's baraka be upon us! May it bring health, and may our faith be strong, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

122. THE PLACE OF TEST

Sunday, 23 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Life continually tests whether a person has faith or not. This world is a place of test for everyone. Sometimes the test is good, sometimes bad. For the one who has faith, whether it is good or bad, the result is beneficial. But for the one without faith, what he goes through does not benefit him at all.

Bismillahir Rahmanir Raheem, this is an ayat: "Iṣlawhā faṣbirū aw lā taṣbirū sawā'un 'alaykum, innamā tujzawna mā kuntum ta'malūn." (Qur'an 52:16)

"Taste you therein its heat and whether you are patient of it or impatient of it; it is all the same. You are only being requited for what you used to do." Either be patient about it or not, it is a punishment and you will endure the punishment. When a misfortune happens to a believer and he shows patience in the sight of Allah, his reward will be great. If he does not there is no reward.

"Innamā yuwaffā-ṣ-ṣābirūna ajrahum biḡhayri ḡḡsāb" (Qur'an 39:10). It means, those who are patient will be given their reward without reckoning." It is Allah's promise. Faith is a great provision. Now others bother them and it has become even for children to say, "I have no religion". May Allah protect us! It is easy to deceive young people during their transition from one life stage to the next. May Allah protect the people of Muhammad, the children, daughters and sons, of Muslims. They are the ones bothered by Satan the most. They then do not know what to do. They might think something is worthy, when in fact they are harming themselves. Later they will suffer their own punishment, and their punishment will not even benefit them.

This all means that there is a test everyday for everyone, elders and youngsters. May Allah give what is good. May Allah not test us. May He not not test our faith. May Allah give strength and health. May He give strength to our faith.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

123. ISLAMIC MANNERS

Monday, 24 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla says, Bismi Llāhi Raḥmāni r-Raḥīm:

“Wa tilka l-ayyāmu nudāwiluhā bayna n-nās” (Qur’ān 3:140). “And these days we alternate among the people.” In whomever’s hand this world is, certainly it will slip away one day. People think they live for this world.

It is not worth worrying about this world. It is determined by Allah, and He does what He wants. Allah only does what people deserve.

So, it is our belief that Allah is with the mu’mineen, and it is sufficient to believe in Allah, who has power over all things, and every matter has its wisdom. He takes and gives on the basis of this wisdom, but our duty is to rely on Allah. Allah is and is present, and there is none after Him.

“Allahu Rabbī; kafanī Rabbī,” Sheikh effendi said this. Allah is sufficient for us. If you are doing it for Allah, Allah sees it. But if you are serving this world, it is in vain. Therefore there is no need to worry about this world. You stay with Allah, and let your intention before the sake of Allah, and Allah will give you your reward. However, if your doing is not for Allah, then worry about it as much as you can, for it means there is no benefit to it at all. That will be of no benefit either in this world or the Next.

The important think is doing for the sake of Allah. Allah wanted it this way. We should submit to Him – there’s nothing else to do! This is the world. There is no need to worry about this world; we need to obey the order of Allah. No matter what, you will be with Allah, whether in violence, comfort, or distress. If you stay this way, you are in Paradise – in this world and in the Next. But if you choose the other path... This is what Muslims do not understand. They worry so much. Why? Because they have forgotten the adab of Islam; they regard things from a viewpoint outside of Islam.

The one who is in tariqah is happy, because he is with his Lord, with his Allah. This world is bad, and there is no need to give it any regard. But those who are not in tariqah

say, "If it were this way" or, "If it were that way," and then they worry and torment themselves. No, no need to worry at all.

Allah is providing for us all – food, drink, Allah provides. The breath we take is in the hands of Allah and of nobody else. Someone who is looks at things like this will be relaxed. Tariqah is what gives us this way of looking at things. Tariqahs that are on the path of the Prophet (SAW).

Otherwise to say, "I will do this way or that" does not bring any benefit, does not let one gain anything. That might be good in some things, but we think it is bad. In everything there is good, and may Allah give us the good.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

124. ACCEPTING SINS AS NORMAL

Tuesday, 25 June 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

When a thing that is not approved by Allah is done, it is a sin. Of course, there is punishment for committing sin. One swaggers around in this world, and when he says, "I listen to nobody, and recognize no one [as authority]," he thinks he can do anything he wants. He thinks this is a world where no one can say anything or interfere with him.

In fact, there are a lot of interferences met with in the world; one cannot do everything. People have allowed some things in this world that Allah does not allow; they might get away with it here, but not in Next World. Of course, people get upset saying others did this or that. This is also normal, if one can change by hand the thing done, then by hand he changes it. If not he should warn against it, and say so by his tongue. If that doesn't work, there is no need to take it further. But have dislike within the heart towards it, and say within your heart that what was done was not right, was bad, and that I do not accept it in my heart. Do not tolerate every thing that you see, but as we say, while trying to sort it out, do not cause a greater division.

There is a Day when they and everybody else will give their own account. Those who think of this Day will avoid sins, will run away from them. Those who do not care will regret it in Next Life. They will beg and say, "Send us back! Let us do good! Let us not do this; let us not do what we did before!" But it will be too late for this. In many cases, there are people who regret in this world what they have done. Yes, but there are even more people who regret in Next Life. They regret and say, "I wish I had done this. I would have earned more. If I had done it in another way, it would not be like this. If I had left a little later, the accident would not have happened." These are temporary regrets. As long as one is still in this world, these can be changed. The real regret will be in Next Life.

Therefore, towards those who commit sin, one must say, "We dislike this in our hearts. We do not want these actions. This is not something to accept." They have an account between Allah and themselves. What we are trying to say is not to see these things as being normal. Because we are in the End Days, sins seem normal. The important thing is to know what is forbidden by Allah and what is allowed.

May Allah keep us away from haram always, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

125. TRAINING THE EGO

Friday, 12 July 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our tariqah is based on good manners. We shall sit with good manners, and get up with good manners, and shall train ourselves so that our manners look like the Prophet's (SAW). Let's continue with this intention.

He who follows the ego goes after dirt, nothing else. He embarrasses himself, and is afterwards not welcome in the sight of Allah. Allah knows the end: the end of the one who follows the ego is not good.

People follow their ego one-hundred percent. When they are offered more, they follow the ego even more. Actually, they are given opportunity by Allah to correct themselves, but [instead] they harm themselves, here and hereafter. No one respects the one who follows his ego—or loves him. Of course, it is only the prophets and those khalifas who followed them who trained their egos a hundred percent. Even if it is only ten percent [now], then on a daily basis we should try harder until it reaches 20% or 50%. The one who follows his ego deserves what he gets.

Because he has caused his end himself, there is no need to feel sorry for him. Since he did not realize the value of all of this generosity and goodness, when the punishment comes, he deserves it. And his punishment has come from his own hands; there is no need for anything else. No need for someone else to punish him. He punishes himself with his own hands, which can take nothing but evil from this evil soul. This is the reason why we often mention the matter of ego. Talking about it will not finish the matter, because the more opportunity the ego is given, the more it returns to its evil state.

Therefore, one needs to remember: "So remind, for indeed the reminder benefits the believers," (Qur'an 51:55). May Allah protect us from our ego, and from the evil that comes from it, insha' Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

126. MEHMET SEVKET EYGI EFFENDI

Sunday, 14 July 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghistani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We should say one or two things about my Shaykh Baba's friend, may Allah have mercy on him. It was in the 70s when they met, and at that time he was jailed for speaking the truth. Shaykh Baba used to correspond with him during this time, writing letters to him, and he had a good connection with him. He was one of the oldest acquaintances of our Shaykh Baba's.

What sort of person was he? Perfect. He was someone who sought his mother's consent, believed in Allah, and did not give his heart to this world. He's served his mother till the end. He was from the People of Sunnah, on the path of truth, on the path of tariqah, a beautiful person. Allah made him a means of giving guidance to people.

He was a means to show the new generation that it is possible to have a man like this. He did not deviate even a millimeter from this path. Though it is fashionable now for so-called intellectuals to speak ill of tariqahs and to denigrate Sharia out of their obedience to their egos, this man did not do an atom's weight of these wrongs, and was himself on the straight path, the path of righteousness.

Therefore, rahmatu-Llah alayh, his place is great, though, unfortunately his value was not known while he was alive—but thanks be to Allah, most people like this are not valued while in this world. Later their value is known, so that after their death, they become more beneficial. [He] rahmatu-Llah had no children, but his charity's return will be plenty until the end of time. He left behind valuable knowledge, beautiful actions, a lot of good deeds. Whatever he left behind his knowledge for others' benefit.

Two years ago, we visited his home, and at that time he donated forty thousand books to the library, so that people would benefit from them.

Yesterday was his funeral. It was beautiful. It was done in an Ottoman way, prayers were performed in jamaat, and the funeral went beautifully. Shahadahs were said, and with the most beautiful shahadah [husnu shahadat] he left. This is what a Muslim should ask for. He left not with his property, but he left this world with a most beautiful

shahadah, and he left things that will be beneficial to others. This man [even] apart [his] from knowledge, became an example though his own beautiful Islamic manners.

Anyone can do this, rich or poor. If a man cannot do other things, at least being an example can be sufficient for him. This would be sufficient for Muslims.

May Allah have mercy on him! Insha'Allah, we will meet again in paradise. This is the how the world is. No one remains here forever, everyone is leaving in turns, but these people are scholars, true scholars. For as long as Allah wishes, however, after their death their benefits can be more, insha'Allah.

May Allah have mercy on him. May his place be paradise.

Li-'Llahi ta'āla,
Al-Fatiha.

127. THE WISDOM IN SALAWAT SHARIFAH

Monday, 15 July 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Prophet (SAW) says that when one supplicates, in order to make sure of its acceptance, one should first recite salawat upon the Prophet (SAW), and then make the supplication, and at the end also make salawat, so that Allah does not reject the prayer. Because He does not reject salawat recited upon the Prophet (SAW), the supplication coming in between will be accepted – so this is a good thing! The Prophet (SAW) is giving good advice and is teaching something good.

Last night salawats were recited, and Insha Allah they were accepted, because there was quiet a lot distress.

With the recitation of salawat, troubles diminish, ill ones are healed, and whatever purposes one has are accepted, too.

Others keep saying not to recite salawat, it is bidda', etc. That night by Allah there was neither bidda' nor anything [even] resembling disallowance.

Thanks be to Allah, our people who carry the flag of the Prophet (SAW), they are people who serve him. It is this government who shows the right path. The one who shows the haqq, justice, and who carries the governing of Islam is Ottoman. The one who represents Islam the best, the one who governs people with justice, is the Ottoman government, and that is in order to serve the Prophet (SAW). The word khādim is used, which means that we are the servants of the Prophet (SAW). We are on his path. We fulfill his orders. Allah helps us in this. If you do not do it this way, no help is received. Help only comes if one has respect for the Prophet (SAW). Help comes here in this world, and a person meets happiness. So whatever negative nonsense has been said for years against salawat is done away with in one night, thanks be to Allah. Allah is forgiving us all. May Allah forgive us, and may Allah make it lasting, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

128. INTERIOR AND EXTERIOR

Tuesday, 16 July 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghistani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah has shown people the right path. Those who follow the right path are given happiness. Those who lie for their own benefits in this world, and go contrary to what Allah has shown, are condemned to [various] grievances.

Tariqa and sharia are for people to correct the ego. And if you display yourself contrary to how you really are, this is considered to be hypocrisy. The hypocrite is the most unwanted, most disliked one. This is true in the divine presence, in the presence of the Prophet, and of people. Those who practice it and think they have gained thereby are wrong in thinking that they gained anything. On the contrary, they are losers. The Prophet (SAW) says that the one who covers himself with the cover of Islam and deceives people is to be punished twice as much because he [also] deceives people.

If someone dresses in an ordinary way, others may or may not be deceived, but when he is outwardly dressed in the cover of Islam, more people are deceived by him and this causes them move further away from the religion. This is a huge sin! Let our inward be also thus, insha'Allah. It is necessary for a person to maintain a similarity between inward and outward. If good, then appear good; if bad, appear bad. Which means that if he is inwardly bad and also [reveals himself so] outwardly, at least this is a lighter [sin] than hypocrisy.

May Allah protect us. These are the End Days, and there are false teachers, and bad teachers, and also false shaykhs. There are people who claim to be a shaykh... – may Allah protect us from their harm!

May Allah have us meet pure people, good people. May we be with them, insha'Allah. Most of the time we hear these things and feel sad, but we do not have the strength or means to monitor everyone, so we pray to Allah that He may protect us from the harm that comes from Satan, people, and from these hypocrites.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

129. INSISTING ON THE SIN

Wednesday, 17 July 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla says: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa lam yushirru 'alā mā fa'alū wa hum ya'lamūn" (Qur'ān 3:135). "And who do not persist with what [evil] they are doing when they know." Those who regret their own doing, Allah 'azza wa jalla forgives them.

People cross the [proper] boundaries, and commit sin. They do not fulfill Allah's orders, and they say, "May Allah forgive us; we could not fulfill it," but people today are in the state of rebellion. What is meant by "tughyān" is the summit of being rebellious.

They say they do not regret anything they do. At this point its punishment is great, too. They will have to serve their punishment.

When people are in courts they are asked whether they regret what they have done. If they say that no they are not, there will not be any decision to lighten their punishment. They then will have to serve their punishment. But if he instead says, "When I committed the act my mind was not with me. I was full of anger, and then this or that happened," then his punishment is lightened.

Today's people, because of their lack of faith, say, "I don't regret anything at all that I have done." In fact, regret will take place later, but it will have no use later.

May Allah protect us. We regret doing bad, and may Allah forgive us all, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

130. TO MISTREAT ONESELF

Thursday, 18 July 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla says: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa mā zalamnāhum wa lākin kānū anfusahum yaẓlimūn" (Qur'ān 16:118) "We do not mistreat (lit. "do ẓulm to") anyone.

Mistreating people, their souls' self-oppression, Allah does not persecute anyone." Whatever happens on earth is due to what people do with their own hands, because of their bad habits, bad morals, bad deeds. All the curse, calamity happens to them for these reasons.

This [life] is not important; the Next Life is important. It will not be good for them Next Life, so they are mistreating themselves. Allah is merciful. He does not inflict mistreatment on anyone, Allah forbids mistreatment. There have been great prophets, 124,000 of them, and every era has awliya and suitable scholars. Allah 'azza wa jalla sent every one of them as a mercy. Their being among the people is from the mercy of Allah. But people do bad, and then they think they will find good.

Doing wrong or bad – wrong doing cannot count as a good deed. Not only does it not bring good, but also his business in this life will not go well, and in Next Life (may Allah protect!), he may enter hell. So inflicting harm is not a good thing. Mistreatment is a darkness, a gloom! Do not abuse! Allah 'azza wa jalla says, "Do not torture your self." Allah 'azza wa jalla does not like mistreatment, does not want people to mistreat each other, however people themselves are the ones who do this to themselves.

May Allah protect us, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

131. NUMBERED DAYS

Friday, 19 July 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla says: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Ayyāman ma'dūdah" (Qur'ān 2:80) "Numbered days." There is certain time period for humanity; there are certain number of years. No matter how long you may have lived, a hundred or a thousand years, they all are limited, "Ayyāman ma'dūdah". Some months or days are more virtuous. Dhū l-Hijjah is coming soon; it is also mentioned in the Quran: "Wa-lfajri wa layāli 'ashr" (Qur'ān 89:1 - 2) Allah 'azza wa jalla swears upon that. "By the breaking of dawn. By the first tens nights of the month of Dhū l-Hijjah." Allah swears by anything He wants, but we can only swear by His name. Fajr means daylight, which indicates morning. Allah made these ten days holy; this is His decision from His wisdom. We shall respect it. There are more thawāb (merits) in them. The more we respect them, the more thawāb we gain. As Allah honors the days. He also honors people. For example, the Prophet (SAW) is the most honored man. There is no one like him. This is how we should understand it. We should teach this to people, to children, that there is no one else more venerable than the Prophet (SAW). [Other] people are valued for three years, five years, ten years, a thousand years. At the end their value ends, however the Prophet (SAW) is a venerable man forever. It is a duty to love him. We should love him more than our nafs. Nevertheless, now there are the tricks of Satan played over people. Recently men have been bought out who say, "He is just a man like us." This cannot be! After all, Allah honors even some days [more than others], and He did magnified (ta'zīm) the Prophet (SAW) on almost every page of the Quran. We too are ordered to do ta'zīm. Therefore, we need to be careful, and we should teach the children. "Who do you love the most? Your mom or dad?" No, not this, the first in priority is that he must love Allah 'azza wa jalla, then the Prophet (SAW). This is what is to be taught. After that he may love anyone else.

May Allah honor us with their love, Insha Allah. In honor of Friday, whatever good intentions there are, may be come true, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

132. LEARNING THE HOLY QUR'AN

Thursday, 25 July 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The holy Prophet (SAW) says: "Khayrukum man t'allama 'l-Qur'āna wa 'allamahu." "The best of you is the one who learns the Quran and teaches it."

It is now the summer period during which Quran lessons are given for children and adults in many places. Whoever teach it are the good ones in the sight of Allah. Of course, this is not a land of Arabs. Except in Arab countries, in every other place people are learning the Quran, reading it. They read either from memory or from the book, and although they do not understand the meaning, they receive thawāb (merits). Learning another language is difficult, but the Quran is a miracle. The miracle of Allah. Without knowing its meaning or anything from it, a person is capable of learning it letter by letter.

The Quran is a great present, the Word of Allah. The Quran is Allah's oldest word. He offered it to weak servants like us. It is the greatest gift to the Prophet (SAW) and to us. Through the Prophet (SAW) it has come to us. It is healing, light, knowledge. It also contains the knowledge of what came from the beginning until now, and news about the future. So show as much effort as you can to learn the Quran. Sometimes enunciation is needed, sometimes [unusual] letters. If you cannot achieve these, Allah has given easiness – there are angels who correct those wrongly pronounced letters and offer them correctly before Allah.

Learning the Quran strengthens one's memory. It becomes healing and light for a person. Insha Allah, those who do not know how to read it, should make the effort to learn. It can be learnt in three days or in a week. If you find it hard, then within a month, by the permission of Allah.

May Allah give light to hearts! May they learn as quick as possible, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

133. MAKING A POSITIVE ASSUMPTION

Monday, 29 July 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla is being patient with people through His name Aş-Şabūr, "The one who shows patience, extremely patient." Kill each other, oppress each other, and as long as you do not repent, the real punishment is in the Next World.

People think they gain. Day and night they think how to protect their benefits. If they would turn [even] one tenth of this action into worship, they would be comfortable here and after. However, their ego worships Satan, and does what Satan says, and then they are in bad state. May Allah protect us! Let Muslims treat each other better, and let them think more. They're looking for shame.

The Prophet (SAW) says, "Every son of Adam does wrong, but the best amongst those who do wrong are those who repent."

So, if someone has made a mistake, instead saying something such as you are like this or that, pray for him from a distance, and say, "May Allah correct him." Or if he is in serious fault, you may approach him and tell him his wrong. Going against him as an enemy and slandering him is not right.

Already things are said mostly based on assumptions, and with bad intentions. These are not good either. A Muslim should give the benefit of the doubt and think good [of others], and those who are people of tariqah should take extra care in these matters.

May Allah give all of us a peaceful state, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

134. LAST 10 DAYS OF DHŪ L-ĤIJJAH

Thursday, 1 August 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla says, Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem: "Wa-l-fajri wa layālin 'ashr(in)" (Qur'ān 89:1-2). "By the Dawn, and by the Ten Nights." He is swearing by these. These last ten days, the nights of Dhū l-Ĥijjah until the day of Eid, are holy nights. As we have said before, Allah is giving opportunities to Muslims so that they earn more merits. He gives back at least ten to one. These are Allah's own calculation. No one would know. The owner of Karam, the Generous One, loves to offer. Allah 'azza wa jalla is the most generous of the generous, so these holy nights are all opportunities. He is giving these opportunities, so that people earn merits and find goodness.

As you know, this month is the month of Hajj. Tomorrow insha'Allah is the first day of Dhū l-Ĥijjah. From day one till the tenth one may fast. One might fast fewer days, eight days if one wishes, nine days, or only on the Day of Arafat, as much as one is capable of, [but] there is no such thing in this month as only fasting on the ninth day. That day cannot be fasted by itself. On the first nice days only, or on the eighth and ninth days together fasting can be observed. You may observe fasting from the fifth till the tenth. These are all voluntary fasts. Voluntary [acts of worship] are called nāfilah, which means they are not fard, not obligated. Allah does not make them obligatory upon us, only those who volunteer to do so keep them. It is so that there is no sin for those who do not observe them, [but] there are merits for those who do observe them. He says to do it if you wish. One does however much good (khayr) one is capable of. Desire should be towards the Next Life. Do not desire this world; desire the Next. Do as much good as possible. Do your acts of worship. Those who usually do not do them should at least try on these days and earn merits. By Allah's permission may their worship continue to have barakah, so that he continues his worship, and his barakah continues.

May it be blessed (mubarak), Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

135. TO BE HELPFUL FOR PEOPLE

Monday, 5 August 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

One of the conditions of imān is: "Khayruhu wa-sharruhu mina Llāha ta'ālā." – everything done is by the will of Allāh 'Azza wa-Jalla. The good and not good are by the will of Allāh. We have to believe this. This is mixed up for most people. It is confusing. But people mix it even more. Now what happened is over. It happened as Allāh wanted it.

Insha Allah may we be granted to do good things which bring benefit to everybody. We pray that He uses us in good deeds. If bad things or bad events happen, may it not be because of us, Insha Allah. Because it is the will of Allāh. If it didn't happen, it wouldn't be so. "If I were somewhere else on this day, it wouldn't have happened to me." If we say this... That is the requirement of imān, not to question it. It happened and it is the will of Allāh. Allāh wanted, so it happened.

May He not use us for evil works. There are some people who work for the harm of people and Muslims. Then they say, "I did this because Allāh wanted it. I did it because of that."

That is wrong. They are getting it mixed up. Your intention was bad from the beginning. And then you put the blame, not on yourself but on Allāh 'Azza wa-Jalla. That person is mixing it up. That is faithlessness. It is not imān. It is lack of imān. But sicknesses, accidents and things like that which happen on an ordinary day, you are caught in it by the will of Allāh. It is something that has happened by means of you, without your will. Allāh puts you in that situation. It is from Allāh. You can't do anything about it. You should believe that it is from Allāh. Allāh wanted it, so it happened.

When you do like this, you will get rewarded. Your imān will increase. But when you beat someone and then kill him and say Allāh wanted this, you can't get away with it, neither here, nor hereafter. The matters of imān, the belief in destiny, you can't do as you like. As we said, you should forget about what has happened. It is over. If someone is to blame, may Allāh forgive him. If it is done reluctantly, Allāh forgives. Allāh Janāb-i Haqq gives His rewards to the patient ones. Otherwise, when you harm people with the

purpose of satisfying your ego or earning money, if you get paid in return for oppressing and harming people, you can't say it is the will of Allāh then. There is punishment for it. It is very...

Therefore, our Prophet sallā Llāhu 'alayhi wa-sallam says that Allāh knows. Don't mix it up. Don't make yourself do more sin. May Allāh forgive. May Allāh protect all of us from harming others. May we not be a means for doing that, Insha Allah; May we be a means for good things. May we always show good ways and make people do good things. May we always show the way of Allāh, Insha Allah. This is the good way. The other one is the bad. May Allāh accept it, Insha Allah.

Allāh we are from one belief, of our belief... There is six conditions for belief of Muslim. One of them - "Khayruhu wa-sharruhu mina Llāha ta'ālā." The good thing and bad thing [is] from Allāh 'Azza wa-Jalla. Everything Allāh He is knowing, so we are every time asking Allāh 'Azza wa-Jalla to make us to be helpful for people, to be in good side not bad side, to be helpful for people, to be the side of khayr, good thing from Allāh 'Azza wa-Jalla. Is good thing to be helpful for people, to be in right way and to worship and to be good with people.

This is one side Allāh make this side for lucky people. Everything they are do they are acceptable for from Him and He reward for what they are doing.

And other side also, the bad side, bad people, many bad people, they are doing bad thing and they are - some of them they are not accepting their bad thing they are doing. They said, "This is also from Allāh 'Azza wa-Jalla and if He not want, we will not do this." This is not good behave because they are doing and they are not accepting their fault. They said, "This is want this." You cannot this. Even Allāh He Allah we are doing this because He want, you cannot say this. When you say this - how you know? You are knowing you are doing bad thing and after you saying this is from Him. This is they are wrong, they have mistake and they make it worse. But people who they don't have shame they can say anything.

But we are, this is, Prophet sallā Llāhu 'alayhi wa-sallam saying there is of course we are only knowing very little. "Wa-mā ūtitum mina l-'ilmi illā qalilā" (17:85) - from knowledge very very little we know. But Allāh 'Azza wa-Jalla He is knowing how this people they deserve this and who people they are not deserve this. So by His knowledge this is. So we cannot say, when we are doing wrong thing, "We done this because Allāh 'Azza wa-Jalla He want this." When you say this, it is wrong because there is many thing, not many thing - very few things we know about. We don't know anything about our Lord... by, more clear, not knowing very small thing for our Lord Allāh 'Azza wa-Jalla.

We don't know anything about Him. So only you must accept what, if you will do good thing, this is we must be thankful for Him if we are doing wrong thing we must ask forgiveness and we must be happy. If Allāh from Allāh 'Azza wa-Jalla because also secret - when, if you ask forgiveness, He forgive you. But if you are like Pharaoh or like Nimrod - coming against - so you will be punished and nobody can say anything for Allāh 'Azza wa-Jalla. He is our Lord. He is the best Judge - "Aḥkamu l-Ḥākimīn" (11:45). So for what, sometime something happen in your life without your, without your knowledge, something happen accidentally - so this is from Allāh 'Azza wa-Jalla. No need to... because not to need to remember and to say if, "It was like this, it will be like that." If thought like this this is no end for this. Only this is coming from Allāh. Azza wa-Jalla and this is from Him.

We ask forgiveness and for ask for help from Him. And every time, in shā'a Llāh, we are asking to be in position - good side, what - "khayrihi mina Llāha ta'ālā," the best from Allāh 'Azza wa-Jalla, to be helpful for people, to help for everything by doing, showing people good thing, to help people, to help poor people, to teach people the way of Allāh. This is the best. This is what all time we are asking Allāh 'Azza wa-Jalla to help us from this, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

136. THE QURBĀN OF IDU L-ADHA

Tuesday, 6 August 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh we are living in these blessed days. The first ten days of Dhū l-Hijjah are holy. And of course, there is the holy Id. The virtue of these days is great. Only Allāh knows the reward for the worship done during these days.

Every reward He gives you tenfold but for these days, Allāh 'Azza wa-Jalla gives limitlessly. The worship of these days include your prayers, ṣadaqah, charity and so on. The fasting of the nine days has great reward. Who can't do it, our Prophet advised fasting the 8th and 9th. If you can't fast on the 8th then fast on the 9th, on the day of 'Arafah. Your sins will pour off you then. No sin will remain, says our Prophet.

And then of course, those who are on ḥajj are doing the worship of ḥajj during these days. And for those who are here, people who can afford it, who have enough money, it is wājib for them to sacrifice an animal according to the Ḥanafī madhhab. Wājib is the second most powerful worship after farḍ. Farḍ comes first. It is the strongest. And then comes wājib. It [sacrifice] is wājib for Ḥanafī. Shāfi'ī has no wājib. They have sunnah mu'akkadah. As it is not the same as wājib, they can make one qurbān for a household and it is enough according to Shāfi'ī. For Ḥanafī, when everyone in the household has enough money, each of them should do it. This applies to the mature of mind, not to children, but when their parents do it, it brings benefit for them too. Allāh gives a separate reward. This matter of qurbān, people did... Of course, shayṭān doesn't like it. They bring up various reasons to not let them make it. They say there is no need to kill so many animals and other things, as if no animal is killed on other days and they don't eat it. They say in Europe a man should, I think, eat 60-70 kg of meat per year. Who is not Muslim, it is not important what kind of meat it is. It doesn't matter if it is clean or dirty. They put an animal through electric shock, kill and eat it. They hit it on its head, kill and eat it. They do all kinds of things, it is nothing for them. When it comes to this worship, when an animal submits itself and qurbān is made for the pleasure of Allāh, they don't like it. They object to it. Bad words and ugly noise come from everywhere. We are fine with it. As we said, it is wājib for Muslims who are Ḥanafī. They should do it. In order to mislead people, they suggest that there are many people in need now who could use this money for their needs other than making qurbān. It is not all right because it is

worship, it is wājib. If you don't do it, you owe it. Okay, there are poor people. There are poor Muslims all over the world. Some of them eat meat only once a year and that is during Idu l-Adḥá. I heard something even stranger. In some places, there are people who are 30-40 years old and have never tasted meat. Not because they are vegetarian. No. If they were given, they would try. If qurbān is made on your behalf there, it is fine. But if you take this money and pay for someone's needs – like phone bills and fines, or cigarettes – it is wrong. You can't help him this way. Worship is different and ṣadaqah is different. Ṣadaqah is sunnah. Qurbān is wājib.

No need to mislead people and put them in doubt. You do your worship and do what you like. And if you do that instead of your worship, then it is wrong. These people are there regardless of you making qurbān or not. They have no benefit for you. Skipping your worship in order to do goodness... It is not goodness. You will do a wrong which only looks like right. Therefore, we should be careful.

As we said, these are holy days. Being present in such gatherings of knowledge, and learning bless it for all of us. May He gives rewards for this too. May Allāh something, Allāh let all of us make qurbān, Insha Allah.

Alhamdulillah we are now days of Dhū l-Hijjah, month of Dhū l-Hijjah. It is specially ten days Allāh put in Qur'ān: "Wa-l-fajr, wa-layālin 'ashr" (89:1-2). Sūrah about this, and swore for these days. Is very blessed days. It is important we must be take care of these days, to be make as much we can do, praying fasting, and charity, helping people, learning something from knowledge of Qur'ān and Prophet sallá Llāhu 'alayhi wa-sallam, making ziyārah for holy place, for holy people. All this, Allāh not leaving any small thing without reward. And normal reward, Allāh give ten times for anything you do good thing. But these days He without counting He give for people. And it is days of, of course who are going to ḥajj, once a year it is... and once a life for people. And these people now, Alhamdulillah, they are making as much they can do for ḥajj, they're in holy place.

But our subject for who are not going there but wishing to be there. Allāh also reward them for like this. And to, Prophet sallá Llāhu 'alayhi wa-sallam say, he was encouraging people for fasting especially Yawmu t-Tarwiyah wa Yawmu 'Arafah, 8th and 9th of Dhū l- Hijjah. He said, "Who fast these two days, his sins it will drop from him as they are shaking." Not Allāh not let any sin on these people who are fasting these two days. If not two days, even you can only for day of 'Arafah you can fast. And other after this, 'Īd. 'Īd is also there is one worship we must do: to slaughter sheep, or cow, or camel, or goat. This is four kinds of animals only allowed for for 'Īd to slaughter. You cannot slaughter deer. You cannot slaughter these other thing, Anything you can hunt but for slaughtering, for worshipping, only this four kinds of anim and it is for Ḥanafī madhhab, wājib. Wājib meaning after farḍ. We have farḍ, wājib, sunnah mu'akkadah, sunnah, and

nāfilah – five kind of ibādah. So, it is for Hanafī madhhab, wājib. For Shāfi'ī they don't have wājib, they have only sunnah mu'akkadah or sunnah. For other madhhab I don't know, but for this – majority of Muslim people they are in these two madhhab. Ya'nī. In whole world the majority Hanafī and Shāfi'ī. There is Hanbalī, Mālikī, but they are not so many like this. So, for Hanafī it is wājib. Wājib, meaning who has enough money as hundred gram of gold or equal this. So, who has this he must slaughter. Who don't have, he is no obligatory, no wājib for him. For Shāfi'ī it is sunnah mu'akkadah. But who, for one house they can slaughter only one [animal]. Is enough for them. And Allāh 'Azza wa- Jalla with this slaughtering, from first drop of blood of this, Allāh also forgive who slaughter. And for each hair of sheep or goat, Allāh reward give one, ten reward, because one is not for this. For each one. How is sheep, million of hair. Allāh reward you like this.

But shayṭān and his follower they are not happy at all with this. Every year when, Idu l-Adha, the feast of Adha coming, beginning from non-believer non-Muslim, whole world they are attacking people, attacking this worship. As [if] they are not eating at all meat; whole year they are not eating, they are not killing animal. Because they are, I hear they are saying normally, one European, one American each year he eat at least 70 kg of meat. Is our poor people, once a year maybe they can eat only for this Id Adha, many of poor people from Muslims all around world, they are, once maybe a year they can eat. And it is maybe half kg, not one kg even. And these people they are saying, "Oh they're wild people. They are killing animals. They're doing this. They are doing that." What they don't know – this the animal who slaughtered, they're the most happy one, because they are knowing their Creator better and for His than this people. They are happy to be slaughter for sake of Allāh worshipping. Don't think they are suffering, at all.

Who suffering? These people who are killing they are... what they will eat, they killing them by giving them shock by electricity, or they shoot their head. And they doing many thing to kill animal with violence. Not Muslim. Allāh and Prophet sallā Llāhu 'alayhi wa-sallam, showing us how to slaughter, how to make, to be clean and benefit for people and for animal also. Allāh give barakah for this. But this people they are every time they're real they are hypocrite. They are doing every badness but for... and after they're trying to be like angel. When other people doing good thing, "Aw, you are doing wrong, you are doing bad thing. You!" And they are coming like vampires, blood coming from their mouths. They can't see, but we can see this. They don't, think we are stupid. We are knowing everything, but time for them. This time for hypocrite, for bad people, for shayṭān people. But we must do our worshipping, don't this important.

This is one subject. Other one also, shayṭān trying to make us to not make this ibādah, this time coming as from Muslim people, "Oh!" saying, "If you, there is many people they're very in need for money, extremely in need for money. How if we give this money for this people and not slaughter?" This is also from shayṭān this is because this is worship, ibādah. Ibādah more important. If you slaughter or not slaughter, thisfor

slaughter and after if there is, you can help, you can help. You cannot help, Allāh help them. But to leave 'ibādah and make to help people... And people they are these days the most of them, with their craziness they're doing this. Many times people coming, complaining, "We, we must pay for our telephone bill. If we not pay, they will make case for us." Make case for us, don't speak. Other one, for he is, cannot buy cigarette, other one not buy this.

So, many people if you are leaving your ibādah and give them they will be spend for bad thing. Don't listen. First thing to make 'ibādah. But of course there is many poor people around the world, so for this people we send, and there is permission to send your qurbān for them, slaughter in their countries. Because these people they cannot find. As we said before, once a year they can eat only meat. And then there is more than this. I hear there is people, maybe he's 40 year or 30 year old, he is never had tasted meat in his life. He is vegan, he is vegetarian, no! Because he couldn't find. For this, for this people we can send for them and make behind [behalf] on you, you give money and say this is behind of this man, this woman we cutting for wājib of for them and spend - give for poor people in this area. This is very acceptable. Sometime it is better than some place they're not appreciate this. Some place it is like gold when they eat, and once a year it is, you cannot imagine how they are happy. This is very important ibādah. And Allāh Azza wa-Jalla reward for this and He give barakah for this animal, not finish at all. And they are also not feeling pain as these people say.

Allāh make us to be able to slaughter every time and for Allāh, sake of Allāh and His order, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

137. THE EIGHTH AND NINTH OF DHŪ L-ĤIJJAH

Thursday, 8 August 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

We have these blessed days now. And tomorrow is the day of Tarwiyah. The day afterwards is 'Arafah. Yawmu t-Tarwiyah is the 8th of Dhū l-Ĥijjah, a day before Arafah. Both are holy days. Showing respect to them and making worship brings big profit. People in this world want to become rich immediately. So showing respect to these days and praying during them is so profitable that it remains permanently. No matter how much you earn in dunyā, it is not permanent, it goes away. Even if you have it until you die, after you die you have nothing. And the real profit is the profit of Akhirah. And huge reward is given by Allāh Azza wa-Jalla. Who fasts on the day of Arafah, his sins are forgiven a year ahead and behind. For Yawmu t- Tarwiyah, your sins of the last year are forgiven.

Sins are a burden, trouble, and disaster. In order to get rid of the sins of this world, our Prophet always used to say make tawbah so that Allāh forgives you. People sin throughout the day. We are sinning, knowing or not knowing. Therefore, this is the chance for those sins to be forgiven. Insha Allah, who can fast can do so tomorrow, on the 8th and the 9th. Both days are within the ten days of Dhū l-Ĥijjah fasting. Fasting before that is also virtuous, but the most virtuous are Yawmu t-Tarwiyah and 'Arafah, tomorrow and the day after. And especially on 'Arafah, we should recite one thousand Ikhilās Sharīf. People give ṣadaqah. Sometimes some people make qurbān. Before cutting on Idu l-Adha, Arafah is also a holy day. If other qurbān animals are sacrificed on Arafah, it is also lots of rewards. May Allāh bless it.

Insha Allah. One thousand Ikhilās on Arafah. One thousand lā ilāha illā Llāh Muḥammadur Rasūlu Llāh, one thousand ṣalawāt, one thousand ṣalawāt sharīfah. If you can do more, you may do, Insha Allah. May Allāh bless it. May we all have it again, Insha Allah. May the darkness of this world disappear with the appearance of Islām and the Mahdī 'alayhi s-salām. Because Mawlānā says, it is worship to wait for the Mahdī 'alayhi s-salām too. Therefore, don't forget. We don't forget, Insha Allah. We hope every time that next year we will be with Mahdī 'alayhi s-salām. We will always hope, Insha Allah, because the condition of dunyā doesn't look good. As the days are passing, it is becoming worse. It is not getting better. And the result of its worsening, with Allāh's permission,

is that events will occur that are promised by Allāh and our Prophet. Qiyāmah is near. Insha Allah, it is close.

May Allāh let us reach those good days with Mahdī 'alayhi s-salām and with Isa alayhi s-salām, Insha Allah.

We are, Alhamdulillah, in Dhū l-Hijjah. Tomorrow blessed day and after tomorrow is more blessed day. Tomorrow they call it, Yawmu t-Tarwiyah meaning to be prepared for going for 'Arafāt from Makkah. Before there was going walking and making sunnah to stay one night in Muzdalifah. But now, no sunnah, no wājib anymore. But still we are this day, they cannot, they couldn't take bless[ing] Allāh He give us this as a present. To who are respect and believe and worshipping in these days, Allāh He reward them huge reward. Reward which it is real one, not false one. Because people in dunyā they are running after reward or to be, have something from dunyā, they are happy. But this what they have in dunyā it is not forever and not real. Only when many time, even before he die they, many people they finish what they have. Some of them they have until they are dying they are rich, but also they can... cannot take this to other life. But what Allāh reward us and give us this reward for these holy days, blessed days, it is forever. Especially, 8th of Dhū l-Hijjah and 9th of Dhū l- Hijjah – Yawmu t-Tarwiyah wa Yawmu 'Arafāh. This, for who fasting in these days, in Yawmu t-Tarwiyah, Allāh forgive his sins for last one year. For 'Arafāh – for one year before, one year after, Insha Allah, also.

This is real good because we have every time we do wrong, we are making sin, and Allāh if He not forgive us for this, it is heavy for our body and our spiritual. So as much as we can get rid of our sins, asking forgiveness, Allāh forgive us. For this whole time we asking forgiveness, Astaghfirullah, Astaghfirullah, Astaghfirullah and Allāh fogive. And for whole year also fogive us for this what we are fasting in these days. So, it is... very nice day, before feast and feast also nice. Because we are happy which Allāh give us this present and Allah, He is happy when He sees us happy for His gift, thankful for Him.

Insha Allah, Allāh accept our ibādā and there is in yawm - after tomorrow we must read 1000 times Sūratu l-Ikhlās, "Qul huwa Llāhu Aḥad." And 1000 times lā ilāha illā Llāh Muḥammadur Rasūlu Llāh ṣallā Llāhu 'alayhi wa-sallam and 1000 times ṣalawāt also, for sake of these days. And other what you can read – from Qur'ān, from Sūrah, from... you can do. As much you can do, it is good. Allāh reward us, Insha Allah. And, Insha Allah, we hope to be also next year with these good days, but to be better for whole world with Prophet's grandson, Sayyidunā l-Mahdī 'alayhi s-salām to be with him and to see these good days. Because Mawlānā he is saying for us every time, "You must make du'ā' praying for Mahdī 'alayhi s-salām to come." So we are every time we remember this and we ask for him to come, because world as you see nothing going well, not here, not Europe, not China, not America, not Russia, not Turk, not Arab, nothing. Everywhere in this world they have chaos and they have problem, problem which it is too difficult

to fix. So, we are only, who can give solution for this - Sayyidunā I-Mahdī 'alayhi s-salām. And we are praying for whole human being, ask Allāh 'Azza wa-Jalla to send him.

Maybe, Insha Allah, next year to be with him with good days, good for human being, for whole human being. They are waiting somebody to save them. Insha Allah, he is Mahdī 'alayhi s-salām and Isa alayhi s-salām. Insha Allah, we can meet them and to be with them, Insha Allah, with this good days and to be real feast with next Idu I-Adha, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

138. NOTHING COMPARES WITH HAJJ

Friday, 9 August 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghistani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

You know that today is the 8th of Dhū l-Hijjah, Yawmu t-Tarwiyah. Today ḥujjāj should start their journey to climb 'Arafāt. Of course, as we live in the end of times, some direct places were made. You go there, and what is important is to stand on 'Arafāt. Some people can go tomorrow. Many go up today as well. Most of ḥujjāj go up today. But tonight it is normally sunnah to stay in Muzdalifah. But of course, there is no sunnah anymore. They don't make it possible to do it. They say, no need to do it. They go to 'Arafāt. Because of end of times, our Prophet said it also: "If you don't keep one percent of [the sunnah] it won't be acceptable from you. A people will come in the end of times for whom keeping one percent will be enough for them." So says our Prophet. So we reached those days. We live in those days.

It is the time of the weakest imān. Imān is the most beautiful thing and they want it to be forgotten. They say people don't need it. "You say you are Muslim, that is enough." Of course, that is also enough for Allāh. To witness the existence and oneness of Allāh and to accept Him becomes the means to salvation, the means to be saved. There are many people who don't say it. Most people are without faith. Those who do not believe in Allāh people who don't accept Him are the majority. Therefore, with even the weakest Imān a man can be saved. Of course, that beauty is different and the worship done without spirituality is different.

Mawlānā Shaykh Nāzim, may Allāh increase his station, went to ḥajj about 25 times. Every time there was hardship. Of course, there is always hardship in ḥajj. And that time had its own hardship. Once Shaykh Abdu Llāh ad-Dāghistānī decided to go for ṭawāf. Grandshaykh said they went there. Down below people always push each other, they fight, scream and yell when you should act with adab. A person doing the worship of ṭawāf should do it without disturbing others. So in that situation, Shaykh Abdu Llāh ad-Dāghistānī said, "Look up in the sky." Mawlānā did so. He saw at the upper level of the Ka'bah some were making ṭawāf. Compared to below, it was such a ṭawāf that everyone was making their rounds in peace and tranquility, quietly. They were doing it without disturbing each other. He said, "Look even higher." He looked. There were numerous creatures, angels and awliyā' making ṭawāf in several layers.

They say they [want to go but] can't go to ḥajj. They will certainly join these creatures there. Allāh 'Azza wa-Jalla ordered not only humans, ḥajj is farḍ for the unseen people too. Like we have farḍ, jinn have farḍ too. They must do ḥajj as well. Because they are Muslim and must fulfill its conditions. Therefore, there is no need to be angry with the ḥujjāj. They are in their own worlds. They act as they like without learning adab. But who are with adab, Allāh 'Azza wa-Jalla allows them to do ḥajj better and higher. Of course, there are all types of hardship now, necessary and unnecessary. Allāh will give its reward and nothing will go wasted. That is why those who are becoming ḥajjī shouldn't be upset if they did it [according to the sunnah] or not. No need. As long as you step on 'Arafāt your ḥajj is accepted.

May Allāh write the reward of those making ṭawāf in a beautiful way for us too, in shā'a Llāh. Not of those who disturb other ḥujjāj and fight with them, but the rewards of the others are more acceptable and more virtuous. And may those who can't go receive their share of it. May it be blessed. It is good time and good days now. Tomorrow people will stand on 'Arafāt and earn their ḥajj. May Allāh give to who couldn't go, Insha Allah.

Al-ḥamdu liLlāh today nice blessed day. It is day of moving to 'Arafāt, Jabal 'Arafāt, which it is main, once a year happen. If people, they're going for Ḥajj but they are not going to 'Arafāt, Ḥajj not acceptable. "Al-Ḥajju 'Arafāt," Prophet sallā Llāhu 'alayhi wa-sallam saying. You must go for 'Arafāt place, the big place can take millions of people, staying there until Maghrib. And it is, you once a year, only one day. So you be Ḥajjī.

But before also today, from today they are moving for 'Arafāt. And normally it must be they was going by walking, slowly, slowly going for first Muzdalifah, sleeping in Muzdalifah. All time to go from Makkah to Muzdalifah it is easy, maybe one hour, two hours. Now if you will go by walking maybe takes day, because they are making long ways, take maybe five hours. And even with this they are, they cannot, not allowed. So it is sunnah but nobody make this sunnah. But our intention to make. Even last year, we intention to make but they said no we cannot go. So Allāh accept our intention as we done it, in shā'a Llāh. And they, many of them sleeping in 'Arafāt from tonight. And tomorrow after 'Arafāt going to finish the Ḥajj program, going for jamarāt, throwing stone for Jamarāt. After make ṭawāf, cutting sheep, or shaving hair and come out from iḥrām – acceptable Ḥajjī. This is very nice. Allāh 'Azza wa- Jalla He show us how to do this.

Many people all around the world they try to imitate pilgrimage, but they are doing any time. No, it is, you cannot. Nothing can compare with Ḥajj of Allāh 'Azza wa-Jalla what ordered for Muslims. They have special worshipping, everything, it is perfect. And it is reward, and to come from this Ḥajj you will be like a newborn child, without any sin. With, what you done in Ḥajj, this is the present for Ḥajjī people. And, Allāh reward you because you're doing big obligatory for Muslim, each Muslim, who can afford, to go to

Ḥajj. Of course Ḥajjī now, when you go it is real difficult and especially for people who are, they don't have any learning from teaching of adab, or Islām. They're going, only they thinking about themselves, not looking for other. And it is, end of time. It is as it is, normal because everything not good – no any adab, nothing at all. Because time of Mawlānā Shaykh he was going more than 25 times for Ḥajj and he was of course, there is difficulty. And one of these time he was with Mawlānā Shaykh Abdu Llāh ad-Dāghistānī, and Mawlānā Shaykh take him to... He said, "Come, we go for Ka'bah." And when they come, see people they were making ṭawāf shouting, fighting, pushing each other and normally it must be quiet and everybody respect other, not shouting, not fighting, not doing anything, because Allāh 'Azza wa-Jalla in Qur'ān says, "Don't, no." "Fa-lā rafatha wa-lā fusūqa wa-lā jidāla fi l-ḥajj" (2:197). Don't do anything from this. But people not listening. They are doing everything. So this Mawlānā Shaykh Abdu Llāh saying to Mawlānā Shaykh, "Look up." And he look and he, from Ka'bah, top of Ka'bah, he was seeing people making ṭawāf in air. But it was quiet, nicely, and with light. And they was respecting each other like very... What they say? Kelebek, like butterfly, each other not... going around. And he said, "Look more up." And he second also, after this also another people they was making ṭawāf. This until sky, people they was doing this ṭawāf. And it is... This people they're Awliyā' u Llāh, or from Malā'ikah, or from Jinn who also they have. Because Jinn also they are Muslim, they must do what we are doing, fasting, making Ḥajj, making praying, everything. So this millions of people making ṭawāf. And this people now, they are saying, "We will make it bigger and bigger." They thought they can serve better than Allāh. Allāh 'Azza wa-Jalla He can put millions in one place, no each other fighting, nothing happen. So Mawlānā Shaykh he was saying this, once he said, "I saw this, and after I was happy. Because every time I see these people fighting, quarrelling, pushing each other, I was not happy when I saw this," he said, "Don't look for this people," Mawlānā Shaykh, "look what Allāh He has." He Allāh not in need to anybody, but everybody Allāh give them this favour to be Ḥajjī and they must respect this and be thankful and be merciful for other people – to be each other must be same like yourself. Not any – "First, I must do this first, not other. I must be, I must have it." You can have and other also they can have. But people they are doing, so Allāh 'Azza wa-Jalla accept because we are living in time no any good teaching. And Prophet ṣallā Llāhu 'alayhi wa-sallam was saying for his companion: "If you do 99 thing and not doing 100% is not acceptable for you. But there it will be time, only to do one from what you are doing, to leave 99, it is acceptable. Because these people they are living in time, not not like your time." Insha Allah, Allāh give us from this barakah and reward, these people who are making good Ḥajj and good ṭawāf. Our intention, Insha Allah, to make like them, Insha Allah. Allāh accept Ḥajjī of these people and reward them, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

139. ALLAH LOVES THE THANKFUL

Saturday, 10 August 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa-in ta'uddū ni'mata Llāhi lā tuḥṣūhā" (14:34). Allāh 'Azza wa-Jalla says, you can't count the favours given by Allāh. Not only on your ten fingers, but also on the computer it is impossible to count Allāh's favours. They are so many. Allāh has favoured us so much. He gives to everyone, not only to Muslims. His favours are given to all mankind. Mankind does not know the value. They are ungrateful. They say it happens or occurs by itself. They object and rebel. It is not good to object. The more you are ungrateful, the lower your rank falls. You become worthless. The value of a person is to know Allāh. By knowing Allāh a man becomes worthy, his rank increases. He becomes a beloved person in the presence of Allāh .

Allāh says, "Inna Llāha lā yuḥibbu l-kāfirīn" (3:32). Allāh created mankind great and respected. But people who rebel and make kufr, Allāh doesn't love them. Whom does Allāh love? Allāh loves those who appreciate His favours, Muslims and mu'min. You should make shukr for favours. Nothing can be given in return for His favours. No one can pay it back. The worship we do does not resemble anything. Therefore, these favours are important. We should always make shukr. When we make shukr, the favours increase. But otherwise, people who rebel and show ungratefulness by saying, "We did everything ourselves. We did it," and so on, their station decreases. They become the lowest of creatures. People rank each other as they like: "This is a very great man, this is a philosopher, this one is a professor, that one is a doctor, this one wrote so many books." All of this has no value so long as they don't believe in Allāh. The most ignorant person, a completely illiterate person who believes in Allāh is better than all of them in the sight Allāh.

Taqwá, (God-fearing) a person with taqwá has a high rank. Regardless of color and race, regardless of his knowledge, what is important is his strong faith, strong taqwá. Therefore, shukr to Allāh for His favours, especially for the favour of imān (belief). Shukr to Allāh. May Allah strengthen our faith .

Today is a holy day, a day when prayers are accepted. It is one day in a year for all

Muslims. Those who went on ḥajj, today millions of people are becoming ḥujjāj. May they have Allāh's pleasure by completing their duty, Insha Allah.

Allāh 'Azza wa-Jalla saying, Bismillahir Rahmanir Raheem, "Wa-in ta'uddū ni'mata Llāhi lā tuḥṣūhā" (14:34). If you count the favour what Allāh give us for, not only for Muslim, for whole human being, you cannot count what He is, His favour for all this humanity. Counting, not by finger, by computer even you cannot count Allāh's 'Azza wa-Jalla favours, what He give us. We are just going around not seeing anything from His favours. But Allāh 'Azza wa-Jalla, He is knowing and He is happy with people who appreciate this favour and thank Him. And this people, they are believer people, who appreciate and accept and try to do something for this favour, what Allāh give us. But we cannot give anything for our Lord. He is not in need to anything but He is happy when you are thank, you thanking: "O my Lord, Allāh 'Azza wa-Jalla, thank You for what You give us from this million, billion of favours. We are thankful, very grateful for You," for what He give us. And He is happy.

Inna Llāha yuḥibbu sh-shākīrīn." Allāh, He, is in love the people thanking for Him. For other people, Allāh not love them. This is... here, Allāh give favour for whole human being. But when some people, many of people, not accepting this from Allāh 'Azza wa-Jalla, our Lord, and not thanking for what He give us, Allāh, He said, "Inna Llāha lā yuḥibbu l-kāfirīn" (3:32). This is kāfir, kāfir meaning he not accept Allāh 'Azza wa-Jalla. "We are coming from nothing," they said. "From coming from nature, no Creator, nothing." So Allāh He said, "Inna Llāha lā yuḥibbu l-kāfirīn" (3:32). Allāh He not, He don't love, He doesn't love non-believer. Kāfir meaning, who not accept, he is against. How Allāh He give you everything and you are not accept and you ask to be beloved to Allāh? No. You are not beloved to Allah.

The beloved one they are coming higher and higher in Divine Presence of Allāh. And who are not believer, non-believer, coming against, they are going lower and lower and lower and they becoming lowest creature among creatures. Among this all thing, from human being, from animal, from insect, from everything, they are becoming the lowest one when they are not accepting.

Because everything they are accept. Even they cannot speak, they cannot think, but they knowing their Creator and whole time they making mentioning His name by their way – what Allāh they give them way to take. Even insect – look he is all time making this voice. But there is also wind, there is tree, stone even. Even not hearing what they are saying, but all praising Allāh, mentioning His name whole time. But only one not mentioning and coming against, the, who calling themselves "human being". After also they are making philosopher. They are saying "humanistic". So, no any value. Even whole world following him, or he write books, or he write, giving a doctrine, this rubbish things. All no any value in Divine Presence. The one shepherd, he not knowing anything

but only he is believer, he is better from all of these people in Divine Presence of Allāh ‘Azza wa-Jalla.

The belief it is very important, the biggest favour for us. We are thanking Allāh for this favour and also we are today day, special day for believer, for whole human being. Allāh calling people to come to His House, to His, where most blessed place in this world, to clean from their sins and to become a new one. It is no difference between anyone, if when you are living you have breath and you ask for forgiveness and come there, Allāh accepts. But people they are making bad for themselves, not Allāh Azza wa-Jalla making this for themself.

Allāh accept, Insha Allah, ḥajj of these people, millions of people. Today they will become Hajjī and they become acceptable one, Insha Allah, newborn from clean from sins. Allāh reward them and reward us and asking for shifā’ for whole people and giving strong imān for us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

140. THE WAY OF PURE ISLAM

Sunday, 11 August 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Happy Idu l-Adha to all our brothers wherever in the world they are. May Allāh bless this holy day. May it become a means for good things, Insha Allah. May His gifts be everlasting, Insha Allah. Allāh gives physical and spiritual gifts to people on this holiday. He distributes them. We should be happy with His gifts. Mawlānā used to always tell one qaṣīdah, a poem. "Laysa l-īdu liman labisa l-jadīd, innamā l-īdu liman khāfa l-wa'īd." 'Īd is not for those who put on new clothes. In old times, there was poverty among people. If they bought a new dress, they would wear it from holiday to holiday. They used to buy it then. They would wear it clean and buy clothes for that year, clothes, accessories, and shoes. Therefore, people were happy. People were happy when Id came for they would wear new clothes. Therefore, it says this is not what should make you happy. He should be happy who fears Allāh. Because when he fears Allāh, his end will be good. He won't do wrong things. He won't do evil. His end will be peaceful.

It is important that our end be good. People now wear something once, sometimes three times. They wear it five times and buy new clothes. Id has nothing to do with clothes anymore. There is no joy anymore. But there are things to be happy about. Being happy for dunyā is useless. You should be happy for akhirah. Allāh made a time for these holy days. The gifts He gives are important. And His forgiveness is important. All sins are forgiven. The reward that is given is known only to Allāh Azza wa-Jalla. All this worship made on Id and Arafah, that is the true value. Nevertheless, Allāh Azza wa-Jalla gives benefit to those rejoicing on Id. If they don't do anything and just make congratulations, wishing well, Allāh certainly gives from His favours for their thoughtfulness.

How many Ids is it since Mawlānā's passing? Shukr to Allāh, we are reaching brothers from here. We speak to them without knowing or seeing most of them. Mawlānā's help and support reaches them. Because when I look, most people who come for ziyārah or whom we see for the first time, only a few knew Mawlānā and had met him. It means there are lots of people who have joined this way of Allāh. With the help of Mawlānā, with his barakah and service, his charity continues and goes on. This way is the way of our Prophet. It will always be blessed and good.

May Allāh increase his station. May their virtues be upon us on this Id, Insha Allah. May it be blessed for all of us. May it be a means for goodness, Insha Allah. May it give strength to our imān, Insha Allah. May Allāh protect Muslims, especially the Muslim children. They are the ones shayṭān sees as prey. He wants to catch them and mislead them. May Allāh take them under His protection, Insha Allah.

We are today Id of Adha, we are making. Allāh make it blessed and happy for all our brothers and sisters, murīds all around the world. Because, Alhamdulillah, whole around world, with this machine many people we are not, we didn't meet them, we didn't know them, they are seeing and they have love for Ṭarīqah and for Prophet for Allāh 'Azza wa- Jalla. And many of people we are seeing here, they are, they didn't meet Mawlānā Shaykh Nāzīm. Very few people, they come say, they said, "Oh we once met Mawlānā in 2008, 2010, 2011." But they are not many people. Many of them they haven't meet him in here or in England or other place. So, Alhamdulillah, what happened? Mawlānā he with his baraka, this way going. More and more people they are following the way of Prophet sallā Llāhu 'alayhi wa-sallam through Mawlānā Shaykh. He is hard working to bring people to way of Allāh 'Azza wa-Jalla, because time very difficult, very tough time. All shayṭān's followers attacking to finish this but Alhamdulillah it is growing, more and more, Insha Allah, and it will be also bigger, more and more people. Because people they are looking for way of pure Islām, pure way of Prophet, which it is not make it dirty with idea of shayṭān.

So, Alhamdulillah, this way with barakah of Mawlānā Shaykh continue because Mawlānā also he has, he is blessed and he help spiritually to people, to find the way of Allāh 'Azza wa- Jalla. So we are, Alhamdulillah we are celebrate this day with whole our sister, brother, murīds all around the world and we ask Allāh, and He grant us for this occasion from His endless gifts. Before, Mawlānā all time was saying one poem. It is long poem, but there is one part it is: "Laysa l-īdu liman labisa l-jadīd, innamā l-īdu liman khāfa l-wa'īd." Meaning, the Id meaning feast it is not for who wear a new clothes. Because old time people was poor people and to only maybe in Id time they buy a new clothes and they happy to wear it, very happy. Even some they was putting under their pillow new clothes and shoes, and they was very happy for this occasion, for Id. And the happiness of them is nothing, [the poem] saying. It is the – real happiness to people who afraid from to do any thing Allāh not happy with this.

If you are afraid to do what Allāh prevent, you will be happy. Allāh grant you. Because in this days, it is blessed day, day, time of forgiveness, for gift to give you Allāh from one good deed – thousands of blessed reward. There is many worshipping in these days, we are doing. All this writing in our book. And it is, this is most important. The clothes, this time it is not important, new clothes. Every month, maybe they buy one, or three, or five. Sometimes they wear once, they throw it. No any value for this. But the old time it was very value, but also even that time the most important real happiness to get reward

from Allāh ‘Azza wa- Jalla. Allāh make these days to be known the value of these days; to be known value of imān, Islām, belief. Because it is very important and it is prevent people from doing bad thing. And bad thing when you do, first it is harming you.

Allāh, save us and save Nation of Prophet sallá Llāhu ‘alayhi wa-sallam from shayṭān and his follower. Save our children, whole Muslim children, from this, because now the target for shayṭān and his follower – the children and youth of Muslim. They are making hard to destroy them because they thought if they destroy they will finish Islām. But Alhamdulillah, Allāh not finish.

We are, with du‘ā’ and praying, Allāh save our children and Muslim children, Insha Allah, to make them in right way, Insha Allah, from, for the barakah of these days, the holy days.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

141. DON'T ARGUE WITH ANYBODY

Tuesday, 13 August 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa-idhā khātabahumu l-jāhilūna qālū salāma" (25:63). You shouldn't talk to everybody. There are people who understand and those who don't. You need to speak to everybody according to their level. It [this verse] says to talk according to their understanding. Our Holy Prophet says this. "Talk to people according to their minds," says our Holy Prophet. There are some people to whom it is better not to speak at all because the more they talk, the more sins they commit, and you would be the cause of them committing that sin. At the very least you should be quiet so they don't commit sin, it says, or just greet them with peace (salām).

You can talk as much as you like. Talk if there is someone to listen to you. Anyway today's people talk whether someone is listening to them or not. They talk more than they listen – they don't listen. That is why our Holy Prophet says especially not to talk to the ignorant. The best answer to them is to be quiet. "Jawābu l-jāhil as-sukūt," he says. Your staying quiet is the best answer to them because you cannot deal with them. Because they are surrounded by ignorance, no matter how hard you try, you cannot be of any use, you cannot achieve anything. And they continue to do more and more evil, to talk, and to rebel. That is why Mawlānā Shaykh also said not to argue with anybody. If he argues, you be quiet or do nothing and leave. No need to talk. If there is a person to talk to, it will be clear.

One talks with a person who understands. You don't talk with someone who doesn't understand what you are trying to explain. This applies to everything. It applies to everybody too. There are even worse things now. Of course with all these gadgets and machines, a man says something at the other side of the world: "He said this, let us answer him back." He answers. The other one answers back, and people think he is an important one. They are also making a mistake by not learning what it was about, it's origin and method. Therefore, staying away from these matters that don't concern us, "mā lā ya'nī", would be very good for us. By the time you do these things, you can barely make your worship, your tasbīhāt, your dhikr, your [reading] Qur'ān, and your [performing] prayer. If you delve into these things, they will kill your time. They don't

kill your time, they massacre it. Some say they are killing time. It is not killing time, it is massacring it. Therefore, it is the illness of these times.

Don't be occupied with ignorant ones. They can throw things at you as much as they like from over there. Allah knows. You will answer to Allah. You will not answer to anyone else. May Allah forgive us all.

Allāh 'Azza wa-Jalla saying: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa-idhā khāṭabahumu l-jāhilūna qālū salāma" (25:63). Ṣadaqa Llāhu l- 'aẓīm. What meaning? If ignorant people addressing this good people, saying bad thing for them, they are not reply. Only they say, "Okay, peace," and not sitting. Going from this area.

Many people, different people in this world. Each one they have different understanding, different level of understanding, and different level for idiotic, for ignorance. Many people, some people, and Prophet ṣallā Llāhu 'alayhi wa-sallam saying, "speak to people for level of their understanding, for level of their mind." Some of them have small, some have better understanding, some of them they don't at all. So, better to not speak for ignorant people, not reply them, not say anything for them. Because also saying, "Jawābu... al-jāhil as-sukūt." To reply for who are idiot and ignorant, to not say anything, to be silent – this is the biggest reply for them, not saying anything. They can speak. Because if you speak from morning until evening they're not understanding anything. So don't tire yourself. Don't speak to them, said Prophet ṣallā Llāhu 'alayhi wa-sallam. If they have little bit mind you can speak until little bit. If they understand okay. Not understand, also no need to speak to them.

And now the world, the most of all they are ignorant. Ignorant people, no need to speak to them. If they have any light from their heart, they're coming to you. But if they don't have, no need to reply them, to make, to try to make them to understand. They will not understand at all. This is Mawlānā also saying: "Don't make any argument with people. If somebody saying this, you not happy with this, you be silent. If they are not, still continue, leave this place. Let him to speak as he likes to speak." And now also there is [this] days the most... Before it was between two people they was speaking, or many people coming together speaking – ignorant people you can leave. But now there is, with machine, they are from end of the world they saying something and people they are confusing and they try to reply, to say, "This is right, this is wrong." This make people more wasting their time. Not wasting, they're killing their time. They destroying their time. Do not... No need to look for this thing. Better to make your worshipping, praying, making dhikr, making Qur'ān, reading Qur'ān, reading Dalā'ilu l- Khayrāt, reading other thing from Prophet ṣallā Llāhu 'alayhi wa-sallam.

Time is really very short. And this thing, they're killing time and destroying people also. And ignorant people they are day and night, they try to fight each other with this. This is also from shaytān – things to kill your time. And you cannot, the most precious thing – time. And we are spending [it] for nothing. If they, somebody saying something, it is not, we are not responsible for these people. We are responsible for [to] Allah 'Azza wa-Jalla. We not try to clean ourself or to say, "Oh I am this, I am that." No need to say for people, "I am like this, I am better than you, you are better than me," and like this. The one who will, must to keep ourself from... and Prophet sallá Llāhu 'alayhi wa-sallam and Allāh 'Azza wa-Jalla. To keep yourself, to we are responsible for [to] them. To show ourself, try to be as they are like, not like people like. No, we are trying to our best, Insha Allah, to be good people in front of Allāh 'Azza wa-Jalla. Because He is seeing. We cannot hide from Him anywhere. Other people you can cheat them. You can make – saying, "I am this, I am that, I can do this, I can do that." But, it is not important. Who has little bit of mind and cleverness, he cannot say this because Allāh you cannot hide from Him – not cheating people.

And, Alhamdulillah, we are for this we saying for people, don't argue with anybody. Don't try to make yourself clean. Just try to be in Divine Presence, acceptable one, Insha Allah. Allāh help us for this. Allāh make our ego to be under our feet, not on top of our back. Because ego making people funny and make people to laugh on you, what you do. But if you are putting under your feet, every – the most important thing Allāh He will be happy with you. When Allāh happy with you, everybody with you, Insha Allah. Allāh help us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

142. SEASON OF FORGIVENESS

Thursday, 15 August 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Thanks be to Allah that we had Eid-ul Adha in peace, may it bring barakah to us insha'Allah. People take it as a holiday to start a vacation, but in fact it is an offer from Allah. A great offer, [for] on this day we are being forgiven. During the season of Hajj, sins are completely forgiven. One becomes as sinless as they were when they were born. That is why this is a great favor, a great offer. It is necessary to be thankful that Allah created us as Muslims, mumins. People do not understand this. Those who do not accept this fact are unfortunate ones, unlucky ones. No matter how good and beautiful they look in the world, it is all futile. They fall into thoughts of "we wish we could have it like that, live like that." and they are fooled. Had they seen the truth they would have been content in their state and give thanks. After being forgiven, people recommit sins. People are sinful, so it is necessary [for us] to ask forgiveness consistently. Allah 'azza wa jalla says, "Servants of Mine do not get tired of committing sin, and I do not get tired of forgiving them." Allah 'azza wa jalla's mercy is endless. Allah's mercy is a great provision for us. That is why hopelessness is not a good thing. Some people say, "I am a sinner, what am I to do?" Do not worry or fall into despair after asking for forgiveness. Allah 'azza wa jalla forgives when people repent with sincere intention. Not only does He forgive, but turns those sins into good deeds! Therefore in every way we are fortunate. We need to be thankful to Allah. Because most people do not understand this out of their own foolishness, they spend their lives in suffering, and they are never content with anything. They are not [even] aware of the provisions [already] in their [own] hands, and instead they look at what is in the hands of others. In fact, sometimes something may seem to be a good provision, but it harms people. May Allah forgive us all, insha'Allah. We ask forgiveness. Sins are heavy. Let's unload them from our shoulders by asking forgiveness everyday, insha'Allah. A good deed (thawāb) is not heavy. No matter how much you do, there is no heaviness. On the contrary, it make you lighter, and content, by the permission of Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

143. SPIRITUAL IMPURITY

Tuesday, 3 September 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem: "Inna 'Llāha yuḥibbu t-tawwābīna wa yuḥibbu l-muṭataḥḥirīn" (Qur'ān 2:222). In the Holy Quran, it says, "Allah loves those who repent, who purify [themselves]."

Mankind are sinners, and they cannot stop being sinful. Allah 'azza wa jalla likes people repenting. He loves cleanliness, loves what is clean.

Cleanliness does not consist in only cleaning one's hands and face. Spiritual cleanliness is also important. The dirtiness of sins and impurity is worse. The outward filth we see is not as important. He says that if the smell of a single sin were to spread around the world, no one could stay alive. That is how filthy it is.

Therefore Allah loves those who repent, [because] after repentance the filth disappears. Spiritual impurity is not like other impurities.

Therefore it does not matter how much purity those with no faith claim to have, because they do not see their impurity. They have to have faith, and after that when they repent, they will be clean in an instant. With just one declaration of faith they get rid of this filth, they become clean. "Mutataḥḥirīn" means clean.

May Allah forgive, therefore, all of our sins. Let's be clean, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

144. TO KNOW ONESELF

Wednesday, 4 September 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The essence of our tariqa is sohbet (i.e., sitting together, conversing). So there is goodness in fellowship. Sohbet is in order to know Allah. One might ask, "How are we to know Allah?" The answer is, "Know yourself." He says "Man 'arafa nafsahu, faqad 'arafa Rabbah(u)." If one knows oneself, one knows one's Lord. How are we going to know? This is a great knowledge, but it can be explained easily. How do you recognize His grandness? Only if you know yourself.

People talk about someone not knowing himself. A man who knows himself, knows the state of his servanthood, that we are indeed nothing. This is the very thing that you should know, and it is not very difficult. The universe is nothing in comparison to glory of Allah. Therefore it is asked by many, "How will we know? How will we do this?" A few days ago a muridah asked this, may Allah give her peace. She asked regarding this matter and this answer came: It becomes easier if one knows one's limits, knows oneself. Then it is easy. The number of those not knowing themselves is large. They murmur, "This is what we are, how we are..." They turn into Pharaoh, and there are those among them who claim that they are gods. And also there are those who do not recognize Allah. These are those people who have not recognized their limits, and do not know themselves. They know nothing about themselves. They do not know where they come from and where they are going to. Zainal Abidin's (RA) blessed son says, "You are from a drop of water, later in the end you will be a carcass." What else is it? It is madness that you think greatly of yourself and pontificate. This happens when one does not know oneself, and then says, "This is what we are. We are searching. No need to search too much." We are nothing compared to the greatness of Allah. Allah favored us and has given us a body, however in comparison to Allah, the universe is nothing.

May Allah have us be those who know themselves, and not those who do not. Not knowing oneself is a bad thing, may Allah protect us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

145. TRIP TO JERUSALEM
Saturday, 21 September 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghistani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Insha Allah our murids will make this journey, and they should make their intentions (niyyah) that the journey be for the sake of Allah. With this intention, from the beginning of the trip until the end, for every minute of it, they receive reward. Where we are going is a difficult place, of course, and therefore one must be patient, you should do it all keeping in mind that this is all a test. Allah gives reward for this. Insha'Allah, we will go in ease and come back in ease. The important thing is to do this, not as a worldly trip, but as a trip for the sake of Allah.

There is a hadith of the Prophet (SAW), "A journey is made to three masjids: Kaaba, Masjid an-Nabawi, and Jerusalem (Quds).

This journey is to Quds, and so if you stay patient in whatever happens, there is a reward for it. Even if you have an easy time, there there is reward for it, and it is a good deed, a provision. It is a trip that is not destined for everybody.

It is a trip done only for Allah's sake. You may advance, and it may also be a strength to your faith. May your station in the sight of Allah be raised, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

146. FORGET MISTAKES, REMEMBER GOOD THINGS

Tuesday, 1 October 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Mankind's ego is bad. Mankind obeys his ego most of the time. Therefore, he doesn't know what is goodness. The more you do goodness, the more ego asks for everything. And when man sees a mistake, he doesn't forget it. He keeps the mistake in mind. He forgets goodness. It is a normal characteristic of people. They should stop it, educate and teach goodness. Beloved people of Allāh 'Azza wa Jalla are people who appreciate goodness, people who forget badness.

People nowadays are completely the opposite. Goodness is done to them, and they say it is nothing. When a problem occurs, they start telling about mistakes as if for their whole lives they have been treated badly. However, they were treated well.

Goodness was always done to them. They just don't appreciate it. After years, they only remember the wrong things. They never forget them. This is not a characteristic of good people. Prophets used to pray to Allāh despite being severely tortured, asking forgiveness and reform for the people because they were ignorant. This is the characteristic of the prophets, especially of our Prophet because other prophets are distant in time from us but our Prophet's life, its every minute has reached us by means of the sahabah.

All kinds of goodness, all kinds of beauty he showed and taught, everything to the smallest details, is shown to us by our Prophet. His way is a beautiful way. A person who is on his way is a good person. Who doesn't follow that way... Even if he doesn't follow everything, if he follows just a bit, it is ok. And who goes against the way shown by our Prophet is not a good person. He is not respected. He doesn't have any value. He doesn't have any importance. He can have the whole world, he can be followed by all people, but if he doesn't respect our Prophet and doesn't follow, he can say, "I saved the world. I did that," it has no value, no respect. Respect is for those who are on the way of our Prophet. May Allāh make us from those who know the value, Insha Allah.

Human beings they have habit, they are... you can give them every good thing, they not appreciate this. But if any... Whole life you give them good thing, once you make

mistake, they forget all the good things, only they're remembering mistake. This is habit of human being, because they are without make their life according to Allāh's order and Prophet's, sallā Llāhu 'alayhi wa-sallam, order. They are following their ego.

Where, everywhere you see in this world, especially these days, you must follow your ego, your desire, what you, you are... you want – you must do this. Don't listen to good thing. And good thing – what Prophets they are teaching us. They are teaching to forget mistake, or what done for you. You forgive them and you remember good things.

All Prophets they was suffering from their nation and they – they was praying for them to be, find way, the right way, what they are teaching, especially Prophet sallā Llāhu 'alayhi wa- sallam. When he was going, calling people to Islām and to peace, to be good people, to train themselves to be human being, not be animal, like animal – they was not happy with him. They was cursing him, they was throwing stones, sometimes they try to kill him. But all the time he was saying : Allah forgive these people, they don't know, what they are doing, they are ignorant. If they know , they will not do this. So, this is what teaching of Allāh and His messengers, prophets. This is people who Allāh 'Azza wa-Jalla, love them – who not looking for mistake, they forgetting mistake, remembering good thing. This is people what Allāh love them.

Other people who are not appreciate good thing, even whole life they have good thing from people, sometimes with mistake, they forget all this good thing and only remember mistake and what they said. This people, Allāh not like them. So, Insha Allah, Allāh make us from people who love them, not following our desire, every bad thing we do. No! There is rules, there is something must be kept in, keep ourself, ourself from to follow what our ego like to do. Because our ego take us to lowest thing, the lowest and lowest. But prophets they want us to raise our soul higher and higher.

Allāh help us to be with prophets' way, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

147. ACCEPT TRUTH AND FOLLOW TRUTH

Wednesday, 2 October 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

People assume everything they see is the truth. Allah has hidden the truth within His pure servants. People assume everything they see is the truth.

People assume everything they see is the truth and act as they like according to that. And that is, as we said, reality changes from person to person depending on understanding. Sometimes people understand the complete opposite of the truth. They act according to their minds. And the result turns out bad. Therefore, our Prophet prays, "Allāhumma arina l-ḥaqqa ḥaqqan, wa-rzuqna t-tibā'ah" - "Show us the truth. Help us understand the truth correctly," says to Allāh 'Azza wa-Jalla.

Our Holy Prophet asks for us to be able to follow that truth. This means people see the truth and they do not accept it. They call false things true and decide to follow them. "We need to follow this. We like it." No. You cannot act as you wish. The religion belongs to Allāh. The way belongs to our Prophet. You must continue on that path. That is the truth. You should accept this truth. Even now most people - leave heavenly matters aside - they don't understand even worldly matters. They say it is like this or that as they like. There is a story. They put an elephant in a dark room and sent several people to check what was inside. They looked and couldn't understand. Someone said it is a column, others said it is wood or a beam. Everyone said different things. It is the same in this world. Even though the truth is obvious, they bring up doubts in order not to accept it. They make up things from their imagination.

Truth is important. When we follow the truth, our end will be good. We will be on the right path. If we act based on our ideas and our imagination, if we follow them our end will be sad. May Allāh let us see and follow the truth, Insha Allah.

Human beings they are looking for reality. They are saying, "We are searching our, what is purpose for our life, for our being here." This is important thing and it is appear everywhere. But people they are not seeing reality. Even what they are seeing, they're... by their imagination they are seeing right thing - wrong thing. Even they saw white, they said, "This is dark, this is black." And they believe this. This is common human

being like this. They are... is difficult for common people to understand what they are seeing. They are seeing something and it's reality, but say, "See, no this not black, it's white. This is tall, no this short. This is good, no this bad." Like this. They don't, they are...

Allāh 'Azza wa-Jalla saying, "Wa-in tuṭī' akthara man fi l-arḍi yuḍillūka 'an sabīli Llāh" (6:116). If you accept what they are saying, you will be lose your way, you will be out of right way and you be seeing wrong thing.

You are like imagination. Your imagination, you see this, but they said, "No, no this. You are wrong. This is not dog, this is lion. This is not chair, this is car." Like this example for this people. Most of people like this. For this Prophet, ṣallā Llāhu 'alayhi wa-sallam... and when they are seeing right they said, "No this is wrong, you're wrong way, your way."

For this Prophet, ṣallā Llāhu 'alayhi wa-sallam, making du'ā': "Allāhumma arina l-ḥaqqa ḥaqqaw wa-rzuqna t-tibā'ah" - "O our Lord, let us to see reality and to accept this, and to follow this."

Because this is our main purpose for human being to follow right, not wrong thing. And Prophet, it is very important, is short ḥadīth, talk of Prophet, ṣallā Llāhu 'alayhi wa-sallam, but it is very - all they are very important - but this also very, very important: to accept truth and to follow this truth. Not only, "O we accept this." Okay, but you must follow. Even you accept, is also a little bit better than to be like drunk, like taking drug, imagining wrong thing to be right thing. You are now, you are awake and you are knowing truth and what else? To follow this. This is very important.

Allāh help us to see truth, not to be running whole life after nothing, after imagination, after bad thing and we are tiring ourself, we are killing ourself after nothing and, even in the end, it will be very bad for us.

Allāh keep us with the truth and following truth, Insha Allah, and accept.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

148. CHARITY UNTIL QIYAMAH

Thursday, 3 October 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa-Jalla is saying, "Inna l-arḍa liLlāhi yūrithuhā man yashā'u min 'ibādihi wa-l- 'āqibatu lil-muttaqīn" (7:128). This world belongs to Allāh. The whole universe belongs to Allāh. It passes as inheritance amongst His servants, from one person to another. It passes as inheritance or something else. What is important is that everyone is Allāh's servant. Either rebellious or pious, they are all Allāh's servants. And Allāh gave this world for everyone. Everyone lives in it. Its benefit in the end will go to those who fear Allāh and respect Allah and the rest will receive no benefit from it. They can have the whole world, it will be useless.

This country is in the hands of these people. And that is by the will of Allāh. Sometimes they have it, sometimes others do. Sometimes it goes to good ones, sometimes to bad ones. Earth won't go to anyone. People will come after you. There were people before you too. Al- mulku liLlāh - dominion is Allāh's. Everlasting is Allāh. Therefore, we should care about what is next, not this world. We should look after what comes afterwards. Of course, while we are in this world, we need to do as much charity as we can. It will bring benefit to people. It will be useful. Our grandfathers built mosques and opened madrasas, they made foundations. These exist until today. No matter what is lost, there are still the waqf properties. These are the signs of Islām: mosques, dergahs, zāwiyahs, inns and ḥammāms. All of them are the beautiful work of those beautiful people. These are the remainders from them which are left on Earth. And there is even more in Ākhirah.

There are some unfortunate people, they have all the opportunities but they don't leave anything for Akhirah. They don't leave any good works and they don't take anything either. Therefore, may Allāh make us from the giving ones. May our Akhirah be prosperous, Insha Allah. May our dunyā and Akhirah be prosperous, Insha Allah.

Allāh Azza wa-Jalla saying, "Inna l-arḍa liLlāh, yūrithuhā man yashā'u min ibādihi wa-l- āqibatu lil-muttaqīn" (7:128). This meaning, whole this earth for His servants. For Allāh, all human being everything - servants for Allal. If he is believer or not believer, he accept, not accept, he praying, not praying, nobody can say, "I am not servant for

Allāh “. As much you can say, but it is no any thing, any benefit for... you cannot change the reality. And this earth, whole universe for Allāh ‘Azza wa-Jalla, but for us, for this... son of Adam, human beings who are living in this earth now, this earth for all of them. Allāh making inherited from one to one or to people coming, other people taking, country taking that country, other country, people they take. All this, they are servant for Allāh.

And Allāh give for everybody. Not saying, "You are believer, I will give you. You are not believer, We are not give you." No. Allāh gives, not looking for everyone, every human being can have anything. This is because place for test, test place. So who... The end for believer, for [those who] they are aware from Allāh, accept what Allāh saying, this is end, good end for them. For other people not good end, it is terrible. But for believer... Allāh, give chance for everybody to be believer, to make charity, to be good people. But some many of them, most of them, they are not looking for this. They are looking only for themselves, to pleasure themselves but it is also they cannot do this.

So what Allāh Azza wa-Jalla give for believer to be give, make this earth better and better and to not looking for this, to encourage them to make for their next life, to make, accept Allāh's order, and after this make charity, make like waqf or something, building mosque, like old time of Khalīfah. There was [at the] the end of Khalīfah time, Ottoman Khalīfah time, they was very respectful for charity. They make charity. "We give this building for sake of Allāh until Qiyāmah." So this is registered and acceptable and everywhere. But after Khalīfah, they was, they destroying this. The most of them they sell it, they stole it, they do. But still, al-ḥamdu liLlāh, many of this waqf standing against non-believer. Even in Quds, we was there, all this around, there is charity waqf. Nobody can force people to go out from this house. Everywhere here also.

Half of our island also waqf, charity. If they was making this charity and Allāh, and when, until Qiyāmah, for their intention, reward them for this. Even people they stole it, even they demolish it, and even they broke it, everything what the niyyat, intention for Qiyāmah, Allāh is Generous, He not disappoint these people and until Qiyāmah He reward them. This is what meaning, "Al-‘āqibatu lil-muttaqīn" (7:128). The end [is] good for believer who [is] aware from Allāh ‘Azza wa-Jalla. Allāh make us to be with this people, to be make charity. Because many people they have everything, maybe if they live 10.000 years they will be rich but they not, cannot give for their Ākhirah and all this money they will leave and they will go without make any charity, any benefit for themself, only this burden on them.

Allāh make us to not be like this people, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

149. A DOOR TO HEAVEN

Friday, 4 October 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

There are some places, some people and some times to which Allāh, has given barakah. Thanks to them, people's stations are raised and they come closer to Allāh. Of course, Allāh, the top of them comes our Prophet 'alayhi ṣ-ṣalātu wa-s-salām. Through him gives mercy to people, gives barakah. Those following him are honoured. And there are times like Jum'ah, Ramaḍān, three holy months and 'Īd. These are holy times. During these times Allāh writes a hundred times the thawāb for people. People's ranks increase. And there are places, the most important of which are Makkah, Madīnah, and Quds (Jerusalem), Baytu l-Maqdis.

Shukr to Allāh, we went to Makkah and Madīnah Munawwarah a couple of times. But it's our first time going to Jerusalem. It is a place of spiritual beauty, a wonderful place. It feeds people's souls.

People are running after material things. There, it is spiritual. It is a place chosen by Allāh. For thousands of years that place is where people have gathered and worshipped, where prophets were present. Sayyidunā Ibrāhīm 'alayhi s-salām and Sayyidunā Sulaymān, Sayyidunā Ya'qūb and Ishāq, Zakarīyā 'alayhi s-salām, Yahya 'alayhi s-salām, Isa 'alayhi s-salām. Hundreds of prophets lived there. And it is praised in the Qur'ān. Our Prophet was present there and all prophets, 124 thousand prophets stood behind him and prayed. It is such a beautiful spiritual place. Allāh let us go there.

Also, contrary to those people who claim there is no spirituality, no sacredness attributed to anybody or any place, Allāh 'Azza wa-Jalla praises it right in the middle of the Qur'ān. Bismi Llāhi r-Raḥmāni r-Raḥīm. "Subḥāna lladhī asrā bi-'abdihi laylam mina l-masjidi l-ḥarām, ila l-masjidi l-aqṣa lladhī bārakna ḥawlah" (17:1). To Masjidu l-Aqṣá, Allāh 'Azza wa-Jalla made our Prophet complete his Night Journey because it is a blessed place, and its surroundings are blessed. But when our Prophet went there, it was just a hill without anything on it. No mosque was apparent. It was all in ruins. They built it afterwards. Prophets tell about the future, and our Prophet told about that place and indicated its holiness. It is a sacred place. It is called Baytu l-Maqdis meaning a sacred place. All religions...

There is only one religion, shukr to Allāh. Our Prophet's religion of Islām is the summary of them. They all arrive at the same place. There are those who don't accept and try to resist, but they are there also because of the spirituality present there. And their presence is nothing, as it is open for everyone till the appearance of Mahdī 'alayhi s-salām.

Sayyidunā 'Umar radiya Llāhu 'anhu decreed that everyone can practice their religion and worship as they like. They have this permission from Sayyidunā 'Umar. Therefore, when we go there, we should not go for dunyā, but for Ākhirah. When you go there, pray, give ṣadaqāh, and do charity in that beautiful place, for each one gets 500 times the reward. One prayer there is like praying 500 prayers elsewhere.

Thank Allāh, it was meant for us. It happened like a beautiful dream. May Allāh grant it to those who didn't go too. A person feels detached from this world. There is this and that, you did it or not, it is not important. Important is our intention. Our Prophet said we should visit three mosques. "Masjidu l-Ḥarām, my mosque," he says, "and visit Masjidu l- Aqṣá," suggests our Prophet. So based on this, our intention is that. If we want to go there for worldly matters, no need to go then. There are other places for that. But there is no place on earth like this. Therefore, who can go, Insha Allah, it is advised to do so. May Allāh, let everyone go, Insha Allah.

There is place, there is blessed people, blessed times, blessed holy places – Allāh, by his He will show us this. His will, we cannot say, "Why You make this good, this not? This holy, this not? Holy... not?" No. Allāh He, He not in need to ask you. Just you must follow what Allāh He praise him and make him the highest one, you must be follow him, you must be with him. And these people, they are prophets and especially from prophets our Prophet, sallá Llāhu 'alayhi wa-sallam, Sayyidunā Muḥammad sallá Llāhu 'alayhi wa-sallam, the most praised one. If you love him and you follow him, you will be with him, you will be happy at the end. And he is happy with who happy with him and also making ṣalawāt for him," said Prophet sallá I", also making salawāt for him, said Prophet, Llāhu 'alayhi wa-sallam.

Also there is holy times, blessed times like Friday, blessed day and this given for Prophet sallá Llāhu 'alayhi wa-sallam. And like Idu l-Adha, 'Īdu l-Fitr, also and like three holy months. Also like Ashūrā, like Muḥarram, 10th of Muḥarram, and many days there is blessed days also – times. This also Allāh make for people to get blessed, to get barakah, to get benefit, spiritual benefit for them. And it's open for everybody, but very few people they are interested about this. And there is holy place which Allāh show people. First one Ka'bah, Makkah al- Mukarramah, Masjidu l-Ḥarām, and Masjid of Prophet sallá Llāhu 'alayhi wa-sallam, Madīnah Munawwarah, and the third one Masjidu l-Aqsa, Quds, Jerusalem.

Alhamdulillah we many times we have been in Makkah Mukarramah, Madīnah Munawwarah we visit, but this nearly first time we are visiting Quds, Baytu l-Maqdis, which it is blessed place, area which it is mentioned in the middle of Qur'ān by Sūratu l-Isrā': Bismillahir Rahmanir Raheem. Subhāna lladhī asrā bi-'abdihi laylam mina l-masjidi l-ḥarāmi ilal-masjidi l-aqsa lladhī bārakna ḥawlah" (17:1). Who Allāh جل جلاله make praising and saying Himself, and saying, "We make our servant, Prophet, salla Llāhu 'alayhi wa-sallam, to make journey from Makkah Mukarramah to Baytu l-Maqdis, Quds, Masjidu l-Aqṣá nighttime. And it was that time nearly nothing there, but there is blessed place and it is all this area blessed. Because when Prophet sallá Llāhu 'alayhi wa-sallam arrived there he was imām for whole prophets, 124,000 prophets. Prophet sallá Llāhu 'alayhi wa-sallam was imām and they was following him.

Alhamdulillah we see this area also and we prayed two raka'āt there. So this is very spiritual place. Since thousands of years it is like this, it is blessed and it is door for Heaven. Prophet sallá Llāhu 'alayhi wa-sallam he was going to Heaven through this place. And it is also proof for these people who are not accepting karāmah, not accepting mu'jizah, miracle. Allāh mentioned this and everything in this area showing different miracle, different thing, and, Alhamdulillah, the people who coming visiting their local people, whole they are Ahlu s-Sunnah wa l-Jamā'ah and they are 100% like ṭarīqah people accepting, happy with people who are coming for them also.

And they have, Allāh give them this, they have suffering from something, Allāh will reward them for everything, Allāh not leaving anything without reward. And they are also every time they get for each thing doing, 500 times more than other place. If you pray one prayer here, Allāh reward one for one prayer you pray, one prayer they get 500 times more. And it is also for other people like Christians, Jewish.

Also this showing the tolerance of Islām and justice of Islām. Especially the justice of Sayyidunā 'Umar ibnu l-Khaṭṭāb. When he they come, they show him, see him coming, he was taking walking and holding from his what? ...mule, not horse, it was not horse. But on this top of this animal there was his slave and he was carrying, and when he saw they thought his - but they know - this priest saw, "This is 'Umar." And they ask him to pray in this... the biggest church for them. He said, "No, if I pray here it will be mosque so it will be I will write for you declaration everything, you are in safe here, nobody touch your church, nobody force you to be change your religion, nobody can touch your even cross, everything it must be like this." It was writing like this until end of time. So everything perfect as what Prophet sallá Llāhu 'alayhi wa-sallam time and Sahabah time. Everything Alhamdulillah very strong power of spiritual power there. For this whole people coming through around the world there. And we have good time, it is like very sweet dream it was coming, going fast this time. We have to visit again and for people who not visit we also advise them if they can go, it is really good journey. It's also sunnah because Prophet sallá Llāhu 'alayhi wa-sallam he was there what Prophet sallá Llāhu

'alayhi wa-sallam doing journey there, we also we journey for Quds, for Masjidu l-Aqṣá, Insha Allah. For people around, Alhamdulillah, they are all happy with people and this people who not like miracle, not like this thing, they not like to come there. Only who respect Prophet, respect Ṣaḥābah, respect Awliyā' u Llāh they're there. Very few from other people who not like this. But Allāh keep them away, send good people there, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

150. NO OUTCOME IS WORTHLESS

Sunday, 6 October 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Prophet (saw) says "I'm amazed at the state of the Muslim. Every affair of his is good." When provision (ni'ma) comes, Allah giving him good health and wealth, if he gives thanks, he wins [again], and he gets more. On the contrary, if it was a misfortune, a calamity, or poverty that comes, but if he then is patient, he [also] earns. In other words, there is never a loss in a Muslim's affairs.

The important thing is to give thanks and praise. If you give thanks, Allah will be pleased with you. There is no way in this world that everything will be good for a man. There are things that you think are good for yourself, and there are things that are not good. But for a Muslim, for the people who believe, both are good the Prophet (SAW) says.

People have forgotten this, and as soon as something happens, they rebel. Rebellious is not a good thing. It does not bring any good, because then your suffering is in vain. If you were to do the opposite, however, and be thankful out of trust in Allah, He would give you a lot more. The Prophet (SAW) says, "People in next life will wish they had lived all their life in such a manner."

Thanks be to Allah! Thanks for all the provisions. He says, "Alhamdulillah 'alā kulli ḥāl!" Thanks for everything! Thanks be to Allah! May Allah keep us from lacking in faith. There are satans who are having people go off the path. Gradually rebelling can in the end turn into rebelling against Allah. May Allah protect from such!

Therefore, a man benefits in the Next Life from all if he says, "It all comes from Allah. Thanks be to Allah!"

May Allah not give us a load that we may not be able to carry. May He load us with his blessed provisions (ni'ma), Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

151. QURAN AND MEMORIZATION

Monday, 7 October 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem: "Wa nunazzilu min al-Qurāni mā huya shifā'un wa-rahmah." (Qur'ān 17:82)

The Glorious Quran is a barakah, a healing (shifa) and a barakah for all. All goodness is in it. Whether one understands it or not, one receives merits. In any case, it is not possible for one to understand it. What is important is that it is the word of Allah, His timeless word. It is transmitted to us by the Prophet's (SAW) lips. Its barakah is not found anywhere else, so those who are able should read it, and those who do not have it memorized can read it, too. In places we visit, people wish to raise children as huffāz [i.e., those who have memorized the Quran], most succeed too, blessed ones. Of course hafizship is not an easy thing [to achieve], but later after completion, it is most important that one protect what he has memorized. So after completion, one has to follow up. If we plant something like a sapling or a vegetable, and say, "I planted this," then do not take care of it, nothing becomes of it. It dries away.

Hafizship is harder than this, so when you have a child memorize the Quran, you must then have him follow up. If you cannot do this, there is no obligation. The obligation is not to forget what is learnt. This is not properly understood by the people but this is a sin: do not load on more than necessary. The most important thing is to be consistent. If you load up a truckful, but then cannot make a short trip, this is wrong. A small portion at a time, take what you are capable of carrying, and then continue so that it carries on for life.

May Allah give strength to these students who memorized the Quran. May they continue, Insha Allah. It is a great ni'mah for those who are capable of it. May Allah accept it. Children are innocent; may they have no sins, insha' Allah. Even if they forget, the important thing is that they put effort into it and continue, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

152. THE MONTH OF RABI'-UL-AWWAL

Wednesday, 30 October 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Thanks be to Allah. With the provision of Allah it happened to be a pleasant journey with beautiful people, and the ikhwan were pleased, also. At the end of the journey we entered Rabi' u l-Awwal together, and this too was a gift from Allah. After visiting the Prophet's (SAW) maqam, entering Rabi' u l-Awwal was our destiny. Thanks be to Allah.

Rabi' u l-Awwal is the Prophet's (SAW) birth month. It is a beautiful month. Safar is a heavy month. It is in the wisdom of Allah that after difficulty comes ease.

It says "Fa inna ma'a l-'usri yusra(n)" (Qur'an 94:5). Safar is a difficult month, and after it we entered this beautiful month of the Prophet (SAW). These great generousities, spiritual and material,... Allah 'azza wa jalla bestows on our Prophet (SAW), and to the one who remembers him, to those who love him. Allah 'azza wa jalla is the most generous. For the honor of the Holy Prophet (SAW), He grants gifts to the servant He loves. So, during this month recite salawat at least three hundred times daily. It can be increased to a thousand or more, but it should not be less than three hundred, because love of the Prophet (SAW) increases only through salawat. Its benefits happen now or later. Each salawat recited is heard by the Prophet (SAW), and he also replies.

However much we recite and collect them, this is an opportunity. May Allah increase our love! May he love us too, Insha Allah. Without his love there is benefit neither here in this world nor in the Next. Recite salawat at the beginning and the end of your supplications so that they may be accepted.

May Allah give it baraka, Insha Allah. May it be Allah's help for Muslims and loss for disbelievers. May all of their malicious doings turn back on them, Insha Allah. May Allah help Muslims, and may our faith grow stronger, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

153. THE WHOLE UNIVERSE IS HAPPY

Wednesday, 6 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh for gathering us together in this holy month. We are gathered for the honour and love of our Prophet. To say this brings benefit. The more we remember and make dhikr of our Prophet, the more benefit it gives us. Our benefit is great. This is not given to everyone. There are many people who say they are Muslim, knowing or unknowing, they are not aware of it. Sometimes going through life unaware is better than not showing respect to our Prophet on purpose. At any rate they are ignorant. They don't have anything.

But those people who knowingly don't respect our Prophet on purpose are unlucky. Allāh didn't predestine it for them. It is by the wisdom of Allāh His knowledge and wisdom. Mind is something Allāh gave to people. But mind has a limit too. And the power and wisdom of Allāh have no limit at all, [with Him] there can be no such thing as a limit. Allāh 'Azza wa-Jalla says, "Kun fa-yakūn" (36:82), and it happens. If you say "this is good, this is bad, this is not ok," then you interfere in Allāh's work. You think you are securing yourself, but though you show others as associating partners with Allāh, they have no such claim. You are claiming it yet you interfere in Allāh's, business.

Our Prophet was sent as a mercy to people. Who love him, people who respect him, are beloved servants of Allah. We should be thankful for this. Who don't respect him, people who don't love him, will regret their lack of adab and their actions. But regret will not help then. The biggest characteristic of unbelief is stubbornness, when you don't listen and say, "I know. This is right." You don't listen to anything. These people are famous for their stubbornness. They don't listen to advice and to what people say. Who love our Prophet are gentle. They love everyone – Awliyā', Prophets and Sabahah. They love and appreciate them, they listen to advice. Insha Allah for the honour of this holy month, may our love and respect for our Prophet, increase . Because when we pray for the honour of our Prophet, it is accepted. Insha Allah it works.

Alhamdulillah we are gathering here for love of Prophet sallá Llāhu 'alayhi wa-sallam and we are saying again, we are lucky, lucky people to celebrate, to be happy with Prophet sallá Llāhu 'alayhi wa-sallam. Because this happiness from Allāh 'Azza wa-Jalla.

He gave us, and because very few people they are nowadays, they appreciate this. Even they are saying, "We are Muslim," they are not knowing. Some people they are not knowing because they are not practicing, so they even birth of Prophet sallá Llāhu 'alayhi wa-sallam they don't know which one, which month, which, when. And there is people they thinking they are knowing very good, and this people they are unlucky people because they are not happy to celebrate birth of Prophet sallá Llāhu 'alayhi wa-sallam. And this birth, when he come for this world, whole universe they was happy, they was celebrating.

So this people they is two kind of people they are not celebrate. One of them they don't know anything about religion. Another they thought they are knowing but they don't know anything about religion and not celebrate – even they are better than other one. Other one they are stubborn people. Stubborn people, this is the famous attribute for nonbeliever. They are stubborn. As much you speak to them, they are not listening, they are not accepting advice. Only what they know they are doing, and they prevent people to celebrate also.

But our order, Allāh's order, to praise Prophet sallá Llāhu 'alayhi wa-sallam, to be happy with him. So any occasion to celebrate, to make it mentioning Prophet sallá Llāhu 'alayhi wa-sallam, make ṣalawāt for him, make charity for him, everything for his honour it will be, Allāh reward us, more and more and He will [be] happy with us. Who not happy with Prophet sallá Llāhu 'alayhi wa-sallam... shayṭān, he said once, Allāh send him to Prophet sallá Llāhu 'alayhi wa-sallam to speak truth. Prophet sallá Llāhu 'alayhi wa-sallam ask him many questions and he said, "Which one more you, most you hate him in from human being?" So he couldn't say any lie, he said "You" for Prophet sallá Llāhu 'alayhi wa-sallam. And these people who are not respecting, they are imitate shayṭān and at the end they will be regret and maybe, they cannot save their belief, their imān in their last breath. Because shayṭān he will be there when people dying, and he cheat them even that time, to take them to Hell, to Jahannam. So who don't have belief, love for Prophet sallá Llāhu 'alayhi wa-sallam, mostly their end it will be not good. Allāh make us to more love and respect for Prophet sallá Llāhu 'alayhi wa-sallam, and make this good habit for all of us, Insha Allah. Allāh make iṣlāḥ for people who are not respecting Prophet sallá Llāhu 'alayhi wa-sallam. Because they don't know all this what we have from his favour, from Prophet's sallá Llāhu 'alayhi wa-sallam favour.

The most favour to be love him and love Allāh 'Azza wa-Jalla.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

154. THE PROPHET IS THE HIGHEST EXAMPLE

Friday, 8 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh we are gathering again on this beautiful day. It is holy Jum'ah today and tomorrow is the Mawlid of our Prophet. Allāh gave this to us. Allāh 'Azza wa-Jalla writes thawāb for your every step, forgives your sins, and increases your rank.

What is the attribute of our Prophet? The attribute of our Prophet is described by Allāh 'Azza wa-Jalla.

Bismillahir Rahmanir Raheem. "Wa-innaka la'alá khuluqin 'azīm" (68:4). "Your attribute is the best of attributes."

People should learn adab, goodness, and every beauty from our Prophet. Every beauty comes from him. It never appeared otherwise from our Prophet. Our Prophet is a very big honour for us. To be from Ummah of our Prophet is the biggest honour. Even prophets... There are prophets who wished they were from the Ummah of our Prophet and were not prophets themselves. Some will be given this, like Sayyidunā Isa'alayhi s-salām. When he descends at the end of times, he will be given the honour of being in the Ummah of our Prophet. This is a very big honour.

How does our Prophet deserve this big honour? How did he live? In order to teach us his adab, he says, "Just as a servant eats, I eat. As a servant sits, I sit like that." One of the biggest things our Prophet teaches us is humbleness. Living in palaces with gold, silver, and jewels all around is not appropriate for his glory. He didn't care about this. And like the poorest person, he ate whatever he found; like a slave to whom his master gives as he likes. And this is the beautiful manner of our Prophet. Allāh gave such favours to our Prophet. The whole Universe is his but our Prophet prefers to be a servant to Allāh. He doesn't want anything else.

With the love of Allāh, our Prophet shows us this way. Love Allāh, value Allāh. Value your faith, don't value dunyā. All ḥadīth and the Qur'ān 'Azīmu sh-Sha'n express this. But people neither hear nor see whereas every day when you look, several people pass away to Akhirah around you. No one remains. Yet mankind does not think. Our Prophet

says, "All I want is my Ummah. To save them from Hell and take them to Paradise." That is the purpose of our Prophet, not the things of this world. And against him, there is shayṭān who cheats people and wishes all evil for them. People are leaving our Prophet to follow shaytan.

It is the End Times now. It is worse in End Times. Before, if there was something in one country, it wouldn't spread to another country. Now everywhere in the world, every evil, every dirtiness is reaching. It is the end of times. But living in this time is the will of Allāh decreed for us. We cannot go against His will. And accordingly, for living in such a difficult time, we are given more favours. Who keeps his religion in the End Times, he is as if he is holding fire says our Prophet. He will receive so much reward.

Thank Allāh, those who follow this Ṭarīqah, follow the love and manners of our Prophet from the beginning. Others, unfortunately, as we said, are cheated by this world and money, and most people see the right way as being bad. They don't value it. They don't value the Ṣaḥābah. One faction does not value the Ahlu l-Bayt. The Ahlu l-Bayt is the will of our Prophet. "My Ahlu l-Bayt is a trust for you. As long as you respect them, you are blessed." The Ottoman Empire respected and valued them. Due to this, they were the khalīfah of Islām for hundreds of years. The world deteriorated after them. It became worse. Why? Because the first thing they do is to show the Ahlu l-Bayt as without value. And when they didn't value them, the whole Islamic world suffered.

Allāh will send the Ṣāḥib, Insha Allah. They will have the same respect, Insha Allah. May Allāh increase our love for them in our hearts, Insha Allah. Wherever they come, blessings come with them, shukr to Allāh. Shukr to Allāh, Mawlānā put that love into our hearts since our childhood. When a Sayyid – someone from the family of our Prophet – came he would immediately honour them greatly. Showing honour to them gives benefit to us. May Allāh make them successful. May Allāh protect them and everyone, Insha Allah.

Alhamdulillah today we are in blessed day, Friday, and tonight, Insha Allah, night of birth of Prophet sallá Llāhu ‘alayhi wa-sallam. Tomorrow 12th of Rabi'u l-Awwal. We are gathering here for his love, for sake of Allāh, coming from far distance, from East, West, from many countries, only for sake of Allāh and love of Prophet sallá Llāhu ‘alayhi wa-sallam.

Insha Allah, Allāh will reward you because Prophet sallá Llāhu ‘alayhi wa-sallam saying, "Even one Muslim coming for love of other Muslim, Allāh reward him and forgive him for his sin and reward him and make his level higher and higher," Insha Allah.

Prophet sallá Llāhu ‘alayhi wa-sallam he is the example for human being, for every good behav[iour]. Every good thing, Prophet sallá Llāhu ‘alayhi wa-sallam he is showing

human being. If human being they are really, they are sincere to see what is good, what is not good they even without become Muslim, just they must see what Prophet like, what he ordered. To do this - it's enough for whole human being to be in happiness and to be everything in perfect. But now people, they are not following. They are enemy, they are enemy for Prophet sallá Llāhu 'alayhi wa-sallam and what he is doing. And what Prophet sallá Llāhu 'alayhi wa-sallam, Allāh He is saying in Holy Qur'ān Azimu sh-Sha'n: Bismillahir Rahmanir Raheem, "Wa-innaka la'alá khuluqin 'azim" (68:4). "You are the perfect behaved, the best behav[iour] you have. Huge. Every good thing, in you."

Allāh 'Azza wa-Jalla, our Creator, He described Prophet sallá Llāhu 'alayhi wa-sallam and He is giving him everything. Everything he, with... He has miracle, he has miracle, thousands of miracles Prophet sallá Llāhu 'alayhi wa-sallam. And these miracles, not small miracle, everything he can do but he was saying also "I am eating like what slave eating and sitting as a slave sitting." And he is the top of humbleness. He teaching us the best attribute for human being -humbleness, not to be proud. Proud it is not, never be proud. Even sometimes he the worst one, and it is for shaytān. Prophet must say something, he says, "I am the master of human being and no proud." "Anā sayyidu ibni Ādam wa-lā fakhr." Ya'nī. He must say this, without saying, he can ... but he said, "No proud. And I am like this, but no proud," but to show people what Prophet sallá Llāhu 'alayhi wa-sallam, we must see. So we are we are blessed, Alhamdulillah, to be in Ṭarīqah because Ṭarīqah people, they are nowadays they are most respectable for Prophet sallá Llāhu 'alayhi wa-sallam and his way and specially for Ahlu l-Bayt. Because Ahlu l-Bayt now days they for many unfortunately who they are claiming they are Muslim and making people to follow them, they are enemy for Ahlu l-Bayt, some of them enemy for Sahabah. But Ṭarīqah people they love Ṣaḥābah and they love Ahlu l-Bayt. And this from childhood, Mawlānā was putting this love in our heart. When some Sayyid coming, he was giving respect and he was telling us, "This is Sayyid. You must respect." And from childhood this was in our heart and to respect for Sahabah also same.

Because some people they are not respecting Sahabah, some people not respecting Ahlu l-Bayt. Ṭarīqah people they respect both of them. Both of them, they are our light and our imān and faith and barakah for us. Alhamdulillah, in our majlis every time they coming with humbleness, and they attend here. We thank for him and [we are] thanking Allāh 'Azza wa-Jalla make this time and make barakah for us, Insha Allah, for Ṭarīqah and for our Muslim country and other country, Insha Allah, give hidāyah with barakah of them, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

155. SADAQAH BRINGS SHIFA

Sunday, 10 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "Dāwū marḍākum bis-sadaqāt." For the sick one, the first remedy is sadaqah. You should take them to a doctor but before the doctor give ṣadaqah immediately first. Sadaqah cures. Instead of consulting a doctor and discovering numerous sicknesses, by giving ṣadaqah most bad things will go away. This is an important thing. Giving sadaqah daily is important anyway, as well as giving to protect from illness.

Allāh and our Prophet gave us these favours. Other people are unaware of this. They spend millions on doctors and hospitals. It is useless. When you tell them to give to a charity, they find it hard. Therefore, this is an advice from our Prophet. Our Prophet is the guide. As he has shown every good way, our Prophet is showing this too.

When people, Muslim or not, give with the intention of ṣadaqah, for the pleasure of Allāh, Insha Allah it will bring them to guidance in the future and a cure, Insha Allah.

So this is a great matter. It seems small and people don't give importance. They spend money everywhere frivolously, but when it comes to charity, it is hard for them. Therefore, it is sometimes necessary. People should understand these matters. The biggest remedy is sadaqah. The biggest shifā' is ṣadaqah. May the blessings of our Prophet from Allāh be upon us Insha Allah.

Prophet sallā Llāhu 'alayhi wa-sallam he showing us all good way: what we must do in our life, when we are in trouble, or when especially for we get sick, ill. Prophet sallā Llāhu 'alayhi wa-sallam, he saying, "Dāwū marḍākum biṣ-ṣadaqāt." Treat, best treatment for your ill people – ṣadaqah, to give charity. When you give charity, Allāh... before going doctor it will be most of this illness going away. When you go doctor, said, you have little bit something, you, Insha Allah will... But if you not give, it will be you go paying for doctor thousands, thousands but no benefit. You get more ill and more illness. For this Prophet sallā Llāhu 'alayhi wa-sallam, he showing us every good thing to cure from illness, to be happy. Even for everybody can give charity for sake of Allāh when he is ill. Even nonbeliever, they give ṣadaqah, for them also they will be shifā' and Insha Allah

make hidāyah, for them also to come to hidāyah because they believe for Prophet sallá Llāhu ‘alayhi wa-sallam, saying. He said, "Prophet sallá Llāhu ‘alayhi wa-sallam. Muslim Prophet, Muḥammad sallá Llāhu ‘alayhi wa-sallam saying this, we try to make this if it is good." It will be good, Insha Allah, for them also and and the end, because they respect and obey this, it will be hidāyah for them also, Insha Allah.

Allāh give shifā’ for all illness and people, Insha Allah and not give us illness without treatment, Insha Allah. Allāh keep us in way of Prophet, love of Prophet sallá Llāhu ‘alayhi wa-sallam this holy month, blessed month, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

156. KEEP YOUR TONGUE

Monday, 11 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

One of the commands of Tariqah is hifzu l-lisan, to guard your tongue. Speaking, as our forefathers have said, can give you a crown or make you a clown. Therefore, when you are about to speak, you should think what use it is first. It is okay for common people. They speak and no one cares. But when a representative or someone from Tariqah is addressing other people, he should be careful.

Some argue that they are telling the truth. There is truth but you should tell the truth where it is necessary. There is no need to tell the truth when it is not useful or when it will cause harm. Because what is said, things other than the commands of Allāh, even if it is true, there is no obligation to tell every truth. When you tell the truth, sometimes it might be harmful for you. It can be harmful for you and for those who are with you. You will have caused a useless trouble. Therefore, there is no need to tell every truth just because it is the truth except for what are the commands of Allāh.

Some people can't help speaking the truth like our smiley Pala Efendi. Thinking it was true, he told a man who had hosted him for years that he looked like someone else. The man got upset and now no longer speaks to him. This caused harm to himself and it is not clear if that was true or not. Allāh knows. So when a man speaks, he should be careful. This was harmful for him because he can no longer stay as a guest in that man's house. That's another matter. Harm can also come to the community. Someone curses and speaks badly about us without knowledge and people will not come near us. But when you are tolerant, it is possible that these people slowly learn the truth. No need to respond to them at that moment, in that hour.

It is said in the Qur'an: Bismillahir Rahmanir Raheem. "Wa-lā tasubbū lladhīna yad'ūna min dūni Llāhi fa-yasubbū Llāha 'adwan bi-ghayri 'ilm" (6:108). Don't swear at people who value or believe in other than Allāh. When you swear at them, they will swear at Allah. Then you would be the cause of this. Islām is the religion of wisdom. And Tariqah is based on wisdom. Unwise people are nothing but harm. They bring harm to themselves and others. Therefore, you should be careful. What you say must be wise. Before speaking, think, "What would happen in the future if I said this?" Because when

a word is said, it cannot be taken back. Once said, it is everywhere. And at the end of times, these clever people who speak face to face are not all there is, it is also spread all over the world. Then everything becomes even worse.

Therefore, they say, "Salāmatu l-insān hifzu l-lisan." One's security comes from keeping one's tongue. If you do not do this, you will have to deal with whatever comes.

In Tariqah there is first thing to keep your tongue. You must be knowing what you saying, what you are talking. You must talk in wisdom. Especially who in Tariqah they give addressing for other people, they must be careful what they said.

Because when they said... Maybe normal people, no problem, they speak everything, but who in Tariqah or leading people, they must be careful about what they speak, what they are saying, because they said, "We are saying truth, we are talking truth." Truth, okay, there is order of Allāh, Islām, Prophet sallā Llāhu 'alayhi wa-ṣallām. You can say this. This is our order. But other thing also there is, you know it is truth but not necessary to say it. You can, you can not saying, not order for you to say this. You must look for situation – if it is necessary to say.

Maybe if it is difficult, not so hard you say it – make it at people's understanding. Because many people they, they many thing, truth thing around, but you are not obligatory to tell everybody – "This is good this is not."

And give example for this. Pala, he has one friend maybe 20 years he was going, hosting him in his house. Once he tell him, "You look like this man." And he was very ugly one. After this he kick him out, never see him anymore. He said, "This is truth." This is truth but it is no need to say this. This example. And we not every truth you must say. Maybe your imagination, even maybe it is true but it is not good to say this, maybe. This he give – he is harm himself but other they harm themselves and harm jamā'ah also, our gathering, or Tariqah, or Islām from one he not knowing what is truth and saying. And so other people, "This people very bad. Look what they said, what they're doing." They are running away.

Allāh 'Azza wa-Jalla also say: Bismillahir Rahmanir Raheem. "Wa-lā tasubbū lladhīna yad'ūna min dūni Llāhi fa-yasubbū Llāha 'adwan bi-ghayri 'ilm" (6:108). Don't say bad thing about people who are not believe in Allāh, and – because if you swear to them, they also this time they swear to Allāh 'Azza wa-Jalla. So you make them make bigger sin. Because you thought you are doing good, but these people they will be make bigger sin and be more stubborn against what you have. So you must be, even for these people, not saying anything for them until, even not coming to hidāyah, but they will not swear on Allāh 'Azza wa-Jalla. Because if you do this, you be reason for them to do this. Islām, Tariqah, must be who follow has wisdom to know what he is saying, what he is

telling people. But nowadays, now people they are becoming more crazy with internet, with other. They opening their mouths, writing there, or things, shouting, writing bad thing, spreading for all over. This become worse and worse. Because when you say something, you cannot take it back. When coming out from your mouth, finish. It is, you cannot... If you apologise, or do this, that, it is first, you are difficult situation. So...Prophet sallá Llāhu 'alayhi wa- ṣallám, saying – maybe ḥadīth or not ḥadīth I don't know – "Salāmatu l-insān, min ḥifzu l- lisān." To be human being safe from his, keep his tongues. If you keep your tongue, nobody making anything for you, nobody can do anything you because you are not harm any people so nobody harm you.

But if you harm people, you will be responsible for yourself, nobody responsible for other.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

157. EITHER PARADISE OR HELL

Monday, 11 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh created mankind and He created Paradise and Hell. These are the two options. There is no other option. First is to be with Allāh and the Prophet. And the other is to be with shayṭān. Allāh 'Azza wa-Jalla sent our Prophet as a mercy to people, in order to save them from Hell. In order to stay away from shayṭān Allāh 'Azza wa-Jalla sent him. Then people will go where they chose, whether good or bad.

Mankind most of the time obeys his ego and wants the bad. He wants things that bring him harm. Goodness is the attribute of our Prophet. He is a mercy for people. Everything he said, did, and showed is for the benefit of mankind, for the benefit of jinn and humans. Who does not accept it, loses in everything they do. Allāh wishes goodness for people whereas shayṭān wishes evil. But people in the majority follow the way of shayṭān. A person does something and then everyone tries to imitate him. They struggle and suffer. When there is an easy way, they give away from their wealth and health and at last they lose everything and more. When you are at zero, you still can handle it but they fall below zero. They are in loss. Therefore, who does not know the value of our Prophet is in loss.

Our Prophet didn't ask for anything from anyone. His tribe was so heedless. People around offered to give our Prophet the most beautiful women for marriage. They offered wealth, authority, silver and gold, just in order for him to leave this way. But our Prophet chose the way regardless of them, in order to bring good for people. Otherwise, our Prophet did not need what they offered. The whole universe was under his command. Those heedless people see only so much, that they imagined a tiny thing [what they offered] to be enormous. They do not know that the whole universe is under the command of our Prophet. Whenever he wants, all of it is under his authority. Our Prophet did not bend to this either. Our Prophet asks only for the good of people.

May Allāh give good understanding to people. Our Prophet... We understand people without belief, but those who are Muslim and don't value our Prophet. May Allah give them intelligence, may they come to the right way because they have lost their way and are harming other people also.

There are some ignorant people who are cheated by these people. They are harming their faith and belief. May Allāh protect us.

Allāh 'Azza wa-Jalla He create. There is two parts, Paradise and Hell, Allāh He create. Nothing more. People either they will be in Paradise or in Hell. Paradise, who will be in Paradise? Who following prophets and the Seal of Prophets, Sayyidunā Muḥammad sallā Llāhu 'alayhi wa-sallam and obeying Allāh. These people, Paradise people. Other part, Hell people. As Qur'an says, "Ashābu l-yamīn" (56:38), "Ashābu sh-shimāl" (56:41). Aṣḥābu l- yamīn – Paradise people. Ashābu sh-shimāl – Hell people. One with Prophet, one with devil, with shayṭān. And unfortunately, the most of people, they are with shayṭān. In world also you can see this, more than 80% maybe with shayṭān. Even it is maybe more also but we make it like this for this Paradise people [are] very few. And why? These people they are following Prophet, what they are doing, what they are ordering people? They are ordering them only good thing, very good thing for their life, for even for their body, for daily life, for physical life, for spiritual life. All what they are saying, only they are saying good thing. Especially Prophet sallā Llāhu 'alayhi wa-sallam, he is... Allāh send him mercy for whole universe, for jinn and human being and another creature. All for them he is mercy.

"Wa-mā arsalnāka illā raḥmata l-lil'ālamīn" (21:107). But people they're choosing the dirty way, difficult way, harming themselves, harming their family, harming their community, by following shayṭān, not following good way. Even for example, for if you... for eating even, they are giving worst thing now for people and people they are eating not only by their body they are harming, they are harming also their spiritual life. They are making them to be against everything, against the Creator, against religion, against Prophet, against Awliyā'u Llāh, against everything. This is way of shayṭān.

Way of Prophet sallā Llāhu 'alayhi wa-sallam, only to good wishing for people. What he was in Makkah, his when he, want? Not wanting any fortune, anything. Even his tribe they coming to him. They saying, looking he is insisting to calling people to right way, to good way but they are not accepting. But they try, "Maybe if we give him something, he will give up, and we will be finish from this problem."

Because he was for them, Sub Haan Allah it was problem, Prophet sallā Llāhu 'alayhi wa-sallam. And good way – what he was ordering, it was problem. Nowadays also whole world they thought about [like] this. But, and they offering him the most beautiful girl to marry and to make him, he is top of them, ruler, and give him fortune. But of course he not accept because he is not in need for this. He only for mercy for people, to give them, guide them to way of Paradise, which it is one palace of Paradise it is more than whole this world fortune they have. But Allāh 'Azza wa-Jalla for Prophet sallā Llāhu 'alayhi wa-sallam, His whole universe on his order, everything. He can get the most far star or galaxy, all for Prophet sallā Llāhu 'alayhi wa-sallam. He is not in need their rizq.

Ignorant people they thought they were giving too much to give, make him to leave this way.

But ignorant people, now also more ignorant because they thought they are knowing well but they are not knowing anything. And it is for nonbeliever it is ok, but unfortunately there is now, they calling themself Muslim and they are not knowing Prophet ﷺ, his value, how he was, valuable, most valuable in Divine Presence of Allāh 'Azza wa-Jalla. and whole universe Allāh create for him.

This people they are saying, "He is like us," and cheating other people also. This is also from shayṭān - he try to bring them more to himself. And it will be, because when not respect for Prophet ﷺ, Allāh will be, not give you any attention and you will be at the end, loser also. So we are in month of Prophet ﷺ, and we asking from His mercy to make us more love for him, and to make people also to give them more love, on Prophet ﷺ.

Because from his love - when Allāh love us, if he [someone] love him because he is the most precious, most valuable and when you give respect, Allāh give you respect also.

Allāh give us, Insha Allah, more and more light and respect for Prophet ﷺ.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

158. EVERYTHING CREATED WITH WISDOM

Wednesday, 13 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh
Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Everything created by Allāh – creatures, things, plants – all have wisdom in them. Nothing is created without a reason. Like it or not, Allāh 'Azza wa-Jalla knows the wisdom. It is not important if you like or dislike it. Certainly, it has benefit. Everything has a benefit. That is why Allāh 'Azza wa-Jalla created them.

It is said in Qur'ān 'Azīmu sh-Sha'n: Bismillahir Rahmanir Raheem. "Afaḥasibtum annamā khalaqnākum 'abathan wa-annakum ilaynā lā turja'ūn" (23:115).

"Did We create you without a reason? Did We create you for fun?" It is asked like this. "Do you think you won't return to Us?"

Mankind may think that everything has happened by itself; that some things are useful and some are useless. Muslims and non-Muslims can think like this but certainly, everything has a wisdom and a use.

Everything created by Allāh is certainly useful, as it is created for a reason. Nothing is created without a reason by Allāh 'Azza wa- Jalla. Some are created for testing, some as a remedy. They have various wisdoms.

Our fathers say, "His wisdom cannot be questioned." It is a nice saying because it is adab, the adab of Ṭariqah, the adab of Islām. Wisdom cannot be questioned. People nowadays, when something happens, keep asking, "Why is this happening to me? Why did this happen?"

He wisdom cannot be questioned. It has wisdom, Allāh's. Why did it happen like this?" His wisdom. Allāh knows. Don't bother yourself. If there are rewards that you have earned, don't waste or lose them. If you did not earn rewards, then don't commit sin.

Everything has wisdom. Nothing is created purposelessly. Allāh 'Azza wa-Jalla did not create for fun. We should know this, especially mankind. Because no matter how you want your life to be, people's lives are like a game. You work for what? A person who

doesn't believe in Akhirah gets surprised and asks himself, "Why am I doing this?" As he doesn't expect a result, he remains troubled. But Muslims know nothing is created without a reason. They say, "Allāh created us in this nice shape within Islām and Ṭarīqah and made us successful.

We should make shukr for this." The rest of the useless people think they are created for no reason, live for no reason and depart for no reason. No, there is no such a thing. As they do not have faith, their lives are empty and everything they do is empty, useless, and harmful.

May Allāh not separate us from īmān, Insha Allah. Everything Allāh 'Azza wa-Jalla creates, there is some wisdom. From animal or insect or other, stone or any, iron or what it is not like animal, everything there is [that] Allāh creates – there is some wisdom, for... there is reason to create this.

He knows what is wisdom. Some of them it is benefit. Maybe you not like it when you see it, but there is some benefit from this, what Allāh create. Some of them you are not happy with them, some of them you hate them, some of them you like them but we... Nothing Allāh create without reason, without wisdom. And especially for human being or everything, Allāh 'Azza wa-Jalla saying:

Bismillahir Rahmanir Raheem. "Afaḥasibtum annamā khalaqnākum 'abathan wa-annakum ilaynā lā turja'ūn" (23:115).

"Do you think We are create you and creation for nothing, for only for pleasure or to be playing? No reason for what We create in this world, in this universe?"

Everything there is some reason for creation. And it is some of them to make test for you, some of them to make you higher in degree, some of them give benefit for you. Some of them, in need to creation also. There is not three, four reasons for this. There is billion of reasons for what Allāh create and only Allāh He know what is the reason, what is wisdom for this.

And there is Turkish saying, Ottoman or old people, they say, "Hikmetinden su'al olmaz." What meaning? Meaning we cannot ask for wisdom of Allāh, from what He, want ,wisdom from this? We cannot ask, "Our Lord, Allāh 'Azza wa-Jalla want, what is His why You create this? What is its wisdom?" This is in good adab, good behave for old people. "We cannot ask this." they said. Because if you beginning to ask, you will... Every time you think you are in this rubbish democracy, you can ask everything. Even here you ask, but they just they lying on you. But for Allāh 'Azza wa-Jalla, you cannot ask "What is the wisdom of this?" Because there is billion of wisdom for this, for everything, for every creature, from every atom He create. Everything, with wisdom, with His

Mightiness. He know what is wisdom. So better for you to not ask, because if you are believer, when you ask your... you lose the reward because you have reward. Yes only say, "Oh Maa Shaa Allah, this is Allāh, He know why He created, we don't know." You will reward for this, because you make adab. But if you ask, "What is this? What rubbish this? Why Allāh create this thing? If without this it will be better." It is really bad adab for Allāh.

Everything, for Ṭarīqah people especially, this, just look and say, "There is reason, Allāh knows better." For who beginning to ask and to, so their belief becoming less and less and less, and it is not good. So for this Allāh 'Azza wa-Jalla, saying, "Don't think We are create you for nothing and you will not be come [back to] Us." So who is believer, he knows his life with full of wisdom, full of blessing, and he knows where he is coming, from where he is coming, from where he will go. He is not empty.

But who has no belief, no anything, they are not knowing from where they are coming to where they are going. So everything for them it is not happy with anything: not happy with his government, with his friend, with his boss, with his anything. Everything he must be object and ask and make trouble for himself. So, what we are knowing – Allāh not create us for playing, for pleasure, for nothing.

Allāh create us, Alhamdulillah, to worship Him, to believe on Him and to follow Prophet's his order, Prophet's... Insha Allah. Allāh keep us in this good way and give us more imān, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

159. ASK ALLĀH'S HELP

Thursday, 14 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The prayers says, "Allāhumma alhimnā rushdanā." Inspire us to do what we should do. Help us to do good and to do what is right, O Allāh. This is what this du'ā' asks. It is an important prayer, because most people think that they are doing good when in fact it is not good but bad. Therefore, every minute, every second, we should ask for help from Allāh so that He shows us what is right and permits us to do right. Because everything is in Allāh's hands. He makes people do what He wants. If a man does something from his ego without thinking, most of the time he makes a mistake and then he is in loss. Therefore, this is important. Our hearts should always be with Allāh so that everything we do is with His help, His mercy and barakah. May He not let us do wrong things.

Because most people, when they are to do something, they don't think to ask for Allāh's help or to say, "I am a weak servant." Therefore, most of the time they don't succeed. Because what you know is little. You know if Allāh 'Azza wa-Jalla lets you know. We are nothing but weak servants. May Allāh help us, Insha Allah. May He show the right way and let us do the right things.

There is a praying, "Allāhumma alhimnā rushdanā." Meaning, "O our Lord, show us the right thing." For everything we in need for this. Because people, without help from Allāh most of time they are doing wrong thing. They thought they are doing, they try their best to do good thing, but at the end it is nothing happen, or happened, opposite happen, bad thing. Why? Because they are not thinking for Allāh 'Azza wa-Jalla He is doing everything and without His help nothing can be.

But what you ask for His help, He is Merciful, He guide us, because we are weak people, weak servants. We are not knowing, only saying, "We are doing this, even we are not doing, You give us inspiration, give us to understand what to do, what not to do." Because this is whole human being they are trying, trying and they thought they are doing good thing, but the end nothing happened. Insha Allah, Allāh helps us all time to do benefit thing for dunyā, for Akhirah,. And to not make... Every time we must think about our Lord Allāh 'Azza wa-Jalla.

You think what you doing, "O our Lord we trying our hard, trying, trying You help us to succeed, in everything, Insha Allah." Allāh help us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

160. COME TO THE RIGHT WAY

Friday, 15 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Tariqah is suhba, adab, and gathering with good people. Tariqah is continuation. Tariqah doesn't cut off somewhere.

Bismillahir Rahmanir Raheem. "Wa-lā tansawu l-fadla baynakum" (2:237). Allāh 'Azza wa- Jalla is saying, "Don't forget goodness. Stay loyal to your oath."

Mawlānā's way is the way of the Prophet and Mashāyikh. Whoever follows it reaches security. Whoever leaves it, it means his luck is not good. Some people leave it after being cheated. Some obey their egos and get separated from Mawlānā's way. They find someone that fits themselves and follow him. They follow someone who is compatible with their fancy and their desires. Because our Shaykh, Mawlānā Shaykh Nāzim said, "Whomever and wherever your heart fits with, follow that place." This is the case for Ṭariqah.

The one who follows Ṭariqah, any Ṭariqah, follows its Shaykh. It's alright. There are forty Ṭuruq, and all of them are true. Who is meant to come here, comes here. Who is not meant, may go to another Ṭariqah and another Shaykh. There is no problem with this. What is the problem? Being on Mawlānā's way, saying, "I am on this way," and telling those following this way that they did wrong and this is not the right Shaykh.

Who knows better, you or the Shaykh who appointed him? There, that's the problem. Otherwise, following another Shaykh is not a problem, but within the Ṭariqah it is.

Shukr to Allāh, we don't have it here. It is farther away, in other countries, in far places where it has been given to someone as a trust, and then they don't work for the Shaykh but work for themselves. And there are people who depend on them. Mawlānā gave it to them in trust: "You continue there." And they followed on that way according to Mawlānā's order, obeying the order even if they didn't like it. And under Mawlānā's order, there are other people who follow Mawlānā's way.

They are told by other people, "You are traitors. You lost your way," They are the ones

who are unfortunately not on this way. They are people who think nothing of the Shaykh's order and who don't keep their oath.

People who keep their oath are in this dergah. They should follow this place, Mawlānā's main dergah and the center of the Naqshbandīs. Of course, there was a group of such people during Mawlānā's time too. Mawlānā put them in another category.

They are people who are in their own world. They accept this place and the Shaykh but of course theirs is another category. Those people existed even during Mawlānā's lifetime. They are different, but they are people who after saying, "With Mawlānā, we are with Mawlānā," then they considered being the shaykh and taking benefit for themselves. There is no need to follow those who do not keep their oath. It is not a requirement for people to follow them. We will follow those who follow this place. No division. No shame. There is no shame in religion. They are saying: "How can you do that? Aren't you ashamed of leaving us?" "I didn't leave. I am on the right way. You left the way," is what you should tell them.

May Allāh not separate us from the right way. As we said, there are people who don't keep their promise, teach as they like, and they bring no benefit. Such things happen. Insha Allah from now on, with Mawlānā's help, with his arrangement, good ones will be on the way again and not deviate. Those who deviate, those who don't follow this place are the ones who have gone astray. Therefore, some people get confused but there's no need to be confused. No need.

May Allāh make all of us firm-footed. Alhamdulillah we are Tariqah Nashbandiyyah the, they make many names but it is with this name also they make problem with people. We are Tariqah Naqshbandiyyah Al-Āliyyah, of course you can say al-Āliyyah, Haqqani for Mawlānā Shaykh. So they make confus[ion] with this, to confuse people, but it is not important.

Important as we say in khuṭbah: Bismillahir Rahmanir Raheem. "Wa-lā tansawu l-faḍla baynakum" (2:237). "Don't forget the good, goodness. Don't forget favour, who make favour for you." Don't forget this. You be honest, be loyal for who get favour from him. And this favour, many people they're... they're cheating people with this. Favour for Mawlānā Shaykh. Mawlānā Shaykh he was collecting hearts, collecting people for right way, for way of Prophet, way of happiness, way of belief, way of light and love. This is Mawlānā's way. Mawlānā's way it is way of Prophet sallá Llāhu 'alayhi wa-sallam.

So, many people, countless – we can't know how many people – but all their hearts coming for Mawlānā. And especially who are... where Mawlānā was going around. They are all, Alhamdulillah, loyal and continue way of Mawlānā. Because Mawlānā was saying for people, "Where your heart like, you must go there." This is for common people, for

people who are looking for Ṭarīqah or for other thing, because we don't like to bring people from other Tariqah. We cannot say, "Come to our Ṭarīqah." If your heart happy with this, you can come but we cannot force you - "Come here. You must be with us." You can...

Everybody, if his heart going to another Tariqah, another shaykh - no problem, he can go. This is... and or he comes, he comes for us. This is no problem because other Ṭarīqah, 41 Tariqah, they are in right way, right path. So everybody can go. But what happened to from inside Ṭarīqah, to claim, "We are not happy with this. We are happy with this man, he is claiming he is Shaykh.

We will...." Some people follow him. Why follow him? Because from beginning when Mawlānā putting these people, they never saying anything for Mawlānā and his name, but they are working for themselves. But Mawlānā he is putting who come to him, "Go do this. You are our follower but you must follow your wakil."

In Far East or Far West, which Mawlānā he wasn't go there, so these people they are doing not loyal. Because that not loyal, they have all time problem and not growing, only looking for benefit, not for anything else. And when people, after Mawlānā, they are finding it must be what Mawlānā ordered to follow, and with people not following his order, many people Allāh make them to find and come to way of Mawlānā.

Because who are claiming Shaykh, he must come to here, to this place. It is headquarter for Naqshbandī. Who not coming here, not taking permission, don't listen to them. They say what all time, they are... First thing they say, loyalty. Loyalty. You are not loyal for Mawlānā and his order. This is, you must change this. But when you are not changing, these people they are not going out of way. Who going out of way and he retreat [betray] and everything what they said, who went out of way of Mawlānā, his order, and make division.

But, Alhamdulillah, Mawlānā he has taṣarruf in his life, but in Barzakh he has more spiritual power, he is looking after good people. And who are not following, all time they will be misery here and hereafter especially. So for this, many people they have doubt - "If we are right, if we are not right..." - because from speaking too much everywhere, attacking people who are coming. Who are not going off the way, they are attacking them. They are saying, "This traitor." No, it is not traitor. They are honest for Mawlānā. They are from beginning following Mawlānā, following Mashāyikhu l-Izam, following Prophet ṣallā Llāhu 'alayhi wa- sallam, not going out of the way. All these people Mawlānā time he was, Mawlānā giving anyone of our murīd... Only one small group they have special permission and they like to continue. They continuing their way. But also they accept here to be headquarters for Shaykh here, and headquarters here. But they have special from Mawlānā permission. But all for this people also never mind -

they sometimes they swearing, they writing not good thing. We are not...

No problem for this. But problem for these people who coming for us, not to attack them. They can be with them. Okay never mind, Mawlānā give permission. But some people they like to join us, to continue with normal Naqshbandī. They are angry with them. This no need to be angry for this people also. This also, we warning them because when they do this, Mawlānā will be not happy. We warning them for their good, not for we are angry for them. They can write as much they can write and everything they like, their permission from them. No problem, but don't touch people who are like to join us, Insha Allah.

For this, for other people also, I am advise them to come to right way because there is no another way. And when you come back and Mawlānā forgive you, you will be with him in Akhirah. But if you are not asking forgiveness and he will be not happy with you. I think in Āakhirah you cannot be with him, ma'ādha Llāh.

Allāh make us to be in straight way, catching the rope of Allāh 'Azza wa-Jalla strongly, in shā'a Llāh, not to follow people for what they like, what they are... You are following order of Mawlānā. Mawlānā if he says for this, "This is your Shaykh," you must follow this. This is what Ṭarīqah teaching for people. But not, "No, I can't, I didn't like this. I must find one, another, which it is I be happy with him." No, you will not happy your ego, if he is happy, you are, you mustn't be happy. You only must make opposite your ego.

Allāh give islah ḥāl for everybody, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

161. THE BARAKAH OF HAJJAH ANNE

Saturday, 16 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

When you remember a holy person, mercy comes down, says Allāh 'Azza wa-Jalla. "Inda dhikri s-sālihīn tanzilu r-raḥmah." Today is the day Hajjah Anne left this world 15 years ago. With her barakah, this tariqah and our father Mawlānā Shaykh Nāzim reached higher stations. With their barakah and ikhlās, those following them were elevated too. Because how does a person rise? With spirituality, by following the right people. Therefore, Hajjah Anne is a mother for all of you. She provided great support both physically and spiritually.

Mawlānā said her maqām was among the forty saints, the forty Awliyā' whose maqāms are in Shām. When any one of them departs to Akhirah, another one comes in their stead. Therefore, it is not a small maqām. She is among the rare Awliyā'. Among these many billions of people, she was one of the 40 greatest Awliyā'. Her service was accepted. She was respected among Awliyā' and celebrated by our Prophet. Mawlānā said so. Therefore, it is beneficial to talk about her virtues today for all of you, Insha Allah.

She was a blessed woman. She would bring barakah everywhere she went and be a means for guidance. And from a young age, she emigrated with her family. And wherever she went, it was blessed. Sub Haan Allah she loved Cyprus since she was a child. She used to tell us. And she was meant to be buried here and so it took place here. So there is Hala Sultān on one side and Hajjah Anne Sultān on the other side. Insha Allah, this island will serve Islām until Qiyāmah and bring guidance to people, Insha Allah.

Of course, people come and go. Important is to be good. May there be goodness here and hereafter, Insha Allah. May Allāh give health to all of you. May you be honoured with her barakah, Insha Allah.

Prophet... There is a saying, "Inda dhikri s-sālihīn tanzilu r-raḥmah." When you mention good people, Allāh sends the bless[ing] for you, raḥmah. And one of this people - Hajjah Anne, Hajjah Āminah, our mother, you all for your mother also, Insha Allah. Insha Allah,

Hajjah Anne we call it, call her and she is wife of Mawlānā Shaykh. And she is barakah. She help, serve for Tariqah, for Mawlānā, for murīd, for whole people for sake of Allāh. And she was great woman.

She was one of this 40, Arba'īn we call – 40 saints. This 40, whole time must be 40. When somebody... seven of them ladies, woman, and rest men. One of these seven, she was Hājjah Anne. But when she pass away, another one coming. This, they must be in life. When they pass away, another one coming. For this, they are rare saint, Awliyā' u Llāh in earth. Because from these all billions, only 40 people they are the highest. So she was one of them, and she must be like this to be helpful for Tariqah, to be with Mawlānā. Not easy to be wife of Mawlānā, who is carrying so heavy thing. And she was helping him without any complaining or anything, all for Allāh 'Azza wa-Jalla. She was, she is happy to do this.

And she has barakah – everywhere she went open, Allāh open for her, for Mawlānā, for Tariqah also. And she also, muhājir, she left her country when she was three years old. Also Allāh give her ajr, reward of hijrah – to leave as Prophet sallā Llāhu 'alayhi wa-sallam leave Makkah to Madīnah, some people also they can have this. And she has this. But where she went, from place to place, Allāh, she has a special thing. Where she goes, barakah coming to this area also.

And she was love Cyprus, and because, they are saying, when you have your grave, your body, you coming to earth, earth coming you must [have] take from there. So she is from Cyprus earth. She come back here. And here, in shā'a Llāh, Cyprus blessed place even you see not religion, nothing, it is not important this outside of earth. Important, it is earth – one side Hala Sultān radiya Llāhu 'anhā, one side Hajjah Aminah Sultān, Mawlānā Shaykh. And this Jazīratu l-Khadrā', with Prophet sallā Llāhu 'alayhi wa-sallam praise this place and it is, in shā'a Llāh, for Qiyāmah to be hidāyah – to give light for whole humanity, human being, Insha Allah, humanity; to be showing good thing, right thing for people, in shā'a Llāh, with barakah of Mawlānā, Hajjah Anne, Insha Allah.

Allāh bless them, give their barakah for us from their bless and keep us safe and happy, Insha Allah, in right way.

Wa Minallah at-Tawfeeq,
Al-Fatīha.

162. THE LAST REGRET

Tuesday, 19 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Thanks be to Allah that Allah gathered us in this sacred place again. These are the greatest provisions. People do not realize their value, and are confused about what to do. People are out of the path, obeying their ego and doing evil. When you tell them not to do this, they say, "This is me. What I do is right." Later some of them realize their error and regret it. Before they regret, though, it may happen that they have caused a lot of harm already, which means that whether they regret or not harm has already been done either to himself or others. He also regrets this in his conscience.

There is no way to compensate for it, because it is already done. He should have known better from the beginning; he will learn later. Now what is taught today is to do evil. They say it is good, but in fact it is not good. Once you go against Allah, your every doing is evil.

"Fa-zayyana lahum ash-Shaytānu a'mālahum" (Qur'ān 16:63).

Shaytan makes it look good, ornaments it, makes what you do appear as if good, while he is deceiving you. When you do not do what Allah says, whatever it is you are doing appears good but is evil, so turn to Allah.

"W-atübū ilā Llāhi jamī'a(n)" (Qur'ān 24:31).

They need to repent and turn to Allah, so that they won't have regrets. Of course, this feeling of regret is good to some degree, but if after realizing the truth, their regret comes in the next world, their state will be worse.

May Allah protect us! May Allah not have us do things we may later regret, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatīha.

163. ABDUSH-SHAKOOR EFENDI

Wednesday, 20 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

May the condition of one's state be a good means for one to exit this world with faith. This is the good consequence, otherwise one's leaving as a rich man has no benefit to him. Property and money exist, but they have no benefit in the Next World – they remain here. What remains with you are your good deeds, good actions. They will come with you, otherwise even if whole world is yours it would do you no good. There was one of our ikhwan who was born a non-Muslim and passed away with faith. He is going to be buried in Sweden today, insha'Allah. He lived in one of the richest countries in the world. [Yet] many die there too, no one remains permanently. Most leave without faith, because they consider themselves as the best of people, but [still] there is no benefit. This person became a Muslim at the hands of Sheikh Nazim efendi. He served Islam at all times. He helped, and he tried to spread Islam. This is "having a good end", and it is his.

During the funeral prayer [the attendees] are asked to make their right helal [i.e., to forgive and forgo claiming their rights against the deceased in the Next Life]. Thanks be to Allah, we bear witness for him that he was a Muslim man who served Islam. He lived according to Islam without hesitation, and tried to spread it, and caused some to become Muslims in a place of where the majority is non-Muslim. May Allah make his place the best in paradise. May we meet in paradise, insha'Allah. This is not a separation [that will last] forever. Mindless people say [that when they die] they leave to rest forever, but death is not a place of rest. One stays there, and then is raised again for Qiyamah (Resurrection), to give one's account and more. After that, whether he may rest or not will be determined then. Yet because he died by Allah's permission during an accident, he was a shaheed (martyr).

May Allah have mercy on him, due to his love and respect. Because of him, may Allah guide his family too, as he tried hard, but it had not yet happened. Insha Allah, from now on they are guided.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

164. HIDDEN ATTACK

Thursday, 21 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

A thing one may not give importance might save him from hell. If you want to help someone, and if you give help, Allah may guide him. If a person wants help from you and asks, "What should I do?" intending it as asking for spiritual help, some people will dismiss him, and then that his responsibility becomes theirs also. We read in a hadith qudsi yesterday that whoever remembers Allah even once in his life will be saved from hell ultimately. Some deny Allah totally and purposely. They curse at Him. And there are a lot of ignorant people who get into arguments about things they don't understand, and they hurt a lot of people unknowingly. And this harm becomes eternal harm, and this person deserves hell. And eternal hell exists. One who believes in Allah, remembers Him even once, will be ultimately taken out of hell and put in paradise.

For that reason, these issues require help, and people who are intelligent need to explain. There are now a lot of crazy fashions out there, trying to get young people away from path. We hear, and we're sad. May Allah protect them, Insha Allah, and help us bring up people with sound minds. There are many schools that were built to help the faith, but unfortunately they are now doing their "duty" to destroy the faith. We need to pay attention to such matters. If a person is not qualified to work there, there are many other [regular] schools. Let him go there and do other things. May Allah help. May Allah protect, Insha Allah. Because we see that the whole non- Muslim world is trying to destroy Islam here. In both hidden and open ways. The hidden way is more dangerous; the open way is not as threatening. Thanks be to Allah. Allah is helping. Because we say, "Allah," victory is always with us, but the hidden attacks are dangerous. Unfortunately those who seem most trustworthy are the ones trying to take faith away. They deceive people and weaken their faith.

May Allah protect us from evil. May Allah help, Insha Allah. May our faith be strong, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

165. A BLESSED NIGHT

Friday, 22 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

This night is a blessed night, the night of Friday. A night during which prayers are accepted. Every week Allah 'azza wa jalla makes a holy day [Turkish: bayram] for the believers. He makes Friday to be a bayram.

Holy days are also days of barakah. Tonight is one of those nights. There is such a strong spiritual power within this night. Insha'Allah, it is Allah's help for Islam. This happens every week, but especially tonight there is more action. These actions are sent as help for those who are believers so that they are protected, insha'Allah. This is because believers are greatly under attack.

The first cause of this is their ego. They obey their nafs. The nafs attacks them, and they bow to it, they bow to the devil, and they bow to useless people. In fact, however, they should be connected to tariqah shaykhs who have real knowledge. As we have said, one should submit so that he is protected from evil and attacks – not [submit] to those he is [merely] pleased with, but to those who, after searching, [he can see] are real. Otherwise, he'll think that he is doing well enough on his own, but will actually hurt himself.

Today there are a lot of things that look right but are false. And false [examples] make the real look false. May Allah protect us! That is not so important, but [having] the help of Allah is! Insha'Allah, this help has arrived tonight. Insha'Allah, those who seek refuge with the real ones will receive some of this help. Those who do not give heed are just tiring themselves in vain. Their doings are futile.

May Allah have us be with real people, so that we receive spiritual power.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

166. THE ONE WHO HAS KHAYR

Saturday, 23 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem:

“Wa mā ūtitum min shay’in fa-matā’u l-ḥayāti d-dunyā wa zīnatuhā wa-mā ‘anda ‘LLāhi khayrun wa abqā afalā t’aqilūn,” (Qur’ān 28:60). Allah ‘azza wa ‘jalla says, “And whatever you have been given - it is for the enjoyment of worldly life and its adornment. And what is with Allah is better and more lasting; so will you not use your minds (‘aql)?”

What is given in the world is a little thing. This world is a place of amusement. The Next World (Aakhirah) is better and lasting.

Now obesity has become fashionable. Let a man eat for two people, or five, or ten, but mankind cannot eat more and more. It is limited. Allah ‘azza wa jalla tells us that this world is not eternal. The eternal and better is the next world. Provisions for the Akhirah are lasting, not those for this world. If you consume more [here], use more than necessary, it will harm you. Therefore, importance must be ascribed to the Next World as it is everlasting. Allah ‘azza wa jalla constantly reminds people of this, but people block their ears to this fact. They don’t care. They continue along their way according to their own knowledge, shamelessness, and wickedness. Those who are non-Muslims, or those who have no faith—we understand why they do not think of the Akhirah, but it does not make sense for those who claim to be Muslim, and it is stupidity for them still not to remember. One who has intelligent recognizes the importance of the Akhirah. He takes care of what he does, and always lives in goodness. On the other hand, those who do not give importance [to the Akhirah], continue in their worldly work like machines or engines, and then find nothing [i.e., no provisions] for the Akhirah. May Allah help us to keep the Akhirah in mind, and make such mindfulness perpetual, insha’Allah. (As we said before, we talk about it now, but forget it later.) May the remembrance of Allah stay in our hearts perpetually, Insha Allah, and may we find ourselves with Allah, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

167. WORRYING ABOUT PROVISION

Saturday, 30 November 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Prophet Muhammed (SAW), "If Allah is trusted as He deserves and without question, He sends provision." In the morning, with empty stomachs birds look for their provision, and later in the evening with full stomachs they return. They trust Allah and find their provision; Allah gives. People of today do not depend upon Allah in order to find their provision, but think rather, "How am I going to do this? What am I going to do?" and then they stress themselves out. This makes their case much worse. After trusting Allah, one feels relaxed, and does not become stressed. This trust is more important than the provision. Allah is ar-Razzaq (the Provisioner). One ought to trust Him. Allah gives everyone his provision. If you have provision, you can stay alive; if not, even though whole world be yours, you cannot survive. Therefore it is necessary to plead to Allah with trust, so that Allah might not keep us away from faith. The stronger our faith is, the more trust we have for Allah. Those who do not trust Allah are those who obey their ego's desires. Their desires do not do them good but evil. Everything is in the hands of Allah. Allah gives comfort or suffering. Those who trust find comfort – those who do not obey their desires. Cravings cause suffering, and at all times one finds oneself bothered.

May Allah keep our faith strong – this is the most important thing. In order to put your trust in Allah, you need strong faith. Allah has given thought, reason and idea. When one thinks, "With so many millions of people, maybe I won't get any sustenance." That is it! When a person is not provided for, he cannot live. [But] you've got your sustenance! That's how you are still alive! May Allah show the meanings of things and have people understand rationally, insha'Allah. Because once Allah takes his understanding away, he cannot comprehend, and then finds himself suffering.

May Allah give everyone comfort. May they live in Islam through the khayr of iman – otherwise, it cannot be called living.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

168. ON JUSTICE

Wednesday, 4 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

“Justice” is a name of Allah. No justice is left on earth. That is why the wrath of Allah is raining down on us. We are in the days which the Prophet mentioned. There is no justice anywhere. They try to bring justice, and think they maintain it, but in fact they deceive everyone. The innocent are being punished, and those who are guilty are playing around freely. Justice is being lost.

This is far more important than the economy or anything else. Without justice, Allah will not help. And without the help of Allah, there will be no success in the economy or in anything else, and everything that people do will go wrong. It's been a game, in which the innocent are being punished, and the guilty are being rewarded. This must not be! You have to tell the truth and not be afraid of anyone! This is advice to those who say they are Muslims, and it is a warning to others. People who are Muslim need to be careful.

Don't say, “I didn't know,” for you will know! If you're in that position, you have a responsibility. If you can't do, say you can't do, and then you won't fall into the hands of scoundrels and tyrants. If you will try to do well, Allah will help you. Nothing can stand against Allah's help.

One has been playing around. One has got to get out of the game. We need to weed out people, the bad one who are playing around. For the sake of the country and for Islam. The whole Islamic world is looking towards us. We regret to say that this needs to be fixed. We are the hope of the whole Islamic world. With Allah's permission, I hope that they will listen to this advice and that the persecution will be stopped. There's a game – you have to get out of the game! It is Shaytan's game, Dajjal's game.

May Allah give protection! May Allah help us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

169. SIDI ABDUL-QADIR AL-GAYLANI (Q.S.)

Thursday, 5 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The Prophet says, "Anda dh-dhikri s-aaliheen, tanzilu r-rahmah."

"Whenever a righteous person is remembered, the Rahmah of Allah descends there."

The month of Rabī'u l-Akhir is the month of Sidi Abdul-Qadir al-Gaylani. It is the month of his birth. Sidi Abdul-Qadir al-Gaylani is one of the greatest friends of Allah. He is a descendant of the holy Prophet, and he is the head of a great tariqah.

He is an ocean of knowledge. He is knowledgeable of seen and unseen knowledge. Whoever follows him is on the right path. The path of tariqah is the path of Truth. This is one of the forty tariqahs. It is one of the biggest. Shaykh Baba, Shaykh Nazim Efendi, made khalwah next to him [at his grave]. He stayed there about six months, as far as I remember, in 1965.

During this time miracles happened to him. Its barakah, insha'Allah, will reach us and his murids until Yawm ul-Qiyamah. With Allah's permission, his glance is upon our tariqah, too. Some people are ignorant, they make comparisons such as, "Your tariqah is better," or "My tariqah is better." They all are directed to the way of Allah. We need to be careful not to cross the limits of adab. Every saint is a good servant of Allah. If one of you says a word that violates adab, you will receive wrath of Allah. This is not a good deed, so one must be careful. You are in the Naqshbandiyyah Tariqah and are obliged to love the Qadiriyyah. You will also love the Rifaiyyah, the Badawiyyah — love all of them. This is because Allah does not put everyone into the same place.

This path is the path of truth. Those who are on this path are on the path of the Prophet. It has reached us without interruption. Those who do not respect these, who turn away as enemies, are doomed. May Allah, therefore, bless their secrets. May their station be the highest. May their glance be upon us, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

170. TO FOLLOW THE SUNNAH

Friday, 6 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

To follow the Prophet (SAW) is a virtue. The Prophet (SAW) says, "Whoever fulfills my sunnah during the End Days receives [the merit of] a deed of a martyrdom."

The sunnahs are many; there are thousands of them. Some of them are forgotten; some still known. There are also a lot of them that are known but are not done, but those who fulfill them gain a lot. They receive virtue. Satan and his helpers do not want this, so they knowingly don't do most of the sunnah, [and] at the same time they try to prevent others. Thanks be to Allah that in our country Friday prayers are performed, [and that both] before the Friday prayer and after, the sunnah prayers are also performed. Imams could not digest this, so in order to forbid them, after two rakaats of sunnah prayer, they turn around to the congregation and say, "This [i.e., more] is unnecessary." You do such a great sin by forbidding people from a good action. This way you receive the sin, [and] however much you become the bad example, or however much you forbid people, that much sin is attributed to you. So it is not good to stop a person from fulfilling a sunnah. On the contrary, one must encourage others to follow the sunnah. There are many forgotten sunnahs, [and] those who follow them receive the thawab of a hundred martyrs. Those who do not are deprived of such deeds, [and] of course, the one who prevents [such deeds, it is as if he] enters the plague. The one who follows the sunnah of the Prophet (SAW) receives the good pleasure of Allah. Allah 'azza wa jalla has offered us a lot of good things – take from them. Life is short, [and] the Next Life is eternal, [so] we need it [i.e., these helps], and this is all that we are capable of taking with us. Money, property, and such we cannot take with us. This is the very thing we need in Next Life.

May Allah make us successful. Let's do [of the sunnahs] as much as we can. Of course, it also depends on our intention, that we intended to fulfill the Prophet's (SAW) sunnah. May Allah accept it, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

171. WHOM ALLAH LOVES

Saturday, 7 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Insha Allah our journey today is to a blessed place. (The Sheikh is leaving for Egypt.) There are so many sahabah, awliya, and prophets in this country. First of all, blessed Sayyiduna al-Hussain's (RA) head is there. Our mother Sayyidah Zainab (RA) is there. One of the greatest awliya, Sidi Ahmet al-Badawi (QS) is there.

Thanks be to Allah that Istanbul is under his protection. We live here because of his barakah. Our dergah is within his property, his waqif, thanks be to Allah. Sidi Ibrahim ad-Dusuki (QS), Sidi Abu-'l-Hasan ash-Shazali (QS) – there are thousands of awliya and sahaba there! Insha'Allah, their barakah will be upon us. Insha'Allah, it will be a means of guidance for us and for those who will come after us. It is the strength of the awliya'uLlah, the prophets, and the righteous that holds the world together. Otherwise, the world could not be held together – not for a minute longer. Everything is by the permission of Allah, to help people. Because of His mercy, Allah bestowed this special ability upon them. This is a blessed word of the Prophet (SAW). Today, the first attack by so-called scholars supposedly having knowledge is upon these blessed ones. Such attacks are not against Satan. Of course they do not attack Shaytan, because they are Shaytan's buddies. They attack awliya'u-Llah, sahabah, blessed people, and say that these people are dead. They are not dead – these places are tombs. "Yatir" means blessed (mubarak). Barakah descends to places where they are present, mercy descends. May Allah not separate us from their abundance. We love them, and may they love us too, Insha Allah.

It is said that a person is brought back [to life] with those whom he loved. This is something to be careful about. If the one you loved was lovable to Allah, then you are saved. There is no need to love the world's useless people. Love those whom Allah loves, Insha Allah.

May Allah make us amongst those whom He loves, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

172. THE WAY OF WINNERS
Thursday, 19 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa-Jalla is saying: Bismillahir Rahmanir Raheem. "Fa-man yuridi Llāhu an yahdiyahu yashrah şadrahu lil-Islām, wa-man yurid an yuđillahu yaj'al şadrahu đayyiđan ħarajan ka-annamā yaşsa"adu fī s-samā'i" (6:125).

If Allāh gives guidance to someone, his heart opens and he feels relieved. He starts to desire and runs after the dhikr of Allāh. He is together with the beloved servants of Allāh. It is a favour from Allāh. When Allah doesn't want some people and they desire evil, these gatherings become constrictive for them. They get exhausted when you bring them to such gatherings.

Therefore, it is the favour of Allāh. To attend such gatherings, to feel relieved here, and to have a satisfied heart is a great favour. Beloved servants of Allāh deserve this.

And this favour is given to people for whom Allāh wants goodness, not for everyone. The majority is far away from Allāh's gatherings and Allāh's word. They follow their egos. They run after their egos. Therefore, these gatherings are gatherings of truth and ways leading to Allāh. Certainly Allāh brings good people to gatherings like this. They will be favoured. They will reach happiness here and hereafter Insha Allah. They are chosen people. There are millions, billions of people. Only a few are lucky. People assume now that luck means to have money and wealth. It does not. Those are not useful. They have no value. They are temporary things. What lasts are these favours with Allāh's permission.

May Allāh always let us be with and send us good people. May we be with good people. May they be a means to guidance. May they come and derive benefit from here as well, Insha Allah.

Allāh 'Azza wa-Jalla saying, mentioning in Qur'an, Sūratu l-An'ām, "Fa-man yuridi Llāhu an yahdiyahu yashrah şadrahu lil-Islām, wa-man yurid an yuđillahu yaj'al şadrahu đayyiđan ħarajan ka-annamā yaşsa"adu fī s-samā'i" (6:125). Meaning, who Allāh wants khayr, good, for some people they open their heart for Islām, for belief, to be

following Prophet sallá Llāhu ‘alayhi wa-sallam. And when they are coming, their heart it is opening, they are feeling happiness, they are feeling very good feeling. This feeling you cannot find another place. And Allah will to send people, some people, to be happy with Him this is Allāh ‘Azza wa-Jalla, His and His Prophet and His religion. And some who He don't want good for, other people they are feeling very bad, very unhappy as they are squeezing and their soul going. Very difficult. They want to run away from this.

First one to be happy with this, it is favour from Allāh for some people. And these people they are not majority. They are very minority people, who are Allāh choose them. And we cannot ask Allāh, "Why You do this?" because who has adab, he thanking Allāh for His favour and to be with good people and to be with Him and with Prophet – to be happy with them. This is the biggest favour, you cannot buy it with anything.

Other one, majority of people, they are following their ego, every bad thing they are happy with that. But happy, it is false happiness not real happiness. They said, "We are happy," but still running, looking there, here, to find happiness. And they try everything, every bad thing to be happy. But when they with bad thing, you cannot be happy. You will be worse. To follow spiritual and to follow way of Prophet sallá Llāhu ‘alayhi wa-sallam – all prophets they are same, they are addressing for your spiritual and spirituality – it is forever. Material only very short time, after – finish. Your spirituality it is going, not finishing.

So, Alhamdulillah, we must be thankful for Allāh for sending good people to attend this place, which it is, Insha Allah, for good people. For what Allāh ‘Azza wa-Jalla, saying, who want good for him He send him like this gathering, this places which only pure for sake of Allāh and Prophet sallá Llāhu ‘alayhi wa-sallam gathering. Not for anything else. Coming from very far place and Allāh will be reward you for each step, to giving reward, forgiving, and making you higher and higher for each step. This is Prophet sallá Llāhu ‘alayhi wa-sallam saying.

So, Alhamdulillah, we are thanking Allāh to He want for us good, for to be from His minority which lucky people, we thanking for this.

Allāh make many people, through people who are coming here, to go and make favour for other people also to find way of happiness, way of Allāh ‘Azza wa-Jalla, way of Prophet sallá Llāhu ‘alayhi wa-sallam, way of winners, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

173. BE HUMBLE FOR ALLAH

Friday, 20 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet's attributes are the greatest. The best qualities are the qualities of our Prophet. And the best among them comes from humility. Our Prophet said in a ḥadīth sharīf: "Ākulu kamā ya'kulu l-'abd, wa-anāmu kamā yanāmu l-'abd." "I eat just as a slave eats, and I sleep just as a slave sleeps." This is the highest level of humility.

Of course, there are no slaves at this time. A slave at that time was the weakest, most worthless person. No person at that time would compare himself to a slave. Arrogance was their chief characteristic. They would boast to each other. Arrogance was a tradition for them. And arrogance is the quality of shayṭān. Because an arrogant person doesn't obey the truth. He has to be right. He must be the greatest in everything.

Pride is only for Allāh 'Azza wa-Jalla. No one can reach any rank by being arrogant. The more he is arrogant, the lower he descends. The more he is arrogant, the more he resembles shayṭān. Shayṭān showed arrogance. He didn't bow to Ādam 'alayhi s-salām. "I have so much knowledge. I worshipped so much. How shall I make sajdah to someone who hasn't even prayed one rak'ah? I am a thousand, million times better than he." He didn't accept and felt proud. He lost everything.

The one who is arrogant loses everything and earns nothing. While Allāh raises the one who is humble. "Man tawāḍa'a liLlāh, rafa'ahu Llāh," says Allāh 'Azza wa-Jalla. He who shows humility for Allāh, Allāh raises him. He who is humble in the face of truth, in the presence of poor ones, Allāh raises his value.

Humility is such a thing now that people show humility to strong ones, those who have wealth and position. They are humble towards powerful people. This is not humility. They do it because their ego hopes for some gain from them and to be favoured. That's not humility. Humility is shown for Allāh's pleasure. And there is a place to show humility. It is not good to be humble on some occasions. Humble towards whom? Humble towards unbelievers, faithless ones – you must not be humble towards them. That is not humility. That is humiliation. That is lowliness. It is clear when to be humble for Allāh and when not to be. Therefore, don't think you do right when you are humble

to the kāfir. It is clear when you should be humble – humble towards the poor ones. Humility and flattery are different things. That's why, we should pay attention and be humble.

Humility is from the best qualities of our Prophet and one of the good things in believers. A person who accepts the truth and shows humility but says, "I am better, I am this and that," he doesn't show humility then. Wherever there is truth, you must accept it. You can be a scholar or a professor, whatever you want, there is useful knowledge in everything for you. You should know this. And no matter how much you know something, there is much more of what you don't know. What you know is nothing. You must continue to learn. And a humble person becomes good with that quality, by observing and saying, "I didn't know this. Allāh sent this poor man and I learned it." He should make shukr to Allāh. May Allah honor all of us with this quality. Humility is a big honour.

Prophet ṣallā Llāhu 'alayhi wa-sallam, he is the highest example for humanity. Not only for Muslims, for whole humanity he is the example for how he must, human being must be. And he is, with this the highest place for humanity, he was – the famous attribute for him – to be humble. To be humble it is one of the most beautiful attributes for Prophet ṣallā Llāhu 'alayhi wa-sallam. He was saying, "Ākulu kamā ya'kulu l-'abd, wa- ajlisu kamā yajlisu l-'abd." "I am eating as slave eating and sitting as a slave sitting." That time, this is... To say this word [slave] in Prophet's ṣallā Llāhu 'alayhi wa-sallam time and his place, which people they, for slave they are the most unacceptable people. They are the lowest people. Nobody can they say this for himself. Prophet ṣallā Llāhu 'alayhi wa-sallam he was saying this.

Was as if at his place and his, their tribe and people who living in Makkah that time, the most attribute for them to be proud. Proudness – they was very proud people. They said, "I am like this. I am the most, best one, I am the – the richest one, I am like that. My ancestor like this, my ancestor that." There's nobody... To be humble in that place it was strange for people. But to be proud it is not attribute of prophets. Whose attribute this? Is attribute for shayṭān. Devil, he was proud. Not accept to make sajdah to Sayyidunā Ādam 'alayhi s-salām. He said, "What is this? He is still new creation, even he didn't pray one rak'ah. I was praying 2,000 years everywhere in earth and Heaven. I pray here, there and I know whole knowledge, heavenly knowledge. I know everything. How I can make sajdah – sajdah what it is, sajdah? – sajdah for this new one? I cannot accept this. I cannot be at all. He's nothing. I am, I am best. I am better than him. Thousand, million times I am better than him, I prayed millions of raka'āt. I read, I know everything. So how... and I am the highest place between angels. I cannot accept this." This is what Allāh make him to throw him out of Heaven, become iblīs, shayṭān. Cursed one.

This is example for everyone. We are, we must accept what Allāh order, what Prophet order what our Mashāyikh order also, not to be like shayṭān to be cursed. It is most difficult for proud people to accept truth. This is problem for them. For proudness they not accept anything, only everything they are right, they are the best, they are... Everybody must praise them, everybody must help, serve them – not help them because they not accept help – they must serve also. So it is very bad attribute.

The best one, Prophet ṣallā Llāhu ‘alayhi wa-sallam – to be humble. Prophet ṣallā Llāhu ‘alayhi wa-sallam saying, who be humble "man tawāḍa‘a liLlāh, rafa‘ah" who is humble for Allāh ‘Azza wa-Jalla for sake of Allāh, Allāh He will raise him – higher station, higher maqām. And who is making himself proud, Allāh will put him down. This is word of Allāh ‘Azza wa-Jalla, Prophet ṣallā Llāhu ‘alayhi wa-sallam. So we must give attention for this. And there is of course for proud, for to be humble, there is place which it is humbleness – humbleness only for believer and who accept you. Not to be humble for people who are enemy for you, for Islām. It is not place for humbleness.

Even to be, Prophet ṣallā Llāhu ‘alayhi wa-sallam saying, to be proud against these people who are denying and making themselves, showing their civilization of shayṭān to be better than Islām, to be proud against them it is ṣadaqāh. Don't be humble for these people. These people no. Humbleness only for believer and believer who are accepting Prophet ṣallā Llāhu ‘alayhi wa-sallam, Ṣaḥābah, Awliyā‘, Ahlu l-Bayt.

Also there is kind of, they call themselves Muslim, they are enemy for all this holy people, also don't be humble with these people. There is place for humbleness, to be humble, there is place no. Prophet ṣallā Llāhu ‘alayhi wa-sallam never be humble for non-believer. Only for believer, everyone come he was humble. Mashāyikh also like this, Mawlānā he's the biggest example for us, for humbleness. You see his place how he live. Sometimes some people they saying Shaykh take too much money, taking this and so I said, "Come. See his house." They collect what left from people, they bring here, we use. Not putting to be luxury for us. Only for what in need you can use. No important, not any attention for luxury, only for just to live and it is enough.

The most important – Ākhirah. For this humbleness very nice who accept truth – he's humble one. He not accept, he is proud and not accept what Prophet saying, what Mashāyikh saying. They are not listening, not hearing, not coming inside their ear – only what they are like they hear. Allāh make us with His Beloved one, to be like him, to be like Mashāyikh, Insha Allah, to be with them here and Hereafter, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

174. VISIT THREE MOSQUES

Sunday, 22 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Alā liLlāhi d-dīnu l-khāliṣ" (39:3). The religion is Allāh's religion. We should respect Him and protect it sincerely. We should guard the religion. Politics, policies, this and that, we don't deal with them. What we Muslims should do, Insha Allah, is to do what Allāh orders and shows. We should not interfere in other things.

Allāh 'Azza wa-Jalla made holy places in this world: Makkah, Madinah and Jerusalem. These are holy places. Visit these places, says Allāh 'Azza wa-Jalla. Visit them. All three can be visited. Whoever is there, however the politics is, we are not interested in them. We don't go for them. We make intention to visit these beautiful holy places shown as pure by Allāh and take the benefits there. Pure. We don't look for trade or politics there. We look for the pleasure of Allāh only.

Allāh said you can go there. Allāh 'Azza wa-Jalla would say not to go, if that was the case. Anyway, holy Jerusalem was not under Muslim control then. It can still be visited say the ḥadīth sharif of our Prophet. Therefore, when a person has the opportunity to go, he can visit these holy places. A certain government or governments... Not governments but there are administrations. There is no need to be cross with them and not go saying, "They are such and such." If you can go, do so. It is not a matter of this world. You are going as a visitor of Allāh. You go as a visitor of Rasūlu Llāh. Not for others.

Our biggest interest is to earn Allāh's pleasure and return with rewards. Each time [good deed] is worth 100,000 times. In our Prophet's mosque it is worth 1000 times. There are such benefits. We ask for real and true benefits, Insha Allah. May Allāh make it easy for travellers. May Allāh bless it, Insha Allah.

Allāh 'Azza wa-Jalla saying: Bismillahir Rahmanir Raheem "Alā liLlāhi d-dīnu l-khāliṣ" (39:3). Meaning: this is the religion is pure for Allāh, only for Allāh. And Allāh what He order us, we like try to do what He is order. One of His order, also Prophet sallā Llāhu 'alayhi wa-sallam, saying you can visit three mosque: one Ka'bah - Makkah

Mukarramah and Masjidu n-Nabawī – Madīnah Munawwarah, and Masjidu l-Aqṣá – Quds, Jerusalem. This is three mosques we can visit any time. If we have chance, you can visit them. What is there, how it is, who is there – it is not interesting us. We are, if Allāh open way, we go for sake of Allāh to win His pleasure and to get reward for us.

No, don't interfere for politic, for other thing because only you go and pray for Allāh to give Muslims good understanding and to love Creator Allāh 'Azza wa-Jalla and to love prophets, Prophet sallá Llāhu 'alayhi wa-sallam and awliyā', believer, to love each other. This is, praying for this this is very important. Other thing for dunyā. We are not looking for dunyā. We are looking for Akhirah. And everything for Akhirah it is important for us.

Who live there, and his intention pure for Allāh, Allāh rewards him. And who his intention not good, also Allāh He look for him. Because must be good intention. This is very important. Because people saying, "You are going here, there, this people good, this people not good." It is not our business, to politic or other thing it is, it will be Allāh will look at the end what... When people ready, Allāh send His Mahdi 'alayhi s-salām.

Until that time, only we look for ourself. Because our self it need too much to look after, to fix our self. More important from to look for other. Many people they are looking for others and they forget themselves. And many people they laugh for other people, but the most who is deserved to be laughed on him – he's the worst one. So you must first look for ourself, after look for other. And when you go to this holy place, you reward for Makkah [Mukarramah], to pray in Ka'bah, 100,000 time for each praying. Madīnah Munawwarah 1,000, and Quds 500 times. So it is, this is very important not to look other thing.

Allāh accept ziyārah, today they are going for ziyārah, Insha Allah, for 'umrah. Allāh give us from their reward also, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

175. NO PLACE TO RUN

Monday, 23 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghistani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Wa-man a'raḍa 'an dhikrī fa-inna lahu ma'ishatan ḍanka" (20:124).

Allāh 'Azza wa-Jalla is saying, "Whoever turns away from Me, his life will be hard, full of sufferings and unhappy."

What is dhikr of Allāh? To remember Allāh, to believe in Allāh. Because we are living in this time, it is the end of times now. All over the world people are in hardship. Governments don't know what to do. They have everything. Compared to in the past, they have a hundred thousand times more wealth, more opportunities, everything. But somehow they are not finding happiness. Why? Because they turned their faces away from Allāh. They don't believe in Allāh. And everything is in Allāh's hands. He gives everything so they come to their senses and return to Allāh. And when stubbornly they don't, they spend their lives having troubles. And they go to Ākhirah without anything in their hands. Not just empty-handed, but with their hands full of bad deeds. While it is bad for them here, it will be worse in the hereafter.

Therefore, be with Allāh so that you are in comfort. You will be in comfort here and hereafter. It is the promise of Allāh, the holy word, sacred word of Allāh 'Azza wa-Jalla. "Who turns away and doesn't believe in Me, I won't give happiness to him. I won't give contentment." Happiness is happiness here and hereafter for those who believe in Allāh.

They give many promises now during the elections, "We will do this. We will do that. We will make you so happy. You will be so pleased." Nothing they promise happens. Moreover, as they don't believe in Allāh, Allāh doesn't help them. And people get cheated. They shouldn't. All of them are educated. Nearly half of them attended universities. Even the least useful job asks for a university diploma now. It means since you study that much, you have that much mind. If you understand that and don't understand to carry out the order of Allāh. you will be punished. May Allāh give understanding to people.

Allāh 'Azza wa-Jalla saying in Qur'ān: Bismillahir Rahmanir Raheem, "Wa-man a'raḍa 'an dhikrī fa-inna lahu ma'ishatan ḍanka" (20:124).

Meaning who is not looking for what mentioning Allāh or reminding [of] Allāh, Allāh will make his life terrible, unhappy, stressed, every bad thing. Allāh will be make "ma'ishatan ḍanka" (20:124) – bad life, miserable life. This in Arabic translate, is – Qur'ān 'Aẓīmu sh-Sha'n have million of translate, but it is this meaning: every bad thing, every bad life what you [can] imagine in this world. Because why? Because they are denying Allāh and they looking for happiness what Allāh 'Azza wa-Jalla He promise. He said, "Who will not ask from Me and not believe for Me, I will give him miserable life."

We are living in time, the end of time, it is the worst time for human being. For humanity or human being, the worst time we are living. Why the worst time? Because old times they believe in something, they worship something. These people nowadays they not believe at anything at all. So Allāh 'Azza wa-Jalla He is promising and He is doing. Not like politician, they promise too much and they will – "I will give this, I will make this for you, you will be happy." They promise for happiness, but no happiness. Even they not do anything for what they said. But even they do, they cannot give happiness. Happiness only Allāh 'Azza wa-Jalla can give.

And old time people they have, this time people they have everything. Nothing can imagine they don't have. Every easy life they have, but Allāh when He want something and He said there is condition: for this to be happy, you must believe. If you not believe, you will be miserable life, bad life, unhappy life. Every badness you can think, you will have it. And no tablet can help you, no drug, no drink, no any this synthetic or non-synthetic drugs, nothing can make you happy. What you have... you must be happy... Who looking for happiness don't go after this [drugs], only go after Allāh. Look for your Creator and worship Him is pleased with you, you will be happy here and pleasure. If He ask for His, hereafter.

There is this people, nowadays people, they thought they are very clever. And we see everywhere you cannot find work if you don't have university certificate. They not accept you even for cleaning street. Now this, and they are saying, "We are very clever." It is easy. You can, must obey this. As much you are running away from Allāh, you are not clever. You are idiot! Because no place to run away from Allāh. This is, must think about it. Allah give good thinking for people to find Him. This is what shayṭān cheat people who are proud – "We are clever, we are finish P-h, poo-h, – something." What they have the highest study and they don't have any mind. Allāh give good thinking for people to find right way, to find way of happiness.

Allāh He don't want anything from you. Allāh want, He is happy to when somebody ask forgiveness. Allāh 'Azza wa-Jalla very happy [with] this, Prophet ṣallā Llāhu 'alayhi

wa- sallam saying. He is not stingy, ḥāshā. Allāh is most generous. If everybody come to imān, He is happy, not saying, "We don't have place in Paradise." Paradise, very wide, very big place. Allāh make people to come to Paradise, Insha Allah, to happiness, to believe in Allāh and Prophet ṣallā Llāhu 'alayhi wa-sallam.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

176. LOVE HIM MORE THAN YOURSELF

Tuesday, 24 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The highest point of religion, for saving people is by loving our Prophet. A man who loves our Prophet has found happiness. He is saved. Our Prophet says, "A person, a believer cannot have real faith unless he loves me, the Prophet, more than anything else." He can't be a true believer.

According to our Prophet's sayings, Īmān and Islām are different; a Muslim and a believer (mu'min) are different. A true believer is a beloved servant of Allāh. He is like Awliyā'. Because Īmān is not easy. Sayyidunā 'Umar, raḍiya Llāhu 'anhu, once came to our Prophet and said, "I love you more than anything apart from myself." Because Sayyidunā Umar (ra) was a person, who tells the truth, so as not to tell a lie he said: "I love you more than anything in the world, apart from myself." He said, "I love myself." And then our Prophet said, "Then you haven't found real faith. You should love me more than yourself," said our Prophet. Sayyidunā 'Umar (ra) understood. He had thought at first that the love of our Prophet came after love for himself because people love themselves. Then he said, "I love you more than myself, yā Rasūlu Llāh." When he said this, our Prophet said, "You are a true believer now." He repeated this three times; Īmān is a beautiful thing. Who doesn't love our Prophet is kāfir anyway. Kuffār – we are seeing the world is full of kufur and shayṭān. They were enemies to our Prophet from the first day. It will be like this until Qiyāmah. We are seeing now in some places that people don't respect our Prophet. Those are unlucky people. They are unfortunate people who have not reached to that happiness. The happiness of here and hereafter comes to you when you respect and make a lot of ṣalāt wa-salām to our Prophet, and every time the same [blessing] comes back to you.

Only a few know the value of this. Believers are very few. Muslims are also not many. But kuffār are much more. Therefore, we should know its value and make shukr to Allāh.

We love our Prophet. We love his Şahābah, Ahlu l-Bayt, and Companions. We don't feel hate or revenge for anyone, for the good ones. We don't like the bad ones. May Allāh keep them away from us.

To be, to love Prophet ṣallā Llāhu 'alayhi wa-sallam, it is real believer. Who love Prophet ṣallā Llāhu 'alayhi wa-sallam, he is real believer because, there is Muslim and mu'min. Muslim, meaning who say, become, accept Islām – he is Muslim. But to have strong belief, he is mu'min. And mu'min they are beloved ones for Allāh 'Azza wa-Jalla because they accept everything. But Muslim, they are still only in tongue, not in heart. This is many place in Allāh 'Azza wa-Jalla describe in Qur'an. He said, "They are only in tongue but not yet in their heart." To be in the heart – to love Prophet ṣallā Llāhu 'alayhi wa-sallam, more than anything else. This is what Prophet ṣallā Llāhu 'alayhi wa-sallam, "You must love me more than everything in this world, even children, or your wife, mother, father, land, treasure, everything it must be, you must..." Prophet ṣallā Llāhu 'alayhi wa-sallam say, "He must be more love for him [than] for anything else. This is imān.

Because once Sayyidunā 'Umar raḍiya Llāhu 'anhu he was happy with Prophet ṣallā Llāhu 'alayhi wa-sallam. He said, "O Prophet ṣallā Llāhu 'alayhi wa-sallam, I love you more for [than] everything, after [except for] me, you are the beloved one. I love you more than anything else, but first I like myself." And Prophet ṣallā Llāhu 'alayhi wa-sallam, "You are not complete believe, imān." So, because Sayyidunā 'Umar, he was straight, not saying any lie, anything. So, just what he said, he like to say this for Prophet ṣallā Llāhu 'alayhi wa-sallam. And Prophet for teaching ummah also, saying, "Even from yourself, I must be first. You must be love me more than yourself even." So Sayyidunā 'Umar, raḍiya Llāhu 'anhu, he said, "O Prophet I love you more than myself even." So Prophet was very happy with him, and said, "Now, you are become real believer." Three times he said for him this. And he was happy. So everything in this life for us, the most important thing he must be Prophet ṣallā Llāhu 'alayhi wa-sallam, and love. Because his love, he, Prophet-love ṣallā Llāhu 'alayhi wa-sallam, it is save us. It is saviour for dunyā for Ākhirah also. Who love Prophet ṣallā Llāhu 'alayhi wa-sallam, they [are] believer. Because Muslim, many, we see many Muslim they [are] not respecting Prophet ṣallā Llāhu 'alayhi wa-sallam. Not taking care even in, they said, "We are follow Qur'an." In Qur'an from beginning till end it is for Prophet ṣallā Llāhu 'alayhi wa-sallam, praising Prophet ṣallā Llāhu 'alayhi wa-sallam. Ḥadīth also all like this, but this people they don't accept this and make people to follow them. For this, believer very few and we are very lucky.

Who love Prophet ﷺ, he is believer. He not loving him, he is shayṭān, and from follower of shayṭān. Because shayṭān from first day of Prophet ﷺ, his prophecy, he is become enemy for him. Now we see everywhere around the world they are making against Prophet ﷺ. Saying, shouting, making bad thing, but it is nothing happen Prophet ﷺ. Everything they do, they become on them. Allāh curse them every time they attacking Prophet ﷺ. And, Alhamdulillah, we are happy with Prophet ﷺ. If we are happy, he is happy also with us. Every time we make ṣalawāt, Allāh rewards us same like him, because this is His promise. And we must be take as much we can take from this, from its bless, and, Insha Allah, we [will] be in with good people, forever Insha Allah, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

177. QUDRATU LLĀH

Wednesday, 25 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Wa-mā ūtītum mina l-'ilmi illā qalīlā" (17:85). Allāh 'Azza wa-Jalla says in Qur'ān 'Aẓīmu sh-Sha'n: "What you know is little. What you don't know is much." Allāh's knowledge is unlimited.

People study at universities and think they know everything. Universities don't have quality anymore. They sank to the level of the old middle schools. Whoever you ask, they are not aware of anything. And they boast about attending a university. They think a lot of themselves and make judgments. They don't like Allāh's orders. They assume they have knowledge as if they know everything, deciding this can be done and that cannot. They do things as they like. And when it is like this, it is not knowledge, it is heedlessness. Knowledge is in the presence of Allāh.

Bismillahir Rahmanir Raheem. "Wa-kullu shay'in 'indahu bimiqdār" (13:8). Everything has its accounting. Everything has its measure near Allāh 'Azza wa-Jalla.

Don't look at dervishes and think that is Allāh's knowledge. That dervish has devoted himself to Allāh. He is saved. But all the knowledge is in the presence of Allāh. They think hard for years and learn something. And that is as nothing in the presence of Allāh. Allāh made everything to a measure. Everything is made to a measure. There are things Allāh lets us know. We have to follow them. Our belief in them and our following of them make us comfortable. It makes comfort both here and hereafter. If you don't believe in them and start looking for knowledge as you like, you won't have peace - not here, nor hereafter.

Allah created this world and worlds. Allāh 'Azza wa-Jalla created the universe. His Allāh power cannot be comprehended. If there was a mind a trillion times smarter than

our mind, it would still not be able to comprehend Allāh's knowledge. Therefore, a Muslim person should submit himself. Allāh appointed these things for us, so they are useful. You should say "āmānā wa ṣaddāqā". You should obey. And you should know this about Allāh's knowledge.

"Wa-liLlāhi mā fi s-samāwāti wa-mā fi l-arḍ" (3:109). Everything is in Allāh's hands. Everything in heaven and on earth is in His knowledge. He knows the number of each atom. Allāh 'Azza wa-Jalla knows every atom.

Subhāna Rabbiya l-'alayyi l-'azīm. Allāhu Akbaru l-Akbar. No one is greater than Allāh. Allāh is 'Aẓīmu sh-Sha'n. Everything has submitted itself to His power. "Wa-khaḍā'a kullu shay'in li-qudratihi." Everything has submitted to His power. Shukr to Allāh, He and who submit themselves to made us in the position of those who believe in Him, Him. May Allāh let this favour continue upon us.

Allāh 'Azza wa-Jalla saying: Bismillahir Rahmanir Raheem. "Wa-mā ūtītum mina l-'ilmi illā qalīlā" (17:85). Allāh says in Qur'ān 'Aẓīmu sh-Sha'n, "What you have from knowledge, science everything, it is very little, very small thing you learn." But people they thought if they have, they finish university, or they are in university, they become very proud. They thought they are have everything from knowledge. And even, what they are saying "we are in university", the level of university become lower and lower and lower.

From like time of Mawlānā, maybe secondary school it is more knowledgeable than this university now. Everywhere university just come, you can pay money and go to university. Not learning anything and take your diploma certificate and you are from university. And they are proud. They are not accepting anything from, even for dunyā, for... they are objecting for anything and they are saying, "This good, this not good." And they are, after they destroy everything and nothing left for them. This is for dunyā for material world. But for Ākhirah also they are also proud. They said, "No, nothing there. No, nothing." What you learn? You are proud from your knowledge, it is not even one atom from Allāh's knowledge. Allāh's knowledge it is endless. You sit you study three, four years in university or more, you make doctora, Ph and other what thing. You are very proud. You thought you know everything. No, you not know anything at all. Very very very small. And this is, what you learn - it is not benefit for you. It harming you. Maybe if you didn't learn this, you will be more believer, more obeying one.

So, to be obedient you must have knowledge and you must surround [surrender] for His, Allāh's ability -what Qudrat? – Qudrat, Power, Insha Allah. His Power what it is endless. You cannot put any limit for this. You cannot describe at all what His Power, Allāh 'Azza wa-Jalla, Power. But people they thought they have, they can do anything. Very small thing, everything here like bomb. From very small thing Allāh can destroy whole this- not only world, whole universe. Everything around us with His Power, His Qudrat, standing. If His order one, He will finish everything. Don't think you have power, you have knowledge. Your knowledge not knowledge, it's rubbish, only rubbish if you are not accepting Power of our Lord Allāh 'Azza wa-Jalla.

So it is, people this time, end of time, whole proud. They don't know anything. They don't know the last day. They don't know the life of barzakh, which it is after death, you will be put you in grave, and in the grave even it is paradise or if it is hell. So until Qiyāmah you will be there. In Qiyāmah you have, you will ask and you go for hell or for paradise. All this they don't know. They not accept, they don't know. You don't know it is. You said, "I am clever, I studied university." So you are responsible, and you will be asked why you didn't accept this.

And you said you have university certificate, you have everything. You are clever and you not accept this. So you will be asked for this. You said, "I don't know." You don't know? You was denying, running away from this. So it is a knowledge, real knowledge to know this and to practice what Allāh 'Azza wa-Jalla and accept Allāh, ask for forgiveness from Him. If you ask for forgiveness, you will be saved here and hereafter. Don't be ignorant. You don't be ignorant. When you more studying, some people becoming more ignorant, some people becoming more knowledgeable.

Who... Because everything showing the Creator. So, clever one they see when, what from knowledge, Lord Allāh 'Azza wa-Jalla. Some of them they not knowing – this is ignorant. Two people, two kinds of people. Allāh make, thanking for Allāh to make us from who accept Him and to be beloved for Him, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

178. ASK FORGIVENESS FROM PEOPLE

Thursday, 26 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh forgives sins. Allāh 'Azza wa-Jalla: "Inna Llāha ghafūrur rahīm" (24:62).

Forgiving and Merciful is Allāh 'Azza wa-Jalla. No matter how much sin people make, Allāh 'Azza wa- Jalla still forgives them. As long as they repent, Allāh's right is forgiven. If they sin throughout their life and ask forgiveness before they die, Allāh says He will forgive. If they don't repeat it, they will be forgiven. And who has taken someone's right, he should ask forgiveness from him just like he asks forgiveness from Allāh. He should ask for their blessing, to be in peace.

Because Allāh 'Azza wa-Jalla owns justice. He owns justice and says, "It is My servant's right." If they forgive, they know it for themselves. If they don't, they will get it in the hereafter; they will get their right on Judgment Day. If you don't give someone's right in dunyā, certainly it will be taken in Ākhirah.

As we said, Allāh's right, Allāh is saying, "I am forgiving." "Wa-innī la-ghaffārul liman tāba wa-āman" (20:82). "I am extremely forgiving." Ghaffār meaning forgiving those who repent and believe, says Allāh 'Azza wa-Jalla. Therefore, we have to be careful about people's rights. Even if you are 100% sure, it is better to question and ask if there is any right on you and ask for blessings. And if your right has been taken, it is good to give blessings and make peace, with Allāh's permission. It is an issue for everyone. Because some people show arrogance thinking they are something. But who is humble and forgiving, in the presence of Allāh, is more acceptable. Even if there are people who are 80 or 90 years old, who may have made mistakes throughout their lives, Allāh 'Azza wa-Jalla still forgives.

And regarding the rights of servants, it is different whether you did wrong knowingly or without knowing. Because sometimes people make mistakes. When they repent, Allāh 'Azza wa - Jalla gives softness to His servant's heart and makes him forgive with Allāh's permission. May Allāh not let us take anyone's right, Insha Allah. And may our right not be taken. May Allāh give goodness, Insha Allah. Goodness is nice. Badness causes all types of problems to people. May Allāh forgive all of us, Insha Allah.

Allāh 'Azza wa-Jalla He is most Merciful and Forgiving. For this, if anybody whole life he is making sin and making bad thing, if he asks forgiveness from Allāh 'Azza wa-Jalla, Allāh forgives him. Because door of forgiveness not closed yet. There is time to it will be closed and ^(عند)cannot be anybody forgiven. So until that time, in shā'a Llah, Allāh forgive what you done. He, even whole life you done bad thing and at the end you regret and ask for forgiveness, Allāh forgive you.

For His right, everything from His right, He said, "I forgive him. I change his sins to reward."

But there is - this is very good - but there is another thing. Allāh He said, "If somebody harm people, make them bad thing for people, he must ask forgiveness from them, from people. Because this is the right of people." Right of Allāh, He is justice, He said, "I am forgive my rights, and change to it." But if he has right, people they have right on him, he must ask forgiveness from people also. Because everything, everyone he must take his right, even he is old or in wheelchair or other thing also. This is what Allāh make him to regret and ask for forgiveness. He must ask for forgiveness from people also. Because these people... Sometimes there is chance to ask for forgiveness from people. You must take this chance, not to leave it. Because you don't know after what will happen. After one hour, after even one second maybe you cannot find this time, any time more.

So, even you think you are right, you, if somebody ask something you look for him and ask for forgiveness from him. It is the best thing for you to, for Ākhirah. Because in Ākhirah there is no anything you can give from money, or gold, or jewelry, or land - nothing. You don't have anything from this. Only you have your reward. You must give from your reward for this man. If you ask forgiveness from him in dunyā, you will be reward here also and you not lose anything from your reward. So better to look for what anybody have right, anybody you harm him, anybody you take something from him not giving back - what anything you must think. Because many people they are thinking what they will take, not what will give. And this is not good. Better to think, to be safe, to give not to take.

Allāh make us to accept right and to give right for anything. Anybody he want and he ask, you must research and you must look for this. Allāh make us to be safe from any right on us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

179. YOUR ENEMY IS INSIDE YOU

Friday, 27 December 2019

Madad Ya Mashayikhina, Shaykh Abdullah Daghestani,
Shaykh Nazim Al-Haqqani. Madad.
Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem "Inna Llāha yaghfiru dh-dhunūba jamī'ā" (39:53). "Wa-innī la-ghaffārul liman tāba wa-āmana wa-'amila ṣāliḥan" (20:82). Allāh 'Azza wa-Jalla says in Qur'ān 'Aẓīmu sh-Sha'n: Allāh is giving people opportunities to repent so that their repentance will save them. Save them from what? Save them from shayṭān, save them from hell. It will save them in dunyā and in Ākhirah.

Allāh 'Azza wa-Jalla is giving such opportunities, just like it is said in the ḥadīth of our Prophet: "Sometimes a man sins and that sin becomes means for him to enter Paradise," says our Prophet. Ṣaḥābah were surprised "How can that be? Sins don't put people in Paradise. Sins take them to hell. How can that be, yā Rasūlu Llāh?", they asked. Ṣaḥābah were surprised. It happens that a man commits a sin and regrets doing it. He reconsiders his sin and repents with a promise not to do it again. That becomes a means for Allāh 'Azza wa- Jalla to turn that sin into thawāb. That thawāb becomes a means for him to enter Paradise. Allāh 'Azza wa-Jalla is so great that He turns sins into thawāb through repentance. And then it becomes salvation. Salvation is in Ākhirah.

Who reaches Paradise is saved. Before reaching Paradise, there is hardship. But Allāh doesn't want hardship. Bismillahir Rahmanir Raheem. "Yurīdu Llāhu bikumu l-yusra wa-lā yurīdu bikumu l-'usr" (2:185). Allāh doesn't want hardship for you. In Qur'ān 'Aẓīmu sh- Sha'n, Allāh 'Azza wa-Jalla is saying this. He wants ease for you, not hardship. Who wants hardship? Man wants it. A person's ego wants hardship. All kind of harm is created by a man's own ego. Therefore, your biggest enemy is your ego, says our Prophet. "A'dā 'aduwaka nafsuka llatī bayna janbayk." - "Your ego inside you always takes you to troubles. It is your biggest enemy." Allāh 'Azza wa-Jalla wants ease. He even makes your sin a reason for you to enter Paradise by turning it into thawāb. Allāh wants ease.

There are hardships in dunyā, while leaving dunyā, in the grave, and on Judgment Day. There are many hardships. As we said, people create these hardships by themselves.

Allāh 'Azza wa-Jalla promises a garden of Paradise even in the grave for believing people. And there are people who remain in heat and so much difficulty, under the sun, hungry and thirsty – not for a year, but for a thousand years. All of this because of the ego. Otherwise, for believers you would stay as long as one reading of al-Fātiḥah in the Maḥshar. That is the promise of Allāh 'Azza wa-Jalla.

And Allāh is giving ease to those who want it. "You do this, and it will be easy." But hardship is coming from you, Allāh doesn't oppress anyone. You should control your ego so that it doesn't put you in these bad situations. May Allāh protect us from our ego. May we deserve Allāh's mercy, Insha Allah.

Allāh 'Azza wa-Jalla saying: Bismi Llāhi r-Raḥmāni r-Raḥīm. "Innī la-ghaffārul liman tāba wa-āmana wa-'amila ṣāliḥan" (20:82). Allāh 'Azza wa-Jalla, He is promise, "I am the most forgive – who forgive." The most forgive. Allāh 'Azza wa-Jalla. Maybe between people sometimes something happen. They ask forgiveness. They will not give forgiveness because they have ego, they have... But Allāh 'Azza wa-Jalla He is promise, "Who repent and ask for forgiveness, I am most who give forgiveness for people."

And, Prophet ṣallā Llāhu 'alayhi wa-sallam, also saying for, showing how Allāh 'Azza wa-Jalla He is making forgive for people, he said, "Sometimes some make sin, somebody make sin, and this sin take him to Paradise." Companion, ṣaḥābah, they was saying, "How can be sin take you Paradise? Normally sin take you to hell." He said, Prophet ṣallā Llāhu 'alayhi wa-sallam, "Who make sin, after he know this and he put it in his front of him and he ask, ask for forgiveness and Allāh forgive him and change this sin to reward. So this take him to be reason to go to Paradise because he ask forgiveness, and Allāh 'Azza wa-Jalla He is happy with his, for human being who ask for forgiveness. Allāh 'Azza wa-Jalla very happy.

Prophet ṣallā Llāhu 'alayhi wa-sallam, many ḥadīth saying about Allāh happy. And Allāh 'Azza wa-Jalla He is, He want easiness for people. Even with sin He change it to reward and make him to enter Paradise with this sin. So everything Allāh 'Azza wa-Jalla make for us to easy. To go to Paradise, it is not difficult. Allāh He open whole door for human being to enter Paradise. "How it is difficult?" they said. Allāh make it easy but who make difficult? Shayṭān and ego. They not accept this. They want bad, hard thing for them. To go, even from death for mu'min, believer, Prophet ṣallā Llāhu 'alayhi wa-sallam saying it is like going from room to other room. In graveyard, also for mu'min

there is Paradise in his graveyard. After when he is, Day of Resurrection also, they stay mu'min believer there – some of them [the time] like to read one Fātiḥah. After quickly to Paradise. But for other, when he died it is real, difficult for them. For graveyard it is like hell, it is hell hole.

After when, for Day of Resurrection, they are waiting there thousands of years. And not like sitting or this – standing, tired, thirsty, hungry, and hot, coming boiling their brain. All this, Allāh He don't want this. But who want this? Your ego. You do this for [to] yourself. Nobody else doing this for [to] you. Prophet ṣallā Llāhu 'alayhi wa-sallam for this he saying, "A'dá 'aduw[waka] nafsuka llatī bayna janbayk." – "The most terrible enemy for you, your ego who is in your side." You are following ego, it not taking to good place. You must control your ego. After this everything easy. Allāh want easiness for you: "Yurīdu Llāhu bikumu l-yusra wa-lā yurīdu bikumu l-'usr" (2:185). Every easiness Allāh He want for you and He is calling people, "Wa-Llāhu yad'ū ilá dāri s-salām" (10:25). Calling people to house of peace, for Paradise – this is house of peace. All people can be there if they are not be enemy for themselves. Everything, who, everyone who follow ego, he will be terrible end and life also not so good.

Allāh keep us in His mercy and give us from His endless power and to keep us in His way, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

180. THE TOP OF SIN
Saturday, 28 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Inna 'iddata sh-shuhūri 'inda Llāhi thnā 'ashara shahran fi kitābi Llāhi yawma khalaqa s-samāwāti wa-l-arḍ" (9:36). Allāh 'Azza wa-Jalla divided the year into twelve months, years, months, days. Years pass one after another. People are born, they grow up, age, and die. Others come in their place. This year...

The years based on a lunar hijrī calendar are blessed. According to the solar calendar, the New Year is coming soon. People are getting ready for their entertainment and fun. People are excited. They think it is a great important thing. Those who do this think they are clever people. People think they are clever. This year will pass whether you celebrate it or not. Important is what you do.

A passing year is not important. If you are prepared for your Ākhirah, that is important. Preparing for New Year is nothing. For most people, this New Year's prepares them not for Ākhirah, but for hell in Ākhirah. They do sins and evil, all kinds of perversion in celebration. What are you celebrating? Celebration is honouring. You are not honoring but spoiling. It's not a smart or logical thing.

Leaving Ākhirah aside, this celebration is meaningless for dunyā as well. You are getting older and approaching death. There is nothing to celebrate. If you are young, you are growing older. If you are old, you will age more and weaken. Instead of being happy for becoming stronger, they are happy for becoming weaker. May Allāh give them understanding and protect Muslims from these things. They are meaningless, meaningless, useless, and worthless. It is not good to participate in it. You are both earning sin and wasting money. There is no benefit, no gain in valuing it and being

excited. There is only loss. There is big loss.

Allāh will forgive of course. People who repent after doing this, Allāh's door of forgiveness is open. If they repent and promise not to repeat, Allāh will forgive and turn their sins into thawāb. May Allāh give all of us understanding so that we don't do this craziness, Insha Allah.

Bismillahir Rahmanir Raheem. "Inna 'iddata sh-shuhūri 'inda Llāhi thnā 'ashara shahran" (9:36). Allāh 'Azza wa-Jalla saying, for year He put twelve months. It is from our Lord Allāh 'Azza wa-Jalla. He divide year for twelve months. And day, from beginning from hours, day, week, month, year - all this quickly running, not stopping. From beginning now but Prophet sallā Llāhu 'alayhi wa-sallam saying for end of time "taqārubu z-zamān." Meaning: time it will be more close. Like you feel last New Year it was very near, now coming after three days, new New Year.

What is New Year? It is for sun not for moon. For Islamic one it's moon. This normal one, it is not holy, not holy at all because everything they are putting in this holy days it is false. And they even who they said birth of Sayyidunā 'Īsā 'alayhi s-salām - it was not this day, it was another day. But because it was Europe - day short, long night, and cold, nothing to do - so they say, they putting this day. So it was to no work, nothing; to get some fun. So with this - nothing holy in this year.

Holy [is] in qamarī, moon, Islamic. But for this also people they are very interesting [interested]. It is very - making people busy. "How we can enjoy ourself this coming New Year? It is time for doing every bad thing. What our ego like, we must give this." As it is ego, not have anything another time? "No this for more, extra, it must be to be our master - our ego. We are slave for our ego. We... Our master must be happy for us, we must do more bad thing, more wrong thing." This is people they thought themselves clever. They are giving too much respect what they are doing - serious, they take it very serious even. But when, who has brain, who has thinking, you see this is nothing can to celebrate. Year, it is going. What is it? It is same - same day, same but our getting more older, getting more weaker, and the most important from this - we are getting more near to graveyard, to death. This is how, even you are not religious, you not believe in anything, you must think this not to be happy. You must be sad because you are getting more near to death.

But people they are blind, they are deaf, they are no mind also. Not important this. This only for material enjoyment and it... They thought, "We are enjoying," but after this, morning they are going up, their head headache. They have nothing. They become more miserable from before. For this we must, the people thinking how to be more close for Allāh. This is giving real happiness. Happiness forever, not only for two seconds, two minutes, or one night. It is forever. And Allāh calling people, "Don't waste your time in mā lā ya'nī." Mā lā ya'nī meaning nonsense. This is real nonsense.

Nonsense what doing. You doing something no benefit. This meaning mā lā ya'nī, and this is the top of mā lā ya'nī, the top of... because, top of sin. Beginning from one side of world, coming to the other. Every time coming, people they making more and more sin, as it is obligatory to do this in this night.

But Allāh 'Azza wa-Jalla, also He is forgiving people. If they repent and ask for forgiveness, Allāh will forgive and change their sin to reward, Insha Allah. Allāh give people good thinking to come back to right way and ask forgiveness. Allāh forgive us all of us, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

181. THE TRUE FRIEND

Sunday, 29 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'azza wa jalla is the nearest to us. Allah is with us. Allah 'azza wa jalla says in the Holy Quran, "Aqrabu ilayhi min ḥabli-lwarīd" (Qur'ān 18:16) "Closer to you than your jugular vein." Therefore Allah 'azza wa jalla is the most faithful one. He is Ḥayy (Living); He never changes.

The world changes, people come and go, days come and end. Those who are with Allah become His friends. The true Friend is Allah. Be with those Allah loves. Allah watches over you. Wherever you go, Allah is with you. Whether you be here or elsewhere, in Konya, Cyprus, Makkah, Madina – wherever you may be – Allah is with you. He is with you also in the life within the grave and on the Judgement Day. Eternally He is with you.

People leave Allah, and prefer Satan as their friend. They have no intellect. One ought to know his friend. Be with Allah; be friends with Allah; be friends with Allah's beloved servants, so that you may not say that you were deceived. As long as you are with Allah, all beauty is with you, and all goodness stays with you.

May Allah make us all to be [His] friends. May He have us amongst those whom He loves, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

182. THE CAUSE OF SICKNESSES

Monday, 30 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

The stomach is home to sickness, and the first remedy is to be protected. One should take care of what one eats. One should eat what is halal so one won't become sick. As the holy Prophet (SAW) says that material and spiritual sicknesses are the same in that the place of every sickness is the stomach. It needs to be protected: one should take care of what he eats; one must eat what is halal. Eating from what Allah allows will benefit you; your well-being will be maintained. A person will be relaxed, and not suffer.

A person suffers from his own doings, because Allah provided benefit in everything, provided benefit and strength. Today people eat little variety. What people in the past ate, today people do not eat, then they say, "This or that happened and we are sick..." All kinds of sicknesses occur. Some are incurable, but Allah helps with some of them, and they receive healing, but there are a lot of sicknesses which are incurable, unfortunately. Of course, one may not die from a sickness even though it is incurable, but the person might suffer from it for years or all of his life. There is no need for this to happen. Allah bestowed this body upon you as a trust. It is a good deed to take care of it; to abuse it harms you and also causes you to betray Allah's trust.

So it is necessary to take care of what to eat and what not to eat. Especially so now that there are these newly fashioned food. Things that come from Europe, America – it is not really known what they are. They send food and drinks of all types, and we eat and drink them happily. They abandon our beautiful provisions and go to unnecessary things. Allah created many varieties – for every season there is different type of suitable food. These [new foods] are far from it, but like [for] donkeys or animals. Donkeys do not get tired of hay; every day they eat hay. Is it possible to eat the same thing every day? It has to be different. In every season different things should be eaten.

May Allah provide what is halal, and may what we eat give healing to us, Insha Allah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

183. NEW YEAR

Tuesday, 31 December 2019

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghhestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya.

“Wa-dhakkir, fa’inna -dh-dhikrā tanfa’u -l-mu’minīn” (Qur’ān 51:55)

“Keep admonishing (or “reminding”), for indeed admonishment benefits the believers.”

Allah ‘azza wa jalla asks us to remind the believers. There is benefit in reminding. Why do we say this? Because once again tonight there is this event called New Year’s Eve. To satisfy egos, people make up such ridiculous days, and then consider them important occasions and regard it as a duty [to celebrate] them. They assume that rebelling against Allah and being slaves of their egos is their duty.

May Allah give minds and thoughtfulness to these people, because this is an event which has no meaning. Its meaning is beginning of the year. A year is over; another year starts—not very important. Every day we already spend a day from our lives. A day ends and then another; a month ends and [then] a year. Allah ‘azza wa jalla has appointed months and years—no need to be rebellious. On the contrary, “One more year is over in our lives, so what wrongs did we do? What kinds of badness?” This must be the question to ask, and [then to] ask for forgiveness. It is necessary to repent for our sins that we have committed in the year. If you still respect the beginning of the year, then welcome it with repentance rather than with rebellious actions. Or one must think something such as, “However much we rebelled, may Allah forgive us.” This would be something better. Otherwise, you already spent the year doing evil, and then you will spend the night with more evil. It is necessary to know that there is no good but rather loss in this. This is just a word said here, but of course believers already know these things. They do not get involved in such stupid things. All those who obey their egos, serve the ego, forget Allah. They worship their ego, worship Satan, and then expect something good. No, it does not happen this way. May Allah guide them, give them intelligence. We say nothing more. Not only these, but people all over the world, Muslim and non-Muslim give importance to this. This is not something to consider important. As I said earlier, it is [an occasion] to remind again. Allah draws a limit for everything. This is the boundary of the year. Twelve months end; a new year starts. May every new day come for us, Insha Allah. May each one be good and not [something] for evil. May the year be beneficial for Islam. May kufr be defeated this year, Insha Allah. This is

because oppression is at its peak all over the world. Every night it is said that one country or another is welcoming a new year, while in another country oppression is at its peak. The second country enters a new year. It is bad, and the other one is even worse. The greatest injustice is done against Islam, against Muslims. Muslims should not be happy for such an event but upset.

May Allah send a savior. May He send Mahdi (AS). May He save us from these astonishing things, Insha Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

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MAULANA SHAYKH MUHAMMAD AADIL AR RABBANI QADDAS ALLAHU SIRRAHU



“The 41st Grand Shaykh of The Naqshbandiya Aaliya Sufi Way”

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As’habi RasulAllah, Madad Ya Mashayikhina,
Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

In every situation, praise All h. Alhamdulilah alaa kulli haal. To say it is a duty of everyone who is Muslim. When we face difficulty or hardship, we shouldn't protest. Once our Prophet allá LI hualayhi wa-sallam was passing through some place. A woman was crying. So something had happened. When asked what happened, she said her son died. Our Prophet said to be patient. She didn't recognize our Prophet. As a reply to him, she said, "Being patient is hard. I can't do it." And when she recognized our Prophet later, she asked forgiveness. Our Prophet said when a trouble occurs, first thing is to be patient. It has a big reward. It is not right to yell and complain, then to say, "I was patient." May All h protect us. Therefore, whatever problem occurs, we should say it comes from All h be patient.

We are living at the end of times now. People have many problems. Most people are objecting, "What is this situation? What is this?" All h created you and giving your rizq.

When your rizq is over, you won't live longer. And if you are still alive, then you still have more rizq. You will eat and drink. And when it finishes, even if whole world belongs to you, when your predestined rizq is over, you wont be able to put a bite in your mouth. Therefore, these people can't think of realities. They don't have belief. Most of the world has no belief. Leave faith (m n) aside, they don't have belief. They have no idea why they were created and why they are here. All the time they are spending their lives in sadness and sorrow, in tears after some desire.

A portion from the Sohbet by Maulana on Wednesday, 6 February, 2019.



Published by: Naqshbandiya Aaliya Sufi Foundation (India)

www.naqshbandiindia.com

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