

Method and Manners in The Qadiri Sufi Path

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Jilani Islamic Cultural Centre

Our institution is a cultural centre that has been founded to serve Muslims living in Europe, in living our religion in the best way possible, in the light of sunnatullah, under the guidance of our prophet and in accordance with the spiritual discipline principles of Abdulqadir Jilani. This being the direction of our work, we act within our means for improving unity and cooperation among Muslims, increasing our feelings of brotherhood by performing social, educational and cultural works, and for establishing intercultural harmony and dialog. Our references are the principles of Abdulqadir Jilani under the light of Quran and sunnah of our prophet. The master of our understanding of Sufism; Abdulqadir Jilani has stated, love, respect and tolerance as the source of this spiritual discipline and had founded his spiritual path on those principles. Our Cultural Centre, as being people who have given their hearts to this spiritual path, in the direction of advice from Murshid Sayyid Muhammad Efendi who is spiritual student of Abdulqadir Jilani, in the light of Sufism, is a meeting centre for those who want to live a religious and social life that is kneaded with piety and renunciation. In this frame, to perform all kinds of educational, social and cultural activities for the purpose of learning and teaching Qadiri basic principles, our society, being centered in Bielefeld has been founded. We wish success from our lord. Undoubtedly, every excellence belongs to Allah Almighty and shortcomings and errors to us.

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FOREWARD

Undoubtedly, the main purpose of our life is to make our souls that had resurrected in the light of revelation, true to our creation against the gravity of modern life and to keep our faith sparkingly clean in those days where fleshly things are pile and surround us from every direction.

Sufi paths are rivers pouring into the straight pathway of God which are shining under the rays of lights originating from the essence of Quran; neither advice us to lift our existence onto our shoulders, get away from life itself and go to mountains, nor agrees of us turning into creatures without our human essence. Sufi paths must exist in our life as action pointers, inviting us to live this life in a humane way and calling us to listen to Quranic illumination in the face of paradoxes of the times and motivating one toward this direction.

To the mankind whose horizon is open to eternity, against getting lost in the labyrinths of the modern life and losing one's essence, the masters of this way as lovers of resurrecting rains, carrying the torch that they took from beyond centuries, are continuing to pour meaning drops into our dead hearts. So, in this work, the method and manners of Muhammediyyah branch of Qadiriyyah which is one of the precious roses of the rose garden of Sufism, are being told and served as a hand book for those who desire to be informed in this subject.

SECTION 1

Method and Manners in The Qadiri Sufi Path

WHAT IS SUFISM?

Sufism is the name of a holy journey. Sufism is a journey for one to explore ones own world, with the words of Yunus, it is the name for the knowledge of “knowing oneself”. By taking refuge with the purity of creation, it is the struggle of being able to fall into the mercy ocean as being a drop. The Creator has created human in the best form, and has preached the means of preserving this best form as it is by the religion he has ordered. Sufism is the name of a struggle of independence, such that, it is a blessed reckoning of ones turning towards being the most noble creature form by freeing oneself from ones egos siege, from the suggestions of Satan, from the whirlpool of ones desire.

When human appeared in the test stage called the World by shouldering a trust that mountains and stones had not accepted, it is listening to heavenly voice of the creation essence and thinking by ones heart in the light of Quran, the effort of running towards the good news of “O soul in complete rest and satisfaction, enter among my good servants, into my heaven”(1) Sufism is running toward peace by cleansing ones heart via zikr (mentioning of Allah’s names) and with the illumination of heart as a result of it, in the light of sublime command of “Hearts only find rest in remembrance and contemplation of Allah.”(2).

The masters of this path, by bundling a ray from Quran and the traditions of the Prophet, by being kneaded with knowledge and understanding, by being roasted with manners and patience, have paved river paths that are flowing into the Mercy of Allah that, one as being from humanity who had fallen to this way could reach to the light of Muhammad PBUH under the illumination of divine wisdom without suffering from the thorns of the world. Sufism is the exaltedness of peeling our heart from its weight, materialism and worldliness by injecting zikr of Allah into our veins and turning it into a station into which “the Creator settles who otherwise could not be contained by any place”.

The Lord of the Worlds commands "Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts" (3). Thanks Allah we are all submitted our wills to Allah as Islam by accepting the conditions of Faith and Islam and Sufism is the armour to which we take refuge with on the way stretching from submission as Muslims to having true Faith. With the statement of S.Nakip Attas, “the practise of Islamic law in the station of closely experiencing Allah’s existence, as, denoted by the Islamic expression ‘ikhsan’. Sufism is reaching to the consciousness of worshipping Allah as if one is seeing Him by superimposing divine commands over ones own nafs.

Sufism is the struggle of, being able to be faithful to the covenant they have made with their lord when the souls were created, they had gathered together before they came to the universe of the world, the continuous remembrance with the effort of keeping the channels of spiritual perception and staying sublime and always facing the divine truth. Sufism is the happiness of

reaching the notion of “I was immature, I have been cooked...” by being kneaded with determination, patience, renunciation, piety and submission, on a way that is thinner than the hair and sharper than the sword.

- (1) chapter Hujurat, verse 14.
- (2) Chapter Fajr, verses 29-30
- (3) Chapter Rad, verse 28

WHAT IS SUFI PATH (Tariqa)

Sufism is the heritage of the excellences of the outer practices and the spirituality of our Prophet (peace be upon him) to his Ummah (Muslims). Prophet of Allah is saying that:

“Prophets neither leave money nor drachma as heritage but their heritage is ilim*.”(4)

** Ilim is a deep sufi term with an all encompassing meaning. All kinds of knowledge, understanding and wisdom as well as all the spiritual experiences and states and knowledge and realization of Allah is within its domain. Allah has infinite ilim and all existence is within Allah’s ilim. One of the beautiful names of Allah is Alim meaning knows and comprehends everything.*

“Alim’s** are inheritors of the Prophets.”(5)

*** Alim is again a concept related to the explanation of Ilim explained above. Prophets leave ilim as heritage and inheritors of this are called Alim. Alim was mentioned above as a name of Allah Almighty. Allah Almighty has infinite and perfect ilim. Alim are people who inherit outer and inner knowledge, understanding and wisdom from the prophets.*

“The best heritage a father can leave to his child is good manners.”(6)

Sufism, as was the case with other Islamic sciences, has first become systematic, then, it has been institutionalized. Sufi paths are the way Sufism has interacted with the society in a systematic manner after being institutionalized.

Sufi paths; are a struggle of people to shape their lives by coming together around a Murshid-i Kamil (*Sufi Master is the common name given to Murshid-i Kamil in English speaking world. Although, it is in no way truly representative of the real meaning of this Sufi term. This person has to have a full lineage reaching to*) who is reminding Allah when seen and making the Prophet’s way continue with his life.

the Prophet SAS. He has to have the approval of a grandmaster. The explanation of this term deserves a full chapter in its own right. The spiritual states are well explained in Sufism, they are steps toward perfection. This person is best understood with the spiritual states and experiences in mind. Murshid-i Kamil is a person that has the approval of at least one other Murshid-i Kamil and hence his authorization to being such, this way, lineage goes back to the Prophet PBUH.

Sufi paths have first emerged during the times of the the tabiun and the tebe-i tabiun (The followers of the Prophet PBUH are called the companions. The followers of the companions are called the tabiun. Followers of the tabiun are called tebe-i tabiun)

After this period, Sufism became more noticeable as an accumulation of shapes and behaviours via Sufi paths. Sufi paths have been spreading rapidly in the Islamic world ever since they have emerged; they have played an important role in the growth of Islam due to their approach which is mild and bringing forth love.

Some of the main Sufi paths that have been widely accepted in Islamic societies are:

Qadiriyyah, Mawlawiyyah, Nakshibandiyyah, Abhariyyah, Rufaiyyah, Tayfuriyyah, Shazaliyyah, Suhrawardiyyah, Sa'diyyah, Malamiyyah, Madyaniyyah, Halvatiyyah, Shamsiyyah, Jamaliyyah, Ahmadiyyah, Rushaniyyah, Adhamiyyah, Dasukiyyah, Chistiyyah, Junaydiyyeah, Jalvatiyyah, Bayramiyyah, Badaviyyah...etc

THE SUFI PATH OF QADIRIYYE

The Sufi understanding and the knowledge of divine secrets which came to Abdulqadir Jilani from three branches via Ali (Receiver of Beneficence) after our beloved Prophet BPUH, and settled in the personality of him, has been named as "The Sufi Path of Qadiriyyah" after Abdulqadir Jilani.

ABDULQADIR JILANI

He was born in the town of Jilan in Taberistan in the years of 470 according to the Islamic Lunar Calendar. He is *Sharif* (*Sharif is descendants of the Prophet BPUH from his grandson Hasan*) from his father's side and *Sayyid* (*is descendants of Prophet BPUH from his grandson Hussain*) from his mother's side. He has been known for his honesty and good manners. He has started his learning of *ilim* with his grandfather and continued by coming to Bagdat which was the centre of *ilim* at the time. After learning hadith (hadith is sayings and behaviours of the *Prophet BPUH*), fiqh (fiqh is Muslim canonical jurisprudence) and Sufism from famous *alims* there, Jilani became one of the most important authorities on those *ilims* and started teaching in the age of 28.

After teaching and illuminating people and telling the truth and wisdom of truth for a while, Abdulqadir-i Jilani has stopped teaching and preaching. He has gone into retreat and chosen loneliness. Later, he has gone out to deserts. He has started to live in the Kerb ruins of Bagdat. He has started to spend all his life to oppose desires and needs of his nafs (*nafs is a very important concept in Sufism. It is assumed to be something like ego but nafs has a wider meaning to it. Human in its simplest form is made of the worldly side which is called nafs and a heavenly side which is soul. Nafs and soul are the two most important components of a human. Nafs is not altogether a bad thing as ego. The whole idea in Sufism is taming nafs so that it does good. Human in Sufism seen as the representative of Allah in the world. There are four domains of existence on which Allah's existence, works, attributes and names are manifested. The fourth one is this universe of material existence. Human has existence in all those four domains. Human material existence is his body which belongs to this material universe. Nafs is anything to do with Humans worldly and material existence and qualities.*) and to do what his nefs disliked by riyazat (*riyazat is a very important term in Sufis. It is in its most simplest form about reducing food and drink. It is to do with reducing things that might give one comfort and pleasure which might involve avoiding eating things that one would like ...etc.*) and mujahada (*mujahada is used for struggle. It again takes the form of ones struggle against his own nafs, ego, his own desires, anger etc. It is about struggling with yourself to make yourself a nice person.)*

He has stated that:

"I have stayed away from people in the deserts and ruins of Iraq. I was not aware of anyone and nobody was aware of me. Sometimes, I was not eating for long periods and I used to hear the voice of my inner-self as 'I am hungry, I am hungry'. Sometimes, such spiritual states of pressures used to come over me that, if they were to be put over mountains, it would not be able to put up with it and would be fragmented into pieces. When I have recited the fifth and the sixth verses of the chapter of Inshirah in the meaning of 'verily there is relief with difficulty, undoubtedly, there is relief with difficulty' those states of pressures on me used to disperse and go."

Training thousands of students in his dargah (*place where spiritual training is carried out in Sufism.*) which was a pavilion of Ilim and enlightenment, he has continued to spread light until the age of 91. He was given the name "Muhyiddin" meaning "reviver of religion" for the reason of his mastery of material and spiritual ilims and for he having revived the principles of religion again with spiritual favour and divine bounty and help. He has emigrated to the everlasting home in 561 according to Islamic Lunar Calendar. His tomb is in Bagdat.

Jilani who had countless *qaramat* (*God given powers of working miracles*) has disciplined Sufism in a manner that is understandable to everyone. His teachings have been called "Qadiriyyah" in honour of his name. His last words to his son Abdulrazzak are the best summary of his view of Sufism and the world:

“O my son! May Allah Most High bestow divine help of accomplishment, success and achievement upon me, you and all the Muslims! I advice you to fear Allah, and to obey him, to observe commands and prohibitions of him, and to observe his boundaries.

O my son! May Allah Most High give us, to you, and Muslims the divine help of accomplishment. This way of ours has been built upon the book of Allah and Sunnah of the prophet. Our way has been founded upon the peace of heart, helping others with material means, generosity, putting up with difficulties and troubles and forgiving the faults of our brothers in faith.

O my son! I advice you! Be with dervishes who are people of Allah. Be mindful of respecting to Sheiks, masters of Sufism! Get on well with your brothers in faith! Give good advice to your seniors and younger ones. Do not treat anyone as enemy apart from it being for religion!

O my son! May Allah Most High give us, to you the divine help of accomplishment. The truth of being poor is not being in need of someone like you, and, the truth of being rich is not asking for anything from someone like you. Sufism is spiritual experience not word, it is not obtained by word. From dervishes, if you see one that is not in need of anyone but Allah, treat him not with knowledge but with friendliness, softness, smiling face and sweet words! Because, knowledge scares him, friendliness and softness pulls and brings closer.

O my son! In your conversation with the rich, let your meeting be with honour and you not valuing them, your meeting with poor on the other hand, let it be you not valuing yourself.

Be on ikhlas! Ikhlas is, not remembering the seeing of people, on the other hand not forgetting the constant seeing of the Creator. Do not extend your tongue toward Allah due to events and happenings of the world. In any case, be content with Allah Most High and be silent. Be in those three attributes in front of people who dedicated themselves to Allah: Humility, getting on well and a heart that is free of bad things. Real life is with your killing of your nafs, not attending to the desires of your nafs, and its disallowed and harmful wishes.

OUR MURSHID SAYYID MUHAMMED USTA EFENDI (KS)

Murshid Muhammed Efendi, was born in Kayseri, in the year of 1928 which is the region where his ancestors were settled 8 centuries ago, bringing Qadiri order with them to Anatolian soil. He has started his education at the age of five with his father Osman Efendi. Later he has passed through the education of well-known alims of the region like Chorakchizade Haji Hussein Efendi, Haji Yusuf Eken, The imam of Camii qeabir Ahmad Efendi. Later, he went to Ankara and Istanbul and attended the *ilim* circles of Omer Nasuhi Bilman who

was a famous *alim* of the time. He has stayed with Said Nursi for a while and benefited from his talks and has kept seeing him from time to time. Muhammad Efendi has worked as imam and preacher in many parts of the country and found himself in the doors of courts from time to time due to difficult conditions of the time. Murshid (trainer in path) Muhammed Efendi who has been kneaded in ilim (sufi term for all sorts of knowledge) and irfan (insight, wisdom) circles, acts as Murhid for Qadiri Sufi Path which he has inherited from his ancestors, Halidi-Nakshi which he has inherited from his father, Abhari which he has taken hand for from Chorakchizade Haji Hussein Efendi and Mawlewi which he has taken from Said-i Nursi.

In the base of the teachings of Murshid Muhammed Efendi is being in constant state of repentance and the principle of it being possible to get out of the spiritual weight of the world with sincere submission and zikr (remembering the names and attributes of Allah) and never giving up hope. Running after ones worldly needs without isolation from life, but in every move to remember the divine call in our hearts as the router of our life and actions being shaped in the light of it are being preached.

THE MUHAMMADIYYAH BRANCH OF QADIRI SUFI PATH AND THE VIRTUE OF BEING IN THE WAY OF AHLULLAH (THE PEOPLE OF ALLAH)

This tariqa has been founded by sayyid Muhammad Qadiri hadrah and has been called “Muhammadiyah Tariqa” in connection to its founders who is from the ancestors of our murshid sayyid Muhammad and is one of the caliphs of sayyid Abdulqadir Jilani hadrah.

As well as Muhammadiyah dargah being a Qadiri dargah in essence, it has been joined by the Nakshibandiyah tariqa, the Abhariyyah tariqa, and the Mawlawiyyah tariqa and became an ocean leading to Allah just like streams coming together to form big rivers. The honourable Muhammadiyah sufi path takes fayz (spiritual inspiration and power) from Abdulqadir Jilani, Bahauddin Nakshiband, Khalid-i Bagdadi, Khamudiddin Kayseri – Somunju Baba – sayyid Burhanaddin and Jalaluddin Rumi and leads to spiritual maturity through their spiritual power.

Muhammadiyah sufi path is a door to the Marifat (divine closeness) that is in the path of ahlu bayt which comes from the family lineage of the prophet of Allah PBUH and reaches to the dargah of Abdulqadir Jilani. The prophet of Allah PBUH is saying that: “My lord would not burn in hell those who love my ahlu bayt (family)”, “Whoever loves ahlu bayt (the family and descendants of the prophet) will die as martyrs”. (7)

A brother who joins such an exalted door of salvation as Muhammadiyah sufi path is considered to have given Bayat (allegiance) to Abdulqadir Jilani and anyone giving allegiance to him is accepted to have given allegiance to the

prophet of Allah Muhammad Mustapha PBUH and accepted to have given allegiance to Allah. Allah almighty is commanding: "Surely, those giving allegiance to you are giving allegiance to Allah".(8)

When one of our brothers mention the name of someone from ahlullah (people of Allah, saints), they become aware of it just as our prophet PBUH becomes aware when salawat (Darood) is said. When someone says salawat (Darood), the prophet of Allah says: "Let my shafaat (interception) be on you!" to that person. (9) And so, similar response is given to those mention saints of Allah in a righteous way. The benefit of their disposition and help in both this world and the hereafter is obtained.

A brother or sister giving heart to the sufi path of Muhammadiyyah takes spiritual benefit from the souls of saints from those four sufi paths mentioned above.

Our brothers and sisters joining the way of saints of Allah would not burn in the fire and they would also show interception for others. In accordance with their spiritual degree, they will show interception to help from three people to seventy people and again our brothers and sisters would neither feel the pain of death nor suffer the tortures of the grave in accordance with the hadith: "Grave is a garden from the gardens of paradise for believers". (10)

Now, if a brother or sister of ours that has joined the way of the saints of Allah goes to a grave that is in torture and recites three ikhlas and one fatiha; if the person in that grave is a believer his panishment is taken away, and again, if our brothers and sisters are present in a funeral, the sins of sinful dead ones are forgiven.

The reason for it this:

When rivers mix into the sea water, they became sea water after mixing into the sea. A brother or sister joining to the door of saints of Allah, becomes one of the knights of the way of Allah. They are accepted as being from the jamaat of the saints together with the jamaat of Abdulqadir Jilani. As the prayers of awliya saints, in accordance with the secret of the Quranic verse "You have not thrown but Allah has thrown" (11), the prayers and supplications of the murids – followers – are raised to the degree of acceptance together with the prayers of the saints. Saints have the spiritual power of help, himmat. Himmat must be expected of them, as their himmat comes to help in times of difficulty. The miracles of the prophets and qaramat (miracle like things that saints show) are righteous and true. Awliya (Saints) have qaramat. Qaramat comes to wali's (saints) from miracle. Rhee is no notion of far or near for wali's. Because, they make Tayyi Makan (narrowing of space). We are praying Allah almighty. May Allah make our future destiny good, and do not separate us from the path of truth and the path of righteousness. (Amin)

7 – Qurtubi Tafsir 16/21 (Shura – 23)

8 – Chapter Fath, verse 10

- 9 – Abu Davud, Menasik 96; Tirmizi, Salat 357, Daavat, 100; Nesai, Sehv 46, 55 ... etc.
10 – Tirmizi, Qiyamat 206.
11 – Chapter Anfal, verse 17

BAYAT (ALLEGIANCE) – INTISAB (ATTACHMENT) – TAKING HAND

Bayat is the acceptance of a person the guidance of a murshidi qamil to reach marifatullah (divine closeness and knowledge) and submitting to him to carry out his service under the guidance and boundaries set by him.

Awliyas are the guides of the path of Allah. It is not possible to embark upon the path of marifatullah (divine closeness) without guide. The prophet of Allah went to miraj under the guidance of the angel Jibril. He has shown the way. This way they reached to Sidrai Muntaha. After this, an angel with the name of RafRaf came. That angel has also guided the prophet of Allah to his station. After this, our prophet has seen Allah almighty by his bodily eyes in a timeless and spaceless manner. He has spoken with Allah almighty ninety thousand words.

Allah almighty commands: “Indeed, those who are giving bayat to you are giving bayat to Allah.” (12)

A brother who joins such an exalted door of salvation as Muhammadiyyah sufi path is considered to have given Bayat (allegiance) to Abdulqadir Jilani and anyone giving allegiance to him is accepted to have given allegiance to the prophet of Allah Muhammad Mustapha PBUH and accepted to have given allegiance to Allah.

When rivers mix into the sea water, they become sea water after mixing into the sea. A brother or sister joining to the door of saints of Allah, becomes one of the knights of the way of Allah. They are accepted as being from the jamaat of the saints together with the jamaat of Abdulqadir Jilani. The prayers and supplications of the murids – followers – are raised to the degree of acceptance together with the prayers of the saints.

We can explain the wisdom of taking hand as below:

Despite the fact that the animals which are killed by dogs are not clean, if a hunter gives hand to an animal and leaves it to catch a deer from the mountain and even kill the deer and bring it dead, its meat is considered halal and is eaten. Because that dog has taken hand and the action of hunting is attributed to the hunter and it is considered as if that animal has been hunted by the hunter. The actions of those giving bayat are also attributed to the ahlullah (saints) in the domain of Allah and considered in the domain of acceptance. For this reason, taking hand and serving at the door of the ahlullah (saints) means getting their spiritual himmat (power and help).

Now, the person who wants to turn toward Allah must start by giving bayat at the door of the ahlullah.

Beyat is the statement of the Sufis handing over their wills to the will of the Murshid(training master), as beyat itself should be the statement of surrendering in the truest sense. From this point of view, some spiritual experiences are seen in those people who tie their hearts to their sheik. Those spiritual experiences, then passes to those Sufis to whom he himself gives hand. Inspiration is transmitted to them also. The Prophet of Allah says: "Whoever resembles someone, he is from him."(13)

Another point that is expressed by this hadith is that the murid(a Sufi term for Sufis meaning the one who asks for the truth) will share the shefaat(Sufi term for help and salvation) of the Prophet of Allah. Piece becomes a whole and thus, the Sufi ascents to the shefaat station in the Sufi Path. The Sufi does shefaat to his mother and mother. Murit's(sufi term for Sufis meaning the one who asks for the truth) will help to three to seventy people depending on their stations.

This is the way a person who would like to join the way of the ehlullah(those close to Allah) would join the Qadiri Sufi Path which is the way of the Ahl-i Bayt(family of the Prophet).

The person who wants to join the Sufi Path asks for permission to enter to the presence of Master Sayyid Muhammed or his representative by saying "Destur ya my Sheik!". If the permission is granted, he holds the hands of the master sheik or his representative. If the person who wants to join is woman, she does not hold the hand of the person she is doing intisap (Sufi term for giving hand), instead holds from his jubbe(cloak worn by sheiks) in a manner of respect. With the initiation of the honourable person they recite this prayer together:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَ
صَحْبِهِ أَجْمَعِينَ ﴾

﴿ اَسْتَغْفِرُ اللهَ الْعَظِيمَ الْكَرِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ تَتُوبُ إِلَيْكَ
تَوْبَةَ عَبْدٍ ظَالِمٍ لِنَفْسِهِ لَا يَمْلِكُ لِنَفْسِهِ مَوْتًا وَلَا حَيَاةً وَلَا نَشُورًا ﴾
﴿ وَ اعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللهُ ﴾ (۱۱ دَفَعَهُ)

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا ﴾ [سورة النحریم الآیة: 8]

صَدَقَ اللهُ الْعَظِيمُ

﴿ كُلُّ آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَ كُتِبَهِ وَ رُسُلِهِ وَ الْيَوْمِ الْآخِرِ وَ بِالْقَدَرِ خَيْرِهِ
وَ شَرِّهِ مِنَ اللهِ تَعَالَى وَ الْبَعْثُ بَعْدَ الْمَوْتِ حَقٌّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَ
أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُلُهُ ﴾

﴿ شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا
إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ إِنَّ الدِّينَ عِنْدَ اللهِ الْإِسْلَامُ ﴾ [سورة آل عمران

الآیة: 18-19]

Astagfirullah, Astagfirullah, Astagfirullah, al-Azim, al-Kerim allazi lailaha illa hu, al Hayya'l-Kayyume va natubu ilayk, tavbete abdin zalimin li-nafsihi la yamliku li-nafsihi mevtan ve la hayatan ve la nusura Va'lam annahu Lailaha illallah, "Lailaha illallah (11 times)"

Bismillahirrahmanirrahim "Ya ayyuhallazina amanu tubu ilallahi tavbatan nasuha" sadakallahu'l-azim. Khullun amanthu billahi ve melaikatihi ve khuthubihi ve rusulih va'lyavmi'l- ahiri ve bi'l-kadari hayrihi va sharrihi minallahi taalaa va'l-ba'su ba'da'l mavti hakkun, Eshadu anlailahailallah va ashadu anna Muhammadan Abduhu ve Rasuluh.

Shahidallahu annahu lailaha illa Hu va'l-malaikatu va ulu'l-ilmi kaima'm-bi'l kisd. Lailaha illa Huva'l-azizu'lhakim. Innad-dina indallahi'l Islam.

I am initiating you, my brother, in this spiritual path that is transmitting into the hearts of walis(sufi term for friends of Allah) from Muhammed Mustapha PBUH who is the Sun of the both this world and the hereafter with the order and approval of Allah Almighty, and from him accumulating in Sultanu'l Awliya (sultan of walis, friends of Allah) Sayyid (Islamic term used for descendents of the Prophet) Abdulqadir Jilani and becoming a river and springing and transmitting from them to Murshid Sayyid Muhammed, with commissioning and permission of them. May it be good and blessing on your behalf. May the himma t(spiritual power of jurisdiction) of the walis (friends of Allah) be upon us. Do escape form sins and listen to commands of Allah. Protect the trust of this blessed path that you have shouldered via us as mediator. Be happy with the fayz (Sufi term for spiritual enlightenment) of entering this path. Take refuge with Allah from the desires of your nefis (Sufi term for lower self

similar to ego) and Satan. Keep to your word after giving promise so that you have value with the walis (friends of Allah).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَبِمَا
يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾
[سورة الفتح الآية: 10]
﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا﴾ [سورة الأحزاب الآية: 56]
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْأَوْلِيَّينَ وَالْآخِرِينَ
وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الْفَاتِحَةُ

Bismillahirrahmanirrahim. "innallazina yubayiunaka innama yubayiunallah, yedullahi favka aydiyhim. Faman nakasha fa innama yankhusu ala nefsih ve man avfah bimah ahada alayhullahi fasayhu'tihi acran azima Innallahe ve malaikatahu yusalluna alannabiy, ya eyyuhallazina amenu sallu aleyhi ve sellimu taslima. as-salatu va's salamu alayka ya rasulallah, as-salatu va's-salamu aleyka ya habiballah, as-salatu va's-salamu alayka ya sayyida'l-avvalina va'l-ahirin, ve salamun ala'l-mhursalin va'l-hamdhu lillahi rabbi'l-alamain, al-Fatiha

So, the person who has just joined the path kisses the hands of the honourable person from whom he is taking education and leaves his presence. In the first suitable time he does Gusl (Islamic washing) and then performs two rakahs (units in Islamic prayer of Salah.) of repentance salah (Islamic prayer). In both rakahs he recites a short chapter (sura) from Quran together with Fatiha chapter. After the salah (prayer), he recites the 'sayyid'il Istigfar' prayer and repents from his sins. If he doesn't know the Sayyid'il Istigfar prayer, he regrets his mistakes and rebellions and he prays for forgiveness sincerely. If he has any debts or other kind of rights of others he tries to pay them. If he is not speaking to someone makes peace. Turns his direction towards Allah. He tries to modify his intentions, words and behavior for the better. He watches the fard (divine commands) and the sunnah (the Prophets practices). He invites himself first and others around himself to do good and advices to avoid the bad things and actions. This way he starts to realize the honor and taste being close to the friends of Allah.

12 – Chapter Fath, verse 10
13 - Ebû Dâvud, Libas 4; _bn Hanbel, 2/50.

SUBMISSION TO THE PATH OF AHLULLAH

The way of Sufism and being a dervish is submission to the sheik. The submission of a murid (sufi term for the one asking for) is:

Abraham PBUH has said to Ishmael PBUH:

“My son! Allah almighty has inspired me to sacrifice you for him. I will obey the divine command and sacrifice you.”

Ishmael PBUH:

“My dear father! I can not disobey the command of Allah almighty, I will submit myself to it. However, when you cut me your compassion and feelings would come out, for that reason, tie my hands and feet so that I do not give you grief. Also, do cut me from my neck so that you do not hesitate to obey the divine command. Also, my mother loves me a lot. Do not give grief to her heart, say my greetings to her and tell about what happened with soft words by stressing the divine command was such.”¹⁴

Muslim has to submit himself to Haq.(A Sufi term as well as being one of the names of Allah. It is one of the most important names in Sufism. A complicated and complex name that covers a lot to do with Sufism. Its short meaning is, the one who can not be denied.) When Abraham PBUH was being thrown into fire, the angels of lower and higher heavens became sad and begged Allah Almighty:

“A servant was praying and obeying you. He knew you and he was in recognition of you. Will you let such a calamity to be put on Abraham and get thrown into fire in such a society that is in such a disobedience and in such unbelief?”

Allah Almighty:

Says, “I have divine wisdom.” As soon as Abraham was thrown into fire from a catapult, he has sent the angels for help. Angels are coming to Abraham PBUH. Angel of Floods says: “Let me turn this fire into a water lake by blowing”, the angel of wind says: “ let me make this fire vanish by scattering it”.

Abraham says:

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ

Recites the prayer of: "Hasbiyallahu ve Ni'me'l-vekîl" "Allah is enough for me, He is such a nice representative"(Al-I Imran, 173). As Abraham PBUH has accepted the representation of Allah Almighty, divine statement comes as; "O fire! Change your character against Abraham! Be cool(bardan) and do not cause feeling of cold(salamen). If the command of "salam" had not come, Abraham would have frozen in the fire. Fire also change its character to the one who is submitted himself to Allah. Everything becomes a friend to the one who becomes friend to Allah.

When murid(the one asking for) submits himself to his murshid(the one showing the way), he submits himself to the Prophet of Allah and to Allah. Allah Almighty commands, "whoever obeys the Prophet, obeys Allah"(15). This submission becomes valuable by murid having primarily those qualities:

Murid will be attributed with the attributes of the Prophet. This is only possible by concentrating on the Prophet's behaviour and life and striking for living like that.

Allah Almighty commands:

"Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them. And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant." (16)

For this reason Sufis must overlook the unfit behaviours of the people and again as Allah Almighty commands: "And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace! Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance)". (17) This means Sufis must not argue or conflict with those who do not know themselves. The moral principles necessary for one who has joined the way of ahlullah(people of Allah) are:

Submission, Sidk(truthfulness), Contentment, encouraging the good and discouraging the bad, repentance and turning from sins, attachment to truth, friendship with the friends of Allah, to accept the way of Allah with vision, to move in the foot steps of the friends of Allah, tablig(invitation to religion), patience, prayer, visiting graveyards and preparing for the hereafter, loving the Ahli Beyt(family of the Prophet) and serving them, reading the publications of Master Sayyid Muhammad and attending his conversations, to do Mushavara(consultation), to get away from the love of the world and humbleness.

Submission to sheik is the main reason for murid to mature. The Sufis with full submission reach to the station of fenafish-sheik. The precondition of this is Sufi loosing his willpower in the willpower of the sheik. Only after this, Sufis rise to the station of “beka-billah”, station by station. Those whose submission is incomplete can not enter through the doors of Marifatullah(knowledge of Allah, divine knowledge) but they will not be deprived of the reward of the worship acts they performed(worship acts are any kind of good deeds in this context denoted by the Islamic term Sawab).

The aim of submission is healing the deceases of pride and jealousy. Because; the deceases of pride and jealousy are the source of all the sins. Satan has only been excluded from the Rahmat (compassion and salvation) of Allah for having these two traits. The biggest harm of those two bad attributes is their damage to human creation. As, the organs which lost their natural characteristics only give decease to the body and the soul. It is clearly understandable that the manifestation of Rahman (name of Allah) would not have an impact on a heart which has lost its character of creation. Allah Almighty commands: “...Their harts have been sealed. For this reason, they understand not.”(18)

“Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition?(19)”

14 – story in Chapter Saffât , verses 102-8.

15 Nisa, verse 80.

16 Qassas, verses 54-5.

17 - Furqan, Ayet 63,72.

18 - Chapter Al-Tauba, verse 87.

19 - Al- Jathiya, verse

RABITA IN THE QADIRI SUFI PATH

Rabita; accumulation of the nur (light, illumination) in the heart of the murshid (training master) which comes from the Nur-i Muhammadiye (sufi term for illumination for all the creation) that passes to the friends of Haq (name of Allah for truth) and flowing to the hearts of the murid (sufi term meaning the one who is asking for).

In the Honourable Path, nur (illumination) passes to the murid’s heart from the heart of people of irshad (sufi term for spiritual guidance), with the help of this nur that passes to the heart of murid, the gate of ilham (sufi term for sensing

and inspiration), the gate of mubeshharat (sufi term for true dreams) and the gate of farasat(sufi term for vision) are opened for him. To open those nur gates, first, murid holds his sheiks hand and gives him Bayat (allegiance). He ties his heart to the heart of his sheik and does rabita. There is a way from heart to heart.

The aim of rabita is, to open the gates of ilham (sufi term for sensing and inspiration) in the heart via nur that comes from the prophet of Allah right down to the murids heart by utilizing the fayz (sufi term for spiritual enlightenment) that passes form heart to heart. This example can explain it further:

Babies are tied to their mother's wombs by the umbilical cord. Baby benefits from the eating and drinking of his mother via this cord. If this cord breaks or gets damaged for some reason; baby dies in the mother's womb. Baby is fed, matures and as a result comes to the world with the help of this cord. So, rabita is like this umbilical cord. All the spiritual states of sheik like feyiz, love, and affection passes to the murid via rabita until he is matured. This way, murid matures and ilham (sufi term for sensing and inspiration) comes to him.

Brothers joining Ahlu Bayt Murshid Sayyid Muhammed Hadrah, do Rabita regularly every day. Rabita of the Sheik is performed this way:

A sufi who is on the way of the friends of Allah faces Kiblah (the direction of Mecca) with wudu (Islamic washing) and he does those dhikr(saying, reciting) first:

100 times "Estagfirullah" and at the end "Estagfirullah el- Azim al-Karim eallazî lâilaha illâ Hû al-Hayya'l-Kayyuma va atûbu ilayh.

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الْكَرِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ

11 times salavat-i sharifa (Allahumma salli ala muhammedi'v-va ala alihi va sahabihi va sallim"

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلَىٰ آلِهِ وَصَحْبِهِ وَسَلِّمْ

20 times basmala-i sharifa (Bismillahirrahmanirrahim)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1 Fatiha chapter
3 Ikhlas chapter

After this dhikr, he says, "Dastur ya my sheik Sayyid Hadrah". He takes spiritual permission and closes his eyes. The Sufi who feels to be in the

presence of the Sheik Hadrah submits himself as if he is losing himself in the nur (illumination, spiritual essence) of his sheik.

He contemplates of his sheik with a spiritual calmness. This way, nur flows into the heart of the seeker.

The seeker tries to realize this spiritual state at least five minutes. The seeker must try to extend his Rabita as long as possible without giving himself weariness. Hence, Rabita will strengthen his tie with his sheik and increase his value in the presence of the wali's (saints).

When the seeker want to leave the Rabita he must say: , “Dastur ya my sheik Sayyid Hadrah” to ask for permission spiritually. He must give greeting to both right and left sides and says “as-Salamu alaykum ve rahmatullah” on each side by turning his face.

After the Rabita the seeker must recite 3 ikhlas and one Fatiha together with Basmalai Sharif.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَن مَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ

He must pray by saying, “Subhâna rabbika rabbi'l-izzati ammâ yesifûn wa selâmun ala'l-mürsilîn ve'l-hamdülillâhi rabbi'l-âlamîn”. He must grant the reward of the deeds he has performed by starting Rasulallah PBUH to the spiritualies of all of the ahlullah who has served Qadiri path until reaching to Sheik Sayyid Hadrah.

Sufi continues his Rabita until he reaches the state of “Fana fish sheik” in other words until the request of Sayyid efendi hadrah. The Rabita with thre people including Resulullah PBUH, Pir Sayyid Abdulqadir Gaylani hadrah and Sayyid Efendi must only be made with the request of sheik sayyid afendi hadrah. As a doctor shows the necessary medicine to a patience; the necessary medicine for the Sufi are pointed out by sheik sayyid afandi hadrah. To get out of this will not benefit the Sufi as well as putting him into a spiritual state of hardship.

A Sufi must not have people other then his sheik into his Rabita. If he includes others in his Rabita, his bodily world declines into a state of chaos. The spiritual balance of the seeker is lost.

If the sheik of a seeker dies, he continues to do Rabita to his sheik until someone from the descendants of Rasulallah PBUH matures and takes his station. When a descendant of Rasulallah PBUH from the descendants of that sheik reaches to his station, the seeker does his Rabita to this second sheik.

DAILY LESSON IN QADIRI SUFI PATH – VIRD

Voiced dhikr, the Sufi Path of Qadiri starts with Ali (Receiver of Beneficence). Dhikr in the Sufi Path of Qadiriyyah is performed loud. The essence of the path of Qadiriyyah is to mention tawhid (lailahaillallah) and lafzai Jalal (Allah) and the dhikr of “lailahaillallah”. As the Earth and the Heaven stands with tawhid.

It is necessary to continue with tawhid and the name of Allah-u Zul –Jalal. Allah-u Zul –Jalal had hidden the prayer of “Ismu Azam” within the lafza-i jalal. The prayer of “Ismu Azam” is hidden within tawhid. A Sufi doing dhikr with those, is accounted to have done dhikr with all the “Asma-ul Husna” (The beautiful names). This is the essence of Marifatullah (Godly closeness and knowledge). All the other essences are within this. We must remember Allah with both tawhid and lafza-i jalal a lot.

The first step of Marifatullah (Godly closeness and knowledge) is dhikr. After dhikr there comes Jezbe (sufi term for Allah’s attraction), then comes love of Allah and after this Marifatullah (Godly closeness and knowledge) appears.

Sufi is someone who does dhikr by day and night. Everyone enjoys his own art. Sufi takes joy from dargah (Sufi monastery). He enjoys the conversation of dhikr.

When Sufi is doing dhikr, mountains, stones and birds does dhikr with him too. Indeed, everything does dhikr.

“The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!”(20)

The dhikr of all those who are doing dhikr join with the dhikr of Sufi. His dhikr resembles a river, as river turns into sea water when it pours into it; when Sufis do dhikr, his dhikr joins the dhikr of awliya, to the dhikr of Anbiya(prophets), to the prayers of them, to the worship of them. He receives endless reward for worship, submission and dhikr together with them.

When Sufi, people of dhikr starts doing dhikr, their houses also start doing dhikr with him with the tongue of state. The angels in the heavens and the earth contribute to his dhikr.

Indeed, everything feels happy with dhikr. When someone who is an unbeliever dies, the earth and the heaven get happy and say: “my lord, you have taken this unclean person from me, I was getting intimidated, he was wandering around in me, I was getting upset. It is good that he died, I am relieved.” But, when a believer dies, his house, his prayer mat in sadness and grief and his places he sat in sadness say; “Our lord we were finding happiness in your servant who was doing dhikr for you” with the tongue of state. For this reason, we must do dhikr to Allah a lot.

Let us not give up zikr wherever we are and whether we have wudu or not. Let us do zikr a lot, as a person matures by doing zikr. Indeed, awliyaullah (saints) have matured by doing zikr.

Zikrs get their correspondence by reaching to Allah. Allah almighty commands:

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

“To Him mount up (all) Words of Purity: It is He Who exalts each Deed of Righteousness.” (21) Allah Jalla Jalaluh responds to zikr, so, servant has conversation with Allah.

20 - Isra chapter, verse 44

21 – Chapter (Fatir, The Originator), verse 10

Also, The prophet of Allah says; “When the servant says Allah, Allah addresses him by saying “Labbayk” say my servant what would you like to say? A reward is definitely given for each dhikr.

The person who has joined the Qadiri Sufi Path, after finishing his Rabita in the manner described above, does the daily lesson this way:

1 Fatiha chapter, 1 Nasr “Izajae” chapter, 3 times ikhlas chapter are recited.

100 times Basmala-I Sharif (Bismillahirrahmanirrahim)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

100 Estigfar “Astagfirullah” at the end “Astagfirullah al-azim al-karim allazi lailahe illahu al-hayyal-kayyume ve etubu ileyh.”

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الْكَرِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ

100 times salavat-i sharifa (Allahumma salli ala Muhammedin ve ala alihi ve sahabihi ve sellim)

اللَّهُمَّ صَلِّ عَلَ مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

300 to 1000 times Tawhid (Lailahailallah), at the end, “Lailahailallah al-maliku'l-hakku'l-mubin muhammadun rasulullah sadiku'l va'di'l-emin”

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ مُحَمَّدٌ رَسُولُ اللَّهِ الصَّادِقُ الْوَعْدِ الْأَمِينُ

1000 to 3000 times Lafza-I Jalal (Allah), at the end, “Allah Jalla Jalaluhu va amma navaluhu va lailaha gayruh”

اللَّهُ جَلَّ جَلَالُهُ عَنِ مَا نَوَّالُهُ وَلَا إِلَهَ غَيْرُهُ

500 times Ya Latif

1 Fatiha chapter, 3 times Ikhlas chapter

After the daily lesson, this prayer is said which belongs to Sayyid Abdulqadir Gaylani.

ذَكَرَكَ الذَّاكِرُونَ وَ غَفَلَ عَنِ ذِكْرِكَ الْغَافِلُونَ ❀ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا
كَثِيرًا إِلَى يَوْمِ الْجَزَاءِ ❀
❀ اللَّهُمَّ إِنِّي أَسْأَلُكَ فَيْضَةً مِنْ فَيْضَانِ فَضْلِكَ ❀ وَ قَبْضَةً مِنْ نُورِ صَلَاتِكَ
وَ أَنْسَا وَ فَرَجًا مِنْ بَحْرِ كَرَمِكَ ❀ بِيَدِكَ الْأَمْرُ كُلُّهُ وَ مَقَالِيدُ كُلِّ شَيْءٍ
❀ فَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً وَ عِلْمًا وَ يَقِينًا ❀ وَ أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا
❀ اللَّهُ ❀ أَنْ تُنْعِمَ عَلَيْنَا بِرِضَاكَ ❀
❀ اللَّهُمَّ أَدْرِكْنَا بِرَحْمَتِكَ ❀ وَ فَرِّجْنَا عَمَّا نَحْنُ فِيهِ يَا مُفَرِّجَ كَرْبِ
الْخَلَائِقِ أَجْمَعِينَ ❀ وَ نَجِّنَا مِنَ الْعَمِّ وَ الْهَمِّ وَ اكْشِفِ الْحُزْنَ ❀ يَا
مُنْجِيَ الْمُؤْمِنِينَ ❀ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ
هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ❀
❀ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ❀ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ ❀
وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❀

Alhamdulillah rabbi'l-alamin, va's-salatu va'ssalamu ala Muhammadi'v-va ala alihi va sahbihi ajmain. Allahummaj'al afdalu salavatika abada, va anma barakatika sarmada, va azka tahiyatika fazlav-va adada, ala asrafi'l-halaiki'l-insaniyyati va majmai'l-hakaiki'l'imaniyyati ve turi't-tajalliyati'l-ihsaniyyati va mahbadi'lasrari'l- ruhaniyyati vasidati akdi'n-nabiyyin, va mukaddimi jaysi'l-mursalin va afdali'l-halki ajmain, hamili livai'l-izzi'l-a'la, va maliki azimmati's-sarafi'lasna, va sahidi asrari'l-azal va masahidi'l-anvari'ssavabiki'l- uval, va tarjumani'l-kidam, va manbai'l-ilmi val-hilmi val-hikam, va mazhari'l-cudi'l-cuziyyi'l-kulli, va insani ayni'l-vucudi'l-ulviyyi va's-sufli, ruhi jasadi'lkavnayn, va ayni hayati'd-darayn, al-mutahakkiki bi-a'lâ rutabi'l-ubudiyati, al-mutahalliki bi-ahlaki'l-makamati'listifaiyyati, al-asrafi camiu'l-avsaf, al-halili'l-akram va'lhabibi'l- a'zam, sayyidina Muhammadiv-va ala alihi va sahbihi ajmaine va

mani't-tabaahu ila yavmi'd-din, adada halkika va zinata arsika va riza'e nafsika va midada

kalimatika kullama zakaraka'z-zakirun va gafala an zikrika'l-gafiluna va sallim tasliman kasiran kasira, ila yavmi'l-jaza. Allahumma inni asaluka fayzatam-min fayazani fazlik, va kabzatan min-nuri silatik, va anasan va farjammin bahri karamik, bi yadika'l-amru kullihi va makalidu kulli sayin, fahablana mil-ladunka rahmatav-va ilmav-va yakina, va asaluka ya Allah (11 times) an tun'ima alayna bi-rizak. Allahumma adrikna bi-rahmatik ve farrijna amma nahnu fihi ya mufarrija karbi'l-halayiki'l-ajmain, va najjina mina'l-gammi va'l-hammi va'k-sifi'l-huzna ya munciya'l muminin, fain tavallav fakul hasbiyallahu lailaheilla hu alayhi tavakkaltu va huva rabbu'l-arsi'lazim. Subhana rabbika rabbi'l-izzati amma yasifuna va salamun ala'l-mursalin va'l-hamdulillahi rabbi'l-alamin. (al-Fatiha)

Meaning:

O Allah! Make continuous and eternal on our master Muhammad PBUH -who is the most honorable of humans, and the source of truths of faith- and his family and friends, the highest of salat and salam, the most abundant of barakat (blessing), the the highest of exalting and respects.

Our Prophet PBUH is the place of the manifestations of what Allah bestows upon us, the pavilion of the spiritual secrets, the one how brings the necklace of Prophets together, the leader of the army of the prophets an superior to all the created ones. He is the carrier of the highest flag of honor and the owner of the reins of superiority.

Muhammad PBUH, is the witness of the secrets of eternity, and the carrier of all of the nur (illuminations) of the ones before him. He is the interpreter of the language of Allah (Jalla Jalaluh), the source of knowledge, mild character, and wisdom, the mirror of the eternal and limited existence, the pupil of the high and low universes of existence, and he is the soul of the body of the world and the hereafter.

Muhammad PBUH is the source of the life of the world and the hereafter, the one who is in the highest duties of servant hood, who is mannered with the manners of the stations of the being selected, having the honor above all the attributes. He is a very generous friend, a great and eminent beloved.

Ya Rabbi! (Lord), give endless salat and salam as many as the number of your creation, as many as the ornaments of the havens, as much as the wideness of your Zat (being) and majesty of your contentment, as many as the number of your words and length of them, to our master Muhammad who has those attributes mentioned, to his family, to his friends and to those follow him with sincerity. Give plentiful and complete salatu salam to our master whenever your servants remember you and whenever they forget you Muhammad until the day of judgment.

O Allah! Give us a tiny fraction of your endless and overflowing mercy oceans, a part from your closeness nur, a fraction from the sea of your friendship and beneficence. The keys of every work and every thing is without doubt in your hand. Give us a mercy, knowledge and closeness from your decree. We are pleading for these for the respect of your ismi jalil of "Allah". Give us the blessing of your contentment.

O Allah! Give us understanding with your mercy. It is only you that takes away the sorrows of all the humans and gives their needs. Take our troubles away too. Free us from sadness, pains and suffering.

You are the highest of the generous and beneficent ones, you bring to safety those who believe you, accept our supplications with your favor, generosity and beneficence.

But if they turn away, Say: "(Allah) sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne Supreme!" (Chapter Tawba, verse 129)

. Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)! And Peace on the messengers! And Praise to Allah, the Lord and Cherisher of the Worlds. (chapter Saffat, verse 180-2)(Amen)

O Lord! We have presented the good that comes from this Vird, firstly to holy and clean soul of our master Muhammad PBUH, to the souls of prophets and awliya (saints), to the souls of the people of the exalted Sufi Path, to the high souls of the pir (master) Abdulqadir Jilani and Sayyid Muhammad Efendi, to all the believers together with the souls of our past ones, accept. Honour the believers and us with health and happiness in the world and the paradise and your appearance in the hereafter. (Amen).

If Mureed has any troubles and prayers, they are mentioned with this prayer and prayed to Allah Almighty for sorting them.

DHIKR IN THE QADIRI SUFI PATH

The dictionary meaning of dhikr is remembrance, mentioning. Dhikr in the Sufi literature is used to mean the remembrance of Allah anytime in any place in the plain of speech, deeds and contemplation.

Dhikr in Qadiri Path is made as loud. The followers of Qadiri Path raise their voices as much as they can hear themselves, dhikr is made as round dhikr if three followers come together. The dhikrs of tawhid "La ilahe illallah" and lafza "Allah" form the essence in the Qadiri Path.

Now, friend of Allah is said to someone who follows the path of Quran and Sunnah and does dhikr to Allah a lot. The people who do dhikr are such

sweet people. Allah Almighty commands: "One does not say any word without angels recording what he says being there."(22)

Every dhikr comes to existence, raises to the station of Mustajab (acceptance) and begs until the day of judgement in this way: "O Lord! Such servant of you has remembered you through me, has turned unto you, bestow your mercy upon him! Then, Allah Zul-Jalal "You be witness, as this servant of me has made dhikr to me, he has asked from me. I will honour him with paradise and my appearance, Allah promises. Indeed, our Lord does not turn back on his promise. Allah commands: "Allah does not turn away from his promise, Allah stays true to his promise, he does what he promised."(23)

Everything prays to people of dhikr with the language of state of existence. The night says, o lord! I am finding piece with his dhikr. The day says, O lord! This servant of you is making dhikr to you. I am enjoying his dhikr. Save him from worldly worries and the worries of the hereafter. By sayin these they beg to Allah. The Night also prays for the people of ignorance and wrongdoing by saying. "O lord! I am fed up with this unclean person's harassment. He is spending his days away from your name, in ignorance. Please give him a calamity and save me from his harassment." Day also says bad prayers in this way: "O lord! This person is eating your food but he is not thanking you. Please bring trouble and suffering onto him. Save me from this ungrateful one. Or take away his body from your clean earth and put into hell." Even the waters the people of dhikr pray for them. Mountains and stones join the people of dhikr. Indeed, everything does dhikr to Allah with the language of state of existence. Allah zul-Jalal commands: "there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory!"(24) There is nothing without dhikr.

By the fact that many Sufi paths have been contributed to this Sufi path, and the road of Muhammadiya has become a great sea of Marifat(Sufi term for divine knowledge) dhikr can both be made loud or quite.

22 – Chapter Qaf, verse 18

23 – Chapter Rum – verse 6; Chapter Ali-Imran – verse 9; cahapter Zumer – verse 20; cahapter Rad – verse 31.

24 – chapter Isra, verse 44

THE WAY TO PERFORM ROUND DHIKR

In the Sufi path of Qadiri, dhikr can be performed in any place by bringing together three people. As, our master Prophet PBUH had said; "The earth is like a Masjid for the believers."(25)

In Muhammadiya Sufi branch, anyplace where salah prayer can be performed is accepted to be a suitable place to do loud dhikr. The place where dhikr is made is called "Samahana" or "Tawhidhana". The performing of dhikr is called "Maydan Achma" or "Mukabala". Dhikr is managed by murshid or his representative or someone who has been granted permission by them. If the mureeds had not been able to find such a possibility, then, the ones who are about to sit for dhikr chose someone who will be able to manage the dhikr. Dhikr has no set place or time. But to open "Maydan" the permission of the Honourable Sayyid Afandi is needed. The affiliates sit in the form of circle with wudu and mostly after the salah prayer. Sitting can be as straight lines facing each other. But, sitting in the form of circle is more noble. The ones who are not part of the dhikr circle or affiliates of other Sufi Paths can join with permission, or they can sit immediately behind the dhikr circle. The dhikr that is performed in a sitting position is called "Kuudi Dhikr" in that, whole of the dhikr but in general the Avrad(daily prayers) and the Azkar(dhikrs) of the Sufi Path is performed like this. Kuudi dhiks are performed by standing and sitting on knee caps, sometimes leaning towards right and left, sometimes by turning the head from right to left. The dhikr performed standing is called "Kiyami Dhikr". In "Kiyami Dhikrs" generally, Tawhid, Ism-i Jalal (Allah), Ism-i Hayy, Ism-i Hu dhikrs are made. This dhikr is made by leaning towards right and left, hand-in-hand or arm-in-arm, sometimes the affiliate holds the shoulder of the one on his right by his right hand, and puts his left hand to lower back of the one on his left and they do dhikr by moving to right and left. The dhikrs done by moving to right and left is called "Davrani Dhikr". The affiliates holding hand-in-hand, arm-in-arm or right hand on the right shoulder of the next one and left hand on his back turn around the "Samahana" by doing the dhikrs of Ismi jalal (Allah), Hay Hay, Hu Hu, Allah Hay, Yâ Allah Hay and some other Beautiful Names of Allah, they move with great harmony by stepping right and left, by having the right foot in front and left foot slightly behind, minding not to crash onto each other. During the zikr, singing Ilahi's, and playing musical instruments like bandir, tambourine, Kudum, Nay and Hallila are allowed to give harmony to dhikr and ilahis. It is necessary to perform the zikr according to the given principles and manners, not to break the harmony of the zikr, not to leave the zikr circle without permission from the manager or without absolute necessity, to mind ikhlas, sincerity and takva, to avoid showing off and falsehood, to avoid all kind of behaviour, speech and thought which might would badly affect the spiritual taste experienced.

One way of the circle zikr that Sayyid Afandi has thought us together with many principles is performed this way:

Euzu Basmala.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Innallaha va Malaikatihu Yusalluna Alanabiy, Ya ayyuhallazina Amanu Sallu Alayhi ve Sallimu Taslima.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا

Salat-I Sharifa (as-Salatu ve's-Salamu alayka ya Rasulallah, as-Salatu ve's-Salamu alayka ya Habiballah, as-Salatu ve's-Salamu alayka ya Sayyida'l Avvalina va'l Ahirin va Salamun ale'l-Mursalin ve'l-Hamdu lillahi Rabbi'l Alamin)

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْأَوْلِيَيْنِ وَالْآخِرِينَ
وَسَلَامٌ عَلَيَّ الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The vird of the tariqah (The Qadiri Sufi Path) (The prayer, salawat of Abdulqadir Jilani)

The takbir (glorification of Allah) that is said between recitation of the chapters of Nasr, Fatiha and three Iklas.

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ

Salat-i Sharifa

11 times Ism-I Hu (This is called "Dem Tutma" and the name of Hu is extended when saying. At the end, "Dastur Ya my Sheik, Dastur Ya Abdulkadir Jilani, We have surrendered ourselves Ya Rasulallah!" is said.)

Besmala-I Sharifa (11 – 100 times)

Salat-I Sharifa

Salawat (Allahumma Salli Ala Sayyidina Muhammadin va Ala Alihi va Sahbihi va Sallim)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلَىٰ آلِهِ وَصَحْبِهِ وَسَلِّمْ

Astagfirullah al-Azim al-Karim allazi Lailahailla Hu al-Hayya'l-Kayyuma va Etubu ilayh ve Esaluhu't-tavbata va'l-magfirata va'l-hidayata lana innahu Huva't-tavvabu'r-rahim(3 times)

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الْكَرِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَنْتَبُ إِلَيْهِ وَ
أَسْأَلُهُ التَّوْبَةَ وَ الْمَغْفِرَةَ وَ الْهَدَايَةَ لَنَا إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Estigfar, Astagfirullah (100 times) at the end, Astagfirullah al-Azim al-Karim allazi Lailaheillallahu al-Hayya'l-Kayyume va Atubu ilayh Tavbata Abdin Zalimin li-nafsihi la Yamliku li-nafsihi Mavta'v-vala Hayata'v-vala Nushura

﴿ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الْكَرِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَنْتَبُ إِلَيْهِ
تَوْبَةَ عَبْدٍ ظَالِمٍ لِنَفْسِهِ لَا يَمْلِكُ لِنَفْسِهِ مَوْتًا وَ لَا حَيَاةً وَ لَا شُورًا ﴾

Salat-I Sharifa

Va'lam Annahu Lailaheillallah

وَ اعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

Lailaillallah (100-300 times)

Last verses of the chapter of Hashir (Lav Anzalna Haza'l-Qurana...)

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ
الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

The dzhikr which has continued as Kuudi(sitting) so far, continues standing hereafter.

Salat-I Sharifa

Lailahailallah (100 – 700 times), at the end, al-Maliku'l-Hakku'l-Mubin Muhammadu'r-rasulullah Sadiku'l-va'di'l-amin.

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ مُحَمَّدٌ رَسُولُ اللَّهِ الصَّادِقُ الْوَعْدِ الْأَمِينُ

Lafz-I Jalal, Allah (100-1000 times), at the end, Jalla Jalaluhu va amma Navaluhi va Lailaha gayruh.

اللَّهُ جَلَّ جَلَالُهُ عَنِ مَا تَوَالَّهُ وَلَا إِلَهَ غَيْرُهُ

The dzhikr which was in a standing position so far, continues with Illallah, Allah, Allah Hayy, Hayy Hayy, Hu and other Beautiful names of Allah shown by the manager. Tempo increases and decreases. If it is signalled so, davran is performed.

Salat-i Sharifa is recited and sit down.

Salat-I Sharifa

Ism-I Jalal, Allah (100-300 times)

Salat-I Sharifa

Ya Latif (100-300 times)

If wished so, the dhikr of Ya Latif is cut short and Asmau'l Husna (The beautiful names of Allah) is recited.

Recitation of Quran (Amanarrasulu)

Dua (supplication, prayer)

The number of dhikrs mentioned here can be increased or decreased by the person who is managing the dhikr.

Takbir's (glorifying Allah) and Salavat-i Sharifa's together with handshaking of people joining the dhikr after the Dua are general practices of the dhikr and conversation gathering.

SUPPLICATION

Supplication is: One's admission of his weakness to his creator by turning towards Allah and praying. Allah Almighty commands: (O my Prophet) Say that: "My Lord would not concern Himself with you but for your call on Him" (26)

Calling on Allah a lot is a sign of closeness to Him. Indeed, prophets are people who have prayed to Allah the most during their lives.

Supplication is the weapon, the sword and the door of salvation for the believer; the believer must make supplication with his heart, tongue and good deeds. Allah almighty commands: "Call on Me; I will answer your (prayer)."(27)

Supplications are answered. Allah almighty commands that; "When My servants ask thee concerning Me, I am indeed close (to them): I respond to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way." (28)

Friends of Haq supplicate a lot. This supplication joins the supplications of the saints and Abdulqadir Jilani and ascents to Allah. The prayers of saints are widely acceptable. This is a good example for this:

Hazrat Maruf-u Kerhi has made good prayer to hazrat Sirr-i Sakati when he did a favour to an orphan. One day a fire breaks out in the high street in which hazrat Sirr-i Sakati had his shop. All the shops in the street burns, apart from the shop of hazrat Sirr-i Sakati. The shop of hazrat Sirr-i Sakati had not burned because of the prayer of hazrat Maruf-u Kerhi.

Supplicating to Allah is a duty for servants. Our duty is to pray to Allah; regardless of whether our prayers are accepted now, or delayed to a later date, or not accepted for the reason of not being to our best interest.

Allah does not like the tongue which does not supplicate to Him. No matter how sinner a person is, if he supplicates to Allah, Allah Most Glorified loves him and leads him to the right path.

Allah Almighty commands that: "And those who strive in Our (cause),- We will certainly guide them to Our Paths: For verily Allah is with those who do right."(29)

26- Chapter Furqan – Verse – 77

27- Chapter Mumin – Verse – 60

28-Chapter Baqara – Verse – 186

29-Chapter Al-Ankabut – Verse – 69

PART II

DISCOURSES FROM HAZRAT SAYYID MUHAMMAD EFENDI

TRUE FAITH

The biggest cause for us is to protect our faith. If a servant protects his faith and dies in that state, he saves himself. If he is a sinner, he either gets forgiven or he burns in hell for the amount of his sins but gets saved at the end. If he is a righteous person, he goes to heaven. Allah Almighty commands:

“Then, he whose balance (of good deeds) will be (found) heavy, Will be in a life of good pleasure and satisfaction. But he whose balance (of good deeds) will be (found) light,- Will have his home in a (bottomless) Pit. And what will explain to thee what this is? (It is) a Fire Blazing fiercely! “(30)

10 merits are written to the notebook of the deeds of a believer against a good deed. Only one sin is written against a sin. Allah Almighty commands:

“He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto them.” (31)

There is an angel on our right side who writes merits, there is an angel on our left side who writes sins. Allah Almighty commands:

“But verily over you (are appointed angels) to protect you,- Kind and honorable,- writing down (your deeds): They know all that ye do. “(32)

The points which make our faith are based upon the foundations of:

“Amantu Billah” Allah Almighty exists and is one. He has no partner or helper. He is free from space. Allah almighty hears and sees everything. He has power and the omnipotence. He is the owner of everything. He bigoted not, nor is He begotten. He has Asma-ul Husna (The beautiful names of Allah). He has a thousand and one names. His names are mentioned in the Holy Quran. His 99 names are written in the tablets. Every name has different meanings.

“Wa Malaikatihi” Allah Almighty has angels. Angels do not eat or drink and they have no such attributes as male or female. Their number are only known by Allah. A portion of them are responsible over the commands of Allah for His creatures.

There are also the jinn and shatans in addition to them. The Jinn and the shatans are close to each other. There are believers among the jinn. As they came once and listened to the call of Muhammad; some of them have accepted Islam. As for the shatan’s, only Allah knows their numbers. There are different varieties of shatans. Now, we believe in the existence of the angels, the jinn and shatans.

"Wa kutubihi" we believed in the books and the booklets. 4 books have come to the prophets. 100 booklets have come to some of the prophets in pieces. the Book of Psalms came to David (PBUH), the old testament to Moses(PBUH), the new testament to Jesus(PBUH), Quran to Hazrat Muhammad (PBUH). Four books and 100 booklets have been collected in Quran. The believers in Quran are the people of belief. The ones who don't believe in Quran are the people of rejection. The old testament, the book of psalms and the new testament have been made invalid, their authority has been phased out. All the books that have been sent by Allah almighty has been brought together in the Holy Quran. We have believed in all this.

"Wa Rasulih" we have believed in the prophets too. A believer must believe that all the prophets have been sent by the Haq the Most High. If a Muslim gets angry with the Christians and says, "you don't believe in our prophet Muhammad, so I am not accepting Hazrat Jesus" he becomes an unbeliever.

"Wa'l Yawmi'l-ahiri" we believed in the day of judgement. We have believed in the day of judgement, meaning, belief in returning to life after death, the formation of the place where people will gather on the Day of Judgment and people will give account of their deeds.

"Wa bi'l Kadari Hayrihi ve Sharrihi Minallahu Taala" meaning we have believed in fate. We believed that bad or good are from Allah but servants do have a limited will. A servant must not use his limited will in a bad way, if he does so, Allah creates the servants bad will and this way he commits his sin.

Humans have limited wills. For this reason humans are responsible for their sins and merits.

"Wa'l Ba'su Ba'dal-Mawti Hakkun" this is an important matter, the place where people will gather on the Day of Judgment will be formed and questions will be asked. People of the faith will be driven to Heaven and the people of rejection to Hell.

It is necessary for someone to become a believer and go to heaven to believe in those six conditions, to approve those matters and anything related to them, and never be in doubt of them. To have any doubts from those belief principles takes one out of the circle of faith.

To believe in Amantu is the belief of imitation. If servant believes in them but has shortcomings in his deeds, he does not get out of faith, does not become an unbeliever. May be my lord forgives the shortcoming of this person. May be He throws him into his Hell but eventually takes him out again. However, one becomes an unbeliever by rejecting any of the conditions of the Amantu. It is necessary to be very careful on this matter.

I have raised this subject because, the most important matter is the matter of faith, to protect faith. May Allah make our end good. (Amen)

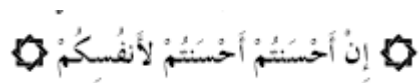
30-Chapter Al-Qaaria – verses 6-11

31-Chapter Al-Anaam – verse 160

32-Chapter Al-Infitar – verse 10-12

THE BALANCE OF SHARIA – TARIQAH IN THE WAY OF PEOPLE OF ALLAH

Allah Almighty commands:



“If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves.”(33)

Good deeds turn around and come back to the person who did them. The good deeds done are indeed for the benefit of the person that did them. Those good deeds of him are given back to him. Allah almighty commands:

“Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? “(34)

Servant makes profit rather than loss from his good deeds; as his good deeds are given back to him in many folds.

Thus, for every favour that is given to us there is a thanking and good deeds to be done. There are good deeds for hand. There are good deeds for tongue. Tongue has been created to make dhikr, to praise Allah. Hand has been created to reach for good things. Hand has capability to speak, feet also has capability to speak. Those will tell about all the merits and sins one by one and they will be witnesses in favour of or against a person. Allah Almighty commands:

“On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.”(35)

The organs of the body speak in the presence of Allah Almighty. If a person is sinner, ears complain saying; “you have cheated me, you have made me worthy of Hell even though I have served you”. Hands also complain saying, “you have used me in bad places, you have not extended me to good places; I am also suffering with you now”. As a result, the only duty of all the bounties and organs that are given is, to serve Haq.

Allah Almighty commands by addressing His prophet:

“Say: If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful.”(36)

It is for this reason that, the people of Allah who reach to the love and realization of Allah know that notions like tariqah, sharia, truth and closeness to Allah are intermingled and tied together. Now, tariqah without sharia can not exist, tariqah without sharia is invalid. Tariqah without sharia is a trick of shatan and nafs(animal-self). Tariqah and sharia are tied together. One can not exist without the other one. Indeed our way is the way of sharia, tariqah, truth and closeness to Allah. Our way is the way of the prophets and the saints. Our way is the way of Quran and the sunnah of the prophet PBUH. Life of people in this way don't end, it changes. In this way of the people of Allah, when the mortal life finishes, one passes from one place to other. The door of grave is the door of Heaven. The prophet of Allah says, “Grave is a garden from the gardens of heaven”(37). When a faithful servant enters through the door of grave, he enters through the door of heaven. For this reason, let us do our deeds with devotion, sincerity and loyalty. Allah Almighty commands:

“Ye are the best of peoples, evolved for mankind”. (38)

The most beloved community (Ummah) in the sight of Allah is, the community of Muhammad, living with their faith. What a great happiness to be from the followers of Hazrat Muhammad (PBUH). Living with faith and sincerity provides for the happiness of the eternal life. Death is only continuation of life for a believer. There will be no difficulty for them in the grave, the judgement day or the bridge of Sirat which goes over hell. They will enter the paradise and see Jamalullah (Appearance of Allah). We have come to this door to obtain the good pleasure of our lord and see the Jamal(appearance) of Allah. Hence, we will continue on this way until we reach to find Him. Allah Almighty has promised to show his Jamal(appearance). Also, He has promised to put the believers into His heaven. There is no trouble, suffering or illness in Heaven. There is happiness forever. Believers will live with their families there. The key to all those good blessings is tawhid(belief of oneness of Allah). Let us not drop tawhid(la ilaha illallah) and lafzu-Jalal(Allah) from our tongues and hearts.

Those who are serving to the way of Sufism, which is the spiritual door of Allah, have to show warm feelings towards people. In religion, there is serving and respecting the elders. This dargah belongs to Hazrat Abdulqadir Jilani who is the senior of all of the saints. To show affection to this door and to show warmth to the people of this door is the duty of everyone in the way of people of Allah (Ahlullah).

Some Sufis do not realise that they are making mistake themselves but saying: "loud dhikr is wrong". If a matter comes up and asked first Quran is consulted then the hadith of the prohheth PUH. Questions are answered within the boundaries of the jurisdiction of the shari'a and with a method. This is the way problems are solved. No one in Islam is given the right to make judgements with their own ideas and opinions independent of shari'a law. When the prophet of Allah SAS was sending Muaz Bin Jabal to Yemen as governor; he asked, "Ya Muaz, how will you judge among people?" Muaz answered, "With the book of Allah!" The prophet of Allah said, "What if you come across a matter for which there is no solution in the book of Allah?" Muaz answered, "With the help of the Sunnah of the prophet." The prophet of Allah asked, "What if you can not find in that either?" Muaz said, "I will do interpretation". Our prophet PUH was happy with these answers and he prayed for him. (39)

Religious questions are not solved by the opinion of the people. A Muslim must first consult the book of Allah then the sunnah of the Prophet and if he can not find it in them he should look at the Muchtahids(the ones who have interpreted the essential matters like Abu Hanifa) books. No doubt, the gate of interpretation is open till the day of Judgement, but interpretation is made with some level of authority and method and within the boundaries of the shari'a.

Some people had gathered and came to us and said, "O Hodja, we would like to ask something form you. We went to a place, they were sitting and doing dhikr. We said, let us sit on the edge of your circle and do dhikr with you. They replied as saying, you can not enter our dhikr. We have asked what was the reason and they said, this is because you are not in our tariqah (sufi path). They have not accepted us to their dhikr circle, how is this possible?

Allah almighty says "We sent thee not, but as a Mercy for all creatures."(40) and "The Believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy."(41) Believers are made brothers to each other by Allah Almighty. The believers are brothers. They are tied together like the grapes on a grape bunch. Thus, the believers are fed from the spirituality of the prophet Muhammad just as the branches of grapes get nutrition from the soil. If you do not accept a sufi to a dhikr circle, do no accept him to your conversation, your behaviour contradicts the way of the people of God. Your behaviour would be considered as ill-behaviour in the path of the great saints. Likewise, if a dinner table is prepared and some people are invited and others are not invited to attend the dinner would be considered ill-behaviour. To deprive a believer of Allah's mercy is one of the biggest wrongdoing and one of the biggest sins.

Some Sufis say: "if you do loud dhikr, you are guilty". However, our Prophet PBUH had ordered Bilal; "Come on Bilal declare Allahu Akbar to the world". People saying this are not aware of the wisdom of why Azan (Call to prayer) is

said loud, they don't know. The holy Quran is ordering to mention, dhikr Allah both secretly and openly. A part of the salah prayer being loud, hajis in Hajj crying "Labbayk" loudly, the saying of khutbahs on Friday's loudly; all of those make a part of Islam. Those who think loud dhikr is wrong do not think as "why are we not accepting some parts of Islam". To believe in Amantu (#) is only possible by accepting the religion Allah Almighty sent as a whole. In our honoured sufi path, zikr is done as both loud and quietly. Those who say "you would be thrown out of the tariqa if you do zikr loudly" are wrong. Knowingly or without realization; they are going against a part of the religion, a part of the jurisdiction the Quran brought. Our path is the path of Quran and Sunnah of the prophet PBUH. Those who do not comply with the Quran and the sunnah tradition of the prophet PBUH, would be considered as not complying with Sufism and tariqa. Anything not being acceptable by the Quran and the sunnah traditions of the Prophet PBUH is out of the scope of the religion, not liked, and not accepted by the Sufis.

We will follow the Quran and the sunnah tradition of the prophet PBUH, and obey to Allah and the prophet of Allah PBUH. We will perform whatever the divine command is, and we will live and help other to live the sunnah tradition of the Prophet PBUH. The prophet of Allah says: "Those who turn their faces away from my sunnah tradition are not from me". (42)

I have said all these, so that you hear it from our tongue. You can say to others: Our sheikh has spoken with his own tongue and it is up to you whether you accept this or not. There is nothing to be sad about this.

"Amantu Billah" summarizes the essential beliefs of Islam and means: I believe in ALLAH, in His Angels, in His Books, in His Messengers, in the Judgment Day and in the Destiny; and I believe that everything, good and evil, comes from ALLAH; and I believe in the Day of Resurrection; whereby I testify that there is no god but ALLAH and Muhammad is a Slave and Messenger of ALLAH

33-Chapter Al-Isra Verse – 7

34-Chapter Al-Hadid Verse – 11 and Chapter Al-Baqara Verse 245

35 – Chapter En-Nur Verse – 24 , Chapter Yasin Verse 65

36-Chapter Al-Imran Verse - 31

37 Tirmizi (number:2460)

38 Chapter Al-Imran Verse - 110

39 - Tirmizî (H. No. 1327); Ebû Dâvut (H. No. 3592).

40 – Chapter Prophets, verse 107

41 – chapter Al-Hujurát, verse 10

42 – Sahihu Bukhari (4776); Sahihu Muslim (1401); Sunenu Nesai (5324)
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