



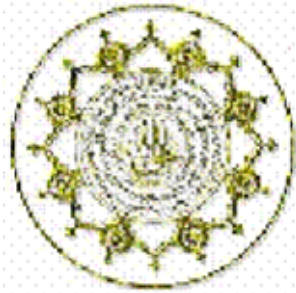
La Voie Soufie de l'Amour

12 lectures en Francais

and

The Sufi Path of Love

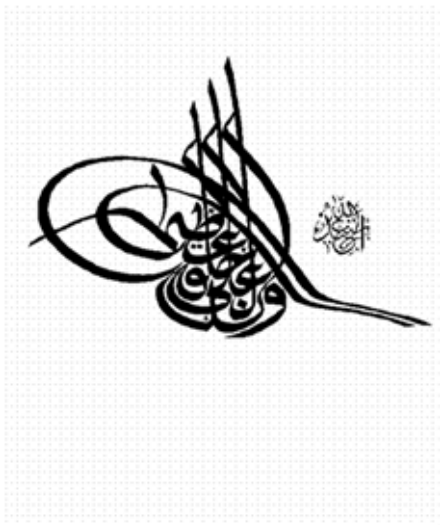
15 lectures in English



AU SUJET DE LA VOIE SOUFI NAQSHBANDI

La voie Naqshbandi la plus distinguée est une école pensée et de pratique qui s'est tenu à l'avant-garde de ces groupes qui diffusent vérité et combattent le mal et injustice, particulièrement en Asie centrale et en Inde par le passé, en Chine et en Union soviétique durant les temps modernes, en Europe et en Amérique du Nord aujourd'hui. Les Cheikhs de la Naqshbandi ont pris des rôles politiques, sociaux, éducatifs et spirituels dans leurs communautés, agissant selon le Saint Coran et la Sunnah du prophète (s.a.w.)

Le plus distingué' Ordre Naqshbandi est la voie des compagnons du prophète et de ceux qui les suivent. Cette voie se compose du culte continu dans chaque action, externe et interne, avec la discipline complète et parfaite selon la Sunnah du prophète elle consiste en maintenir le plus haut niveau de conduite en laissant absolument toutes les innovations et toutes les interprétations libres dans les coutumes et le comportement privé. Elle consiste à garder la conscience de la présence de Dieu, le Tout-puissant et Exalte, sur le chemin de l'effacement de soit et l'expérience complète de la présence divine. C'est la voie de la réflexion complète du degré le plus élevé de perfection. C'est la voie de sanctifier l'égo au moyen de la lutte la plus difficile, la lutte contre soit même. Elle commence où les autres ordres s'arrêtent, dans l'attraction de l'amour divin complet, qui a été accordé au premier ami du prophète, Abu Bakr as-Siddiq().



Les premiers héritiers spirituels du prophète (s)

Historiquement parlant, la tariqat Naqshbandi peut être retracé jusqu'au premier des Califes bien-guidés, Abou Bakr as-Siddiq (r), qui a succédé au Prophète (s) dans sa connaissance et dans son rôle de guider la communauté musulmane. Allah a dit dans le Saint Coran "Il était le deuxième de deux dans la caverne, et il a dit à son ami: ne soit pas triste, parce que Dieu est avec nous " [9:40]. De lui le Prophète (s) dit, " si j'avais à choisir un ami aimé, j'aurais pris Abou Bakr comme

ami bien-aimé; mais il est mon frère et mon compagnon. "

Ce qui distingue l'école de Naqshbandi des autres ordres Soufi est le fait qu'elle ait prise ses bases et ses principes de l'enseignements et de l'exemple de six étoiles lumineuses dans le firmament du Prophète (s). Ces grandes figures étaient: Abou Bakr as-Saddiq, Salman al-Farisi, Jacfar as-saddiq, Bayazid Tayfour al-Bistami, cAbdoul Khaliq al-Ghoujdawani, et Mouhammad Baha'ouddin Ouweysi al-Boukhari , connu sous le nom de Shah Naqshband -- l'Imam eponyme de la tariqat.

Derrière le mot "Naqshband" se dressent deux idées: naqsh qui signifie " la gravure " et suggère graver le nom d'Allah dans le coeur, et bande qui signifie " le lien " et indique le lien entre l'individu et son créateur. Ceci signifie que le disciple de la

Naqshbandi doit pratiquer ses prières et ses engagements selon le Saint Coran et la Sounnah du Prophète (s) et maintenir la présence et l'amour d'Allah vivants dans son coeur par une expérience personnelle du lien entre lui et son Seigneur.

En Plus de Abou Bakr as-Siddiq, qui sont ces étoiles dans le firmament du Prophète (s)? L'une d'elles était Salman al-Farisi (le Persan) (r). Originaire de Ispahan en Perse il était celui qui a conseillé aux musulmans creuser un fossé dans la bataille d'Ahzab. Après que les musulmans aient saisi al-Mada'in, la ville capitale de la Perse, il a été nommé Prince et gouverneur de cette ville et y est resté jusqu' à sa mort.

Une autre étoile était Jacfar as-Saddiq. Un descendant du prophète (s) du côté de son père et d'Abou Bakr (r) du côté de sa mère, il a rejeté toutes les positions d'honneur en faveur de la retraite, de l'étude et de la pratique spirituelles. Il a été appelé " l'héritier de la station prophétique (Maqam an-Noubouwwa) et l'héritier de la station véridique (Maqam as-Saddiqiyya) . La plus ancienne occurrence enregistrée du terme safa était en référence à son étudiant, Jabir ibn ayyan, au milieu du deuxième siècle de l'Hégire. Il était un moufassir al-Qur'an ou maître dans l'exegèse, un savant du adath, et un des plus grands moujtahids (qualifié pour donner les décisions légales) dans la Madinah. Son Tafsir est partiellement préservé dans le aqa'iq at-tafsar de Soulama. Layth Ibn Sacd, un des transmetteur les plus fiables des traditions prophétiques, a témoigné les pouvoirs miraculeux de Jacfar comme ce dernier pouvait demander n'importe quoi, et Dieu le lui accorderait sur place.

Une autre étoile était Bayazad Tayfar al-Bistami dont le grand-père était un Zoroastrien. Bayazad a effectué une étude détaillée des statuts de la loi islamique (sharaca) et a pratiqué un régime strict d'abnégation. Toute sa vie il était assidue dans la pratique de ses engagements religieux. Il a poussé ses étudiants (mourads) à mettre leurs efforts dans les mains de Dieu et les a encouragés à recevoir une doctrine sincère et pure de taw ad, la connaissance de l'unité de Dieu. Cette doctrine impose dit-il cinq engagements au sincère:

De garder ses engagements selon le Coran et la Sounnah;

De toujours dire la vérité;

De garder le coeur exempt de haine;

D'éviter la nourriture interdite (haram) ;

D'éviter l'innovation (bidca) .

Bayazad a dit que le but final des Soufis est de connaître Dieu en ce monde, d'atteindre sa présence divine, et de le voir dans l'autre monde. A cet effet il a ajouté: " Il y a des serviteurs spéciaux d'Allah qui, si Allah les voilait de sa vision dans le paradis, l'auraient imploré pour les apporter hors du paradis comme les habitants du feu l'implorèrent pour s'échapper de l'enfer. "

Encore une autre étoile dans le firmament du prophète (s), était cAbdoul Khaliq al-Ghoujdawani, né dans le village de Ghoujdawan, près de Boukhara en Ouzbékistan actuelle. Il a été élevé et enterré là. Il a étudié Coran et les sciences islamiques de la connaissance externe et interne jusqu'à ce qu'il ait atteint une station élevée de pureté. Il a alors voyagé à Damas où il a fondé une école dont beaucoup d'étudiants ont reçu un diplôme et ont continué pour devenir des maîtres de fiqh et de hadith

aussi bien que de spiritualité dans leur temps, dans les régions d'Asie centrale et du Moyen-Orient.

cAbdoul Khaliq a continué le travail de ses prédécesseurs en formulant le dhikr (souvenir de Dieu) transmit du Prophète (s) selon la Sounnah. Dans ses lettres il a établi le code de la conduite (adab) que les étudiants de la Naqshbandiyya sont censés suivre.

L'Imam de la Tariqat

Shah Baha'uddin Naqshband

En cette constellation, nous venons finalement à Mouhammad Baha'uddin Ouways al-Boukhari, connu sous le nom de Shah Naqshband, l'Imam de la Tariqat Naqshbandi sans pair. Il est né en l'année 1317 C.E. dans le village de Qasr Al-carifan, près de Boukhara. Après qu'il ait maîtrisé les sciences de la Charia cah à l'âge tendre de 18, il est resté en compagnie de Cheikh Mouhammad baba as-Samasi , qui était une autorité dans l'adath en Asie centrale. Après la mort de ce dernier, il a suivi Cheikh Amir Koulal qui a continué et a perfectionné sa formation dans la connaissance l'externe et interne.

Les étudiants de Cheikh Amir Koulal avaient l'habitude de faire le dhikr à haute voix en s'assayant ensemble en l'association, et le dhikr silencieux quand ils étaient seuls. Shah Naqshband, cependant, bien qu'il n'ait jamais critiqué et ne s'est jamais opposé au dhikr à haute voix, a préféré le dhikr silencieux. Pour ce qui concerne ceci il dit, " Il y a deux méthodes de dhikr; l'une est silencieuse et l'autre à voix hautes. J'ai choisi la silencieuse parce qu'elle est plus forte et donc préférable. " Le dhikr silencieux est ainsi devenu un moyen de distinction de la Naqshbandiyya parmi les autres tariqats.

Shah Naqshband a fait le Hajj (pèlerinage) trois fois, après quoi il a résidé à Merv et à Boukhara. Vers la fin de sa vie il est allé de nouveau s'établir dans sa ville natale de Qasr Al-carifan. Ses enseignements sont venus à être cités partout et son nom était sur chaque langue. Les visiteurs sont venus de loin pour le voir pour chercher son conseil. Ils ont reçu l'enseignement dans son école et sa mosquée, un complexe qui pouvait en même temps accueillir plus de cinq mille personnes. Cette école est le plus grand centre de l'étude islamique en Asie centrale et existe toujours de nos jours. Elle a été récemment rénovée et rouverte après avoir survécu à soixante-dix ans de communisme.

Les enseignements de Shah Naqshband ont changé les cœurs des chercheurs de l'obscurité à la lumière. Il a continué à enseigner à ses étudiants la connaissance de l'unité de Dieu dans laquelle ses prédécesseurs s'étaient spécialisés, soulignant la réalisation de l'état de Ihsan (excellence) pour ses chercheurs selon le hadith du prophète (s), " Le Ihsan est d'adorer Dieu comme si vous le voyez. "

Quand Shah Naqshband est mort il a été enterré dans son jardin comme il a demandé. Les rois qui se sont succédés à Boukhara ont pris soin de son école et de sa mosquée, les agrandissant et augmentant leurs dotations religieuses (awqaf) .

Les Cheikhs qui se sont succédés dans la Tariqat Naqshbandi ont écrit beaucoup de biographies de Shah Naqshband. Parmi eux il y a Mascad al-Boukhari et Sharaf al-Jarjani, qui ont composé la Awrad Baha'uddin qui le décrit l'oeuvre de sa vie

comprenant son fatawa (décisions légales). Cheikh Mouhammad Parsa, qui est mort à Madina en 822 H. (1419 C.E.) a écrit Risala Qoudsiyya dans lequel il parle de la vie de Shah Naqshband, de ses vertus, et de ses enseignements.

L'héritage littéraire de Shah Naqshband a inclus beaucoup de livres. Parmi eux sont Awrad an-Naqshbandiyyah , les dévotions de Shah Naqshband. Un autre livre est Tanbah al-Ghafilan . Un troisième livre est Maslakoul Anwar . Un quatrième est Hadiyyatou-s-Salikan wa Tou fat at-aliban . Il a laissé beaucoup d'expressions nobles louangeant le Prophète (s) et il a écrit beaucoup d'actes légaux. Un de ses avis était que tous les différents actes et genres de culte, obligatoires ou volontaires, soient autorisés pour le chercheur afin d'atteindre la réalité. La prière, le jeûn, la zakat (payer impôt des pauvres), le moujahadat (efforts) et zuhd (abnégation) ont été soulignées comme voies pour atteindre le Tout-Puissant Allah.

Shah Naqshband a construit son école sur le renouvellement des enseignements de la religion islamique. Il a insisté sur la nécessité de garder le Coran et les enseignements de la Sounnah. Quand lui ont-ils demandés, " que sont-ils les conditions de quelqu'un qui suit votre voie? " il a dit, " de suivre la Sounnah du Prophète (s). " Il a continué en disant: " Notre voie est rare. Elle garde le cUrwat ul-Wuthqa , le lien indestructible, et elle ne demande rien d'autre de ses disciple que de s'emparer de pure Sounnah du Prophète (s) et suivre la voie des Sahaba (compagnons du Prophète (s)) dans leur ijihad (efforts pour Allah).

"L'école de la Naqshbandi est la voie la plus facile et la plus simple pour que l'étudiant comprenne le taw ad. Elle invite ses disciples à rechercher un état de culte complet d'Allah publiquement et en privé en gardant le code complet de la conduite de la Sounnah Prophétique. Elle encourage les personnes à se tenir aux modes les plus stricts du culte (cazama) et à l'abandon des exemptions (roukh a) . Elle est également exemptée de toutes les innovations et déviations. Elle ne pas demande pas à ses disciples une jeûn et une absence de sommeil perpétuelle. C'est ainsi que la Naqshbandiyya est parvenu à rester exempt des excès de l'ignorant et des charlatans (moushacwazan) . Dans résumé nous disons que notre voie est la mère de toutes les tariqats et le gardienne de tous les gages spirituels. C'est la voie la plus sûre, la plus sage, et la plus claire. C'est la plus pure station pour s'abreuver , l'Essence la plus distillée. La Naqshbandiyya est innocente de n'importe quelle attaque parce qu'elle garde la sounnah du Prophète bien-aimé (s.a.w). "

Nous présentons au grand public, par ordre de notre Cheikh, de Cheikh Mouhammad Nazim al-Haqqani, le quarantième dans la chaîne d'or des maîtres de la Naqshbandi, un livre rempli de la lumière de ces Maîtres Purs, de leurs aphorismes, de leurs enseignements, de leur façon de vivre, et de leur sainteté exemplaire. Nous espérons qu'il apportera au lecteur un avant-goût de la vie de ces Cheikhs, qui ont éclairé notre voie avec la connaissance de la Réalité et de la Vérité, de l'Amour du Prophète bien-aimé (s), et du but final de toute chose, qui est d'atteindre la présence divine de notre créateur.

" Mon travail doit pleurer la nuit en me rappelant mon aimé;

mon sommeil doit rester absorbé dans les pensées de mon aimé. "

" En vain les yeux restent éveillés sinon pour vous regarder.
En vain les larmes coulent pour autres que vous. "

" Les amoureux meurent à chaque moment,
pour que leur mort ne soit que d'une sorte.
L'amoureux a reçu deux cents esprits
de l'esprit de la guidance,
et il les sacrifie tous à chaque instant.
Pour chaque esprit il en reçoit dix en retour «

-- lisez le Coran: Dix semblables à lui [6:160].

Silsila Naqshbandi

Abou Bakr as-Siddiq, radiya-l-Lahou`anh
Salman al-Farsi, radiya-l-Lahou`anh
Qassim ibn Mouhammad ibn Abou Bakr
Jafar as-Sadiq, alayhi-s-salam
Tayfour Abou Yazid al-Bistami, radiya-l-Lahou canh
Aboul Hassan Ali al-Kharqani, qaddasa-l-Lahou sirrah
Abou Ali al-Farmadi, qaddasa-l-Lahou sirrah
Abou Yaqoub Youssouf al-Hamadani, qaddasa-l-Lahou sirrah
Aboul Abbas, al-Khidr, alayhi-s-salam
Abdoul Khaliq al-Ghoujdawani, qaddasa-l-Lahou sirrah
Arif ar-Riwakri, qaddasa-l-Lahou sirrah
Khwaja Mahmoud al-Anjir al-Faghnawi, qaddasa-l-Lahou sirrah
Ali ar-Ramitani, qaddasa-l-Lahou sirrah
Mouhammad Baba as-Samassi, qaddasa-l-Lahou sirrah
as-Sayyid Amir Koulal, qaddasa-l-Lahou sirrah
Mouhammad Baha'ouddin Shah Naqshband, qaddasa-l-Lahou sirrah
Ala'ouddin al-Boukhari al-cAttar, qaddasa-l-Lahou sirrah
Ya'Qoub al-Charkhi, qaddasa-l-Lahou sirrah
Oubeydoullah al-Ahrar, qaddasa-l-Lahou sirrah
Mouhammad az-Zahid, qaddasa-l-Lahou sirrah
Darwish Mouhammad, qaddasa-l-Lahou sirrah
Mouhammad Khwaja al-Amkanaki, qaddasa-l-Lahou sirrah
Mouhammad al-Baqi bi-l-Lah, qaddasa-l-Lahou sirrah
Ahmad al-Farouqi as-Sirhindi, qaddasa-l-Lahou sirrah
Mouhammad al-Masoum, qaddasa-l-Lahou sirrah
Mouhammad Sayfouddin al-Farouqi al-Moujaddidi, qaddasa-l-Lahou sirrah
as-Sayyid Nour Mouhammad al-Badawani, qaddasa-l-Lahou sirrah
Shamsouddin Habib Allah, qaddasa-l-Lahou sirrah
Abdoullah ad-Dahlawi, qaddasa-l-Lahou sirrah
Khalid al-Baghdadi, qaddasa-l-Lahou sirrah
Ismail Mouhammad ash-Shirwani, qaddasa-l-Lahou sirrah
Khas Mouhammad Shirwani, qaddasa-l-Lahou sirrah
Mouhammad Effendi al-Yaraghi, qaddasa-l-Lahou sirrah
Jamalouddin al-Ghoumouqi al-Houseyni, qaddasa-l-Lahou sirrah
Abou Ahmad as-Soughouri, qaddasa-l-Lahou sirrah
Abou Mouhammad al-Madani, qaddasa-l-Lahou sirrah
Sharafouddin ad-Daghestani, qaddasa-l-Lahou sirrah
Abdoullah al-Fa'iz ad-Daghestani, qaddasa-l-Lahou sirrah

Mouhammad Nazim Adil al-Haqqani, qaddasa-l-Lahou sirrah

Le Royaume Divin

Cheikh Mohammad Nazim Al-Haqqani est le guide mondiale du plus distingué Ordre Naqshbandi Soufi (Tariqa an Naqshbandiyyatil aliyya). Cheikh Nazim est aussi bien savant de la Loi Divine, (étant le Moufti de la Chypre Turque), que Cheikh de la Voie (Tariqa).

Résident à Lefte (Chypre Turque), il est né à Larnaca, Chypre, le 23 Avril 1922 (le 12 Rabi oul Awwal 1341 de l'hégire). Descendant de la famille du Prophète Mohammad (que la paix et le salut de Dieu soient sur lui) tant du côté de sa mère que du côté de son père, étant tous les deux des honorables descendants de S. Hassan et de S. Hussain. Il est également descendant de Sayyid Abdoul Qadir Gilani, le fondateur de l'ordre Soufi Qadiri, du côté de son père, et du côté de sa mère, descendant de Jalal al-Din Rumi, fondateur de l'ordre Soufi Mawlawi.

Cheikh Nazim termina ses hautes études à Chypre en 1940. Il partit alors pour Istanbul pour une plus haute éducation. Il étudia à l'Université d'Istanbul, complétant ses études d'ingénieur chimiste. Durant les années qu'il passa à Istanbul, il compléta aussi ses études dans la Loi Divine et dans la langue Arabe. Il reçut sa "permission" (ijaza) de Cheikh Jamal Al-Lassouni. Cheikh Nazim dirigea alors son attention vers l'étude du chemin spirituel des 7 ordres Soufis: Naqshbandi, Chishti, Qadiri, Mawlawi, Rifa'i, Shadhili et Badawi. Il approfondit son étude de l'Ordre Naqshbandi sous la direction de son Cheikh à cette époque, Soulayman Arzouroumi. Après quelques années, Cheikh Soulayman lui dit: "O mon fils, celui qui porte tes secrets, ce n'est pas moi, mais mon Maître Spirituel qui a immigré du Daghestan jusqu'en Turquie, et qui réside maintenant à Damas dans le quartier de Midan (sa'ahat il-Midan). Il est connu comme étant le Maître de la Chaîne d'Or de notre temps".

Ainsi Cheikh Mohammad Nazim al-Haqqani partit pour la Syrie. Sur le chemin de Damas, il visita tout d'abord Alep, Hama et Homs. A Homs, sous la direction de son Cheikh, il entama une retraite d'un an dans la Mosquée et la tombe du célèbre Compagnon du Prophète (PBL), Khalid ibn Walid. Là il reçut une instruction plus approfondie de la Loi Divine, des Traditions (Hadiths), et de la Science du Coran (ilm al-Qur'an) sous la direction du Cheikh Mohammad 'Ali 'Ouyoun as-Sou'oud, Abdoul 'Aziz Ouyoun as-Sou'oud, Moufti de Homs, Abdoul Jalil Mourad et Sayyid as-Souba'i, tous Cheikh Naqshbandi et célèbres savants des Traditions (mouhaddithoun) et de la Loi Divine (Charia).

En 1944, il se dirigea vers Tripoli au Liban, où il fut l'hôte de Cheikh Mounir al-Malik, Moufti du nord Liban et Cheikh des Ordres Soufis Qadiri, Rifa'i et Naqshbandi. En 1945 il voyagea de Tripoli à Damas à Ha'i al-Midan où il rencontra finalement Cheikh Abdoullah ad-Daghestani an- Naqshbandi. Il resta avec son GrandCheikh jusqu'à ce que se dernier quitta cette vie le 4 Octobre 1973 (le 4 Ramadan 1398). Durant cette période d'au moins quarante ans, Cheikh Mohammad Nazim al-Haqqani (que Dieu le bénisse) ne cessa de recevoir de la fontaine céleste, la connaissance spirituelle qui s'est ainsi répandue du coeur de Cheikh Abdoullah ad-Daghestani (que Dieu sanctifie son âme) en son coeur.

Cheikh Nazim voyagea sans cesse du Moyen-Orient à la Turquie durant ces quarante années. Après la mort de son GrandCheikh et par son ordre spirituel, il étendit ces voyages à l'Europe, L'Amérique et l'extrême Orient. Il établit des centaines de centres partout dans le monde, répandant l'Islam à travers les enseignements de la connaissance spirituelle Soufie amenant ainsi des centaines de milliers de gens à l'Islam. Ce ne serait pas une exagération de dire qu'il est le "moujaddid"(le renouveleur) de ce siècle comme le fut Sayyid Abdoul-Qadir Gilani, en son temps, Shah Bahaudin Naqshband, en son temps, Sayyid Ahmad al-Fa'rouqi, dans son temps, et Jalal al-Din Roumi, en son temps. Cheikh Nazim porte le secret des sept ordres Soufis: Naqshbandi, Chishti, Qadiri, Mawlawi, Rifa'i, Shadhili et Badawi, par autorisation de son Maître, Cheikh Abdoullah ad-Daghestani, à travers la chaîne des trente-neuf GrandCheikhs le reliant au Prophète (que la paix soit sur lui). Il fit beaucoup de retraites durant sa vie allant de quarante jours à un an. Celles-ci eurent lieu à différents endroits incluant la ville du Prophète, Médine à Bagdad en présence de Sayyid Abdoul-Qadir Gilani à Konia en présence de Jalal al-Din Roumi et en plusieurs endroits saints de Damas. Il écrivit plusieurs livres sur la spiritualité et la Connaissance Divine (gnose, marifa) qui ont été publiés à travers le monde. Il a écrit beaucoup de poème sur l'Amour Divin ('ishq) en langue Arabe et en langue Turque. Il est une source dans beaucoup de domaines juridiques modernes. Il suit une ligne modérée dans l'approche des gens et des problèmes de la vie contemporaine.

Cheikh Nazim a une personnalité très charismatique qui interpelle et attire des milliers de gens vers l'Amour Divin jaillissant continuellement de son coeur. Son sourire resplendissant est toujours présent. Ses paroles sont des flots d'une pluie abondante, divinement inspiré, il connecte son coeur avec les coeurs de ceux qui l'écoute. C'est ce nectar d'amour qui attirent des milliers de nouveaux convertis à l'Islam tous les ans.



1 - « ATTACHEZ D'ABORD VOTRE CHAMEAU... »

Bismillâhi r-rahmâni r-rahîm... La nuit dernière, une voiture a été cambriolée... Comment faire dans de tels cas ? La Sharî'ah possède une réponse pour tous les événements que l'homme peut rencontrer.

Un jour, un bédouin, sur son

chameau, vint voir le Saint Prophète ﷺ. Rassoûlallâh ﷺ lui demanda : « Qu'as-tu fait de ton chameau ? » « Je l'ai laissé, et je fais confiance à Allâh pour veiller sur lui. »

Et Rassoûlallâh ﷺ dit : « Va d'abord attacher ton chameau, et seulement ensuite tu pourras dire : « Je fais confiance à mon Seigneur Allâh Tout-Puissant. »

Vous, en tant que serviteur, devez d'abord tenir vos responsabilités.

Lorsque cela est fait, et qu'il n'y a rien d'autre que vous puissiez faire de plus, alors seulement laissez faire Allâh. Mais ne Lui laissez pas tout faire. Vous devez faire quelque chose, et Allâh fera quelque chose.

Le Grand-Cheikh nous a dit : « Il y avait un Murîd à Daghestan qui disait : « Je laisse toujours mon bétail dehors la nuit, je ne les rentre pas dans la maison ou dans l'étable car mon Cheikh veille sur eux et les protège d'une attaque de loup ou d'animal féroce. » Un jour le Cheikh Abou Ahmad as-Soughouri, qu'Allâh le bénisse et nous envoie sa sainte puissance, dit au Mourîd : « Oh, Efendî untel, oh mon Murîd, ce ne sont pas bonnes Adab de faire de ton Cheikh un berger toute la nuit dans la montagne. Je suis faible et la nuit y est froide... » » Voilà l'interprétation de ce que disait le Prophète ﷺ.

Vous avez fait ce que vous aviez à faire ; mais maintenant que faisons-nous ?

Comment ont-ils ouvert la voiture ? Il a laissé la fenêtre un tout petit peu ouverte, et un adepte de Shaytân l'a baissé et ouverte. Dans un tel cas, que dit le Prophète ﷺ ? Il dit : « Fi sabili'llâh », pour l'amour d'Allâh. C'est à dire : « Je donne pour l'amour d'Allâh ce qui m'a été volé », et voilà. Rassoûlallâh ﷺ a dit que pour ces personnes là il existait un Paradis particulier, uniquement pour eux. Mais si quelqu'un arrive et demande à entrer dans ce Paradis, alors que ce qu'il avait perdu ou qui lui avait été volé a été retrouvé plus tard, et s'il l'a repris, alors il lui sera répondu : « Oui, vous avez dit « Fi sabili'llâh », vous avez donné pour l'amour d'Allâh ce qui vous avait été pris, mais vous l'avez repris lorsqu'il a été retrouvé ; maintenant, vous ne pouvez entrer dans ce Paradis. »

Un Sahâbî, un fils du Calife S. Omar ؓ, avait perdu son magnifique chameau rouge, qui valait très cher. Il dit : « Fi sabili'llâh ». Après un certain temps, lorsqu'il était assis à la Mosquée, quelqu'un l'appela : « Oh, fils du Calife, ton chameau a été retrouvé ». Il se leva, mais se rassit immédiatement, en disant : « Astaghfirullâh », car il s'était souvenu du Hadîth de Rassouloullâh ﷺ. Il l'avait fait pour l'amour d'Allâh, et ainsi il dit : « Ceci est pour Allâh, pas pour moi. »

Voilà les bonnes Adab que tout le monde devrait connaître. Tant de choses seront volées ou perdues, et les gens sont tristes et pleurent. Mais c'est ce que vous devez faire ; et votre cœur sera satisfait en disant : « Je l'ai fait pour l'amour d'Allâh ».

Nous sommes en Muharram, le mois sacré, et quelques personnes, puissantes spirituellement, savent que l'argent de certains est propre, de l'argent Halâl, et ils prennent cet argent et le distribuent pour une certaine raison, dans un but précis. Ils le donnent particulièrement aux Ahlou'l Bait, des personnes dans la lignée du Prophète ﷺ. En Bosnie, en Albanie, au Kosovo, la situation est très difficile. Les personnes qui connaissent et donnent cet argent ne sont pas des personnes ordinaires. Une personne ayant une très grande force spirituelle m'est apparue et m'a dit cela... C'est pourquoi je donne ce Sohbet dans le but d'en faire bénéficier des gens dans le monde entier. Le monde entier et ses trésors n'ont pas même autant de valeur que l'aile d'une mouche... Faites-le pour Allâh, et c'est tout. Il vous le rendra au centuple.

Notre frère recevra plus durant ce mois, car en cette période, tout est des centaines de fois plus important que durant les autres mois.

Si vous dites « Fi sabili'llâh » une fois ce mois-ci, il vous en sera rendu des milliers de fois plus...

Qu'Allâh nous garde à Son service, dans Sa Voie Divine. Nous, et tout ce que nous possédons, ne sommes que pour notre Seigneur... Fâtihah.

Mawlana Cheikh Nazim Al Haqqani Al Qoubroussi

Extrait et Traduit de "On The Bridge to Eternity" (1999)



2- Aneantir l'ego

Ceci est une réunion. Ce n'est pas un cours, mais c'est quelque chose qui doit affecter votre coeur. Cette pendule, par exemple si elle n'a pas de pile, elle ne peut pas fonctionner. On doit en mettre une nouvelle. Chez tout le monde, de la même manière, les piles s'usent et sont de plus en plus faibles et finissent par s'arrêter.

Ce mois sacré est une grande bénédiction de Dieu pour ses serviteurs afin qu'ils remplacent leurs piles. Nous remercions Dieu pour cela, car nous sommes bénis.

Toute réunion qui n'est faite au nom Dieu afin que nous lui offrions notre plus grand respect ou si elle n'est pas faite pour l'honneur du plus bénis des serviteurs, l'Envoyé de Dieu (Paix et Bénédiction sur lui), une telle réunion n'a pas de valeur. Nous essayons d'offrir à Dieu notre plus grand respect car il est le Créateur et le plus important pour Ses serviteurs.

Parmi Ses serviteurs le plus respecté est Sayyidina Mohammad (Paix et Bénédiction sur lui) et nous tentons de lui offrir également notre plus grand respect. Le respect à Dieu est de l'adoration. Mais il nous a été ordonné d'offrir aussi notre plus grand respect à Sayyidina Mohammad (Paix et Bénédiction sur lui) car Dieu l'a ordonné et l'a accompli. Premièrement en dotant Sayyidina Mohammad (Paix et Bénédiction sur lui) de la plus grande dignité. Deuxièmement Il a ordonné à tout Ses serviteurs de manifester leur plus grand respect à Sayyidina Mohammad (Paix et Bénédiction sur lui). Le nom de l'Envoyé de Dieu lui même indique qu'il est le plus honoré.

Ceci n'est pas de l'adoration (qui est réservée à Dieu seul) mais la manifestation de notre respect. Aujourd'hui beaucoup d'ignorant qui prétendent avoir des connaissances, disent des choses fausses à propos de Sayyidina Mohammad (Paix et Bénédiction sur lui). Ils pensent que quand vous appelez les bénédictions sur le Prophète (Paix et Bénédiction sur lui) et que vous lui manifestez votre respect, il s'agit d'associationnisme (shirk). Il ne peut y avoir de partenaire pour Dieu car Dieu et le Créateur et le seul partenaire qu'il pourrait avoir ne pourrait être qu'un autre créateur. Or c'est impossible car il ne peut y avoir qu'un seul Créateur.

L'Envoyé de Dieu (Paix et Bénédiction sur lui) est un Serviteur, mais c'est le plus respecté et le plus béni. Et pourtant il ne peut outrepasser son état de servitude et atteindre le niveau de Dieu. La condition de Seigneur ne peut être l'attribut que d'un seul. La Seigneurie n'est attribuée qu'à un seul. C'est pourquoi le respect que nous manifestons à Sayyidina Mohammad (Paix et Bénédiction sur lui) ne fera pas de Lui un dieu. Mais ce respect remplit notre Seigneur de satisfaction, de même que le Sultan qui respecte le Prince, est satisfait de voir tout le monde respecter le Prince.

Nous devons corriger ce qui est mauvais et je vais détruire tout ce qui est faux.

Durant ce Ramadan, j'espère recharger mes piles pour détruire tout ce qui est mauvais. A travers le monde islamique partout, les gens ne font plus confiance en Dieu mais seulement en la richesse matérielle. Ils pensent que la monnaie remplace la vérité.

Or, pour l'honneur de Sayyidina Mohammad (Paix et Bénédiction sur lui), Dieu a tout

créé. Personne ne peut dire le contraire. Si quelqu'un refuse cette vérité, cela vient de son ego. C'est de la jalousie. Parmi les plus envieux, il y a d'abord les juifs. La plupart sont très durs. Ce sont les premiers à avoir attendu Sayyidina Mohammad (Paix et Bénédiction sur lui). Ils le cherchaient parmi les leur, mais Sayyidina Mohammad (Paix et Bénédiction sur lui) n'est pas venu de la lignée d'Isaac. Il est venu de celle d'Ismaël. Les juifs étaient jaloux. Pourquoi Sayyidina Mohammad (Paix et Bénédiction sur lui) est-il arabe? Pourquoi n'est-il pas un descendant d'Isaac? Et pourtant, des centaines de Prophètes descendent d'Isaac, tandis qu'un seul vient de la lignée d'Ismaël.

Sayyidina Mohammad (Paix et Bénédiction sur lui) est fier d'être appelé Abdallah, le Serviteur de Dieu. Et nous aussi nous sommes serviteurs et nous ne demandons pas plus que cette condition. Si vous priez mille fois par jour, cent milliards de rakats pendant des milliards d'années, votre adoration ne vous transformera pas en Dieu. Vous serez tout juste un peu plus serviteur. Malheureusement, beaucoup ne comprennent pas et pensent que plus ils prient et plus ils deviennent importants. Ils s'enorgueillissent de leurs prières. Mais vos prières doivent vous rendre plus humbles.

C'est une grande bénédiction de Dieu que vous l'adoriez et que vous soyez un peu plus Ses serviteurs. Dieu était Dieu avant l'éternité et les serviteurs étaient serviteurs et ce sera identique après, pour l'éternité. Ne faites pas de vos prières un prétexte pour que votre ego considère qu'il devient quelque chose. Il vous a été ordonné d'anéantir votre ego afin que votre ego ne demande plus rien. Mais si vos prières nourrissent votre ego, alors vous et le diable vous atteindrez le même niveau. Car le Diable a adoré Dieu pendant des milliers d'années. Il a fini par affirmer qu'il était quelque chose. Dieu lui a ordonné de se prosterner devant Adam, mais il a refusé en disant: "Je suis quelqu'un, je suis quelque chose, je ne peux me prosterner". En réalité, il nourrissait son ego. Et quiconque nourrit son ego par ses connaissances ou ses prières finira par atteindre le niveau du Diable. Il y a tant de gens qui ont atteint ce niveau.

Ils affirment qu'ils sont quelque chose. Plus ils prient, plus ils s'enorgueillissent. Nous connaissons tant de Docteurs. Ils écrivent trois pages et ils réclament un titre. Et quelque soit la religion, et quelque soient les prières, si vous nourrissez votre ego, vous êtes au même niveau que le Diable. Chrétiens, juifs, bouddhistes, c'est la même chose. Mais le Diable n'est pas accepté dans la présence Divine.

Vous devez prier parce que vous êtes serviteur. N'espérez pas que votre adoration vous conduira à la condition de Dieu Tout Puissant. La Seigneurie est un attribut de Dieu. Ce n'est pas le notre. C'est pourquoi, le Sceau des Prophètes la plus respectée de toutes les créatures (Paix et Bénédiction sur lui) disait: "Je m'assoie comme s'assoient les esclaves, et je mange ce que les esclaves mangent"

La condition d'esclave est celle qui est la plus basse. Il n'y a rien de plus bas. L'Envoyé de Dieu (Paix et Bénédiction sur lui) a montré à l'humanité comment il s'est débrouillé avec son ego, afin de le mettre au niveau de la plus basse servitude. Cela signifie qu'il enseigne l'humilité à tout le monde. Il apprend à l'ego à ne rien réclamer de plus que la servitude. L'Envoyé de Dieu, le plus respecté sur terre et dans le ciel, aujourd'hui et dans l'eau delà était malgré tout le plus humble (Paix et Bénédiction

sur lui). Dieu a rejeté Satan, mais celui qui est humble, Dieu l'élève parmi les créatures.

Que Dieu nous pardonne et vous bénisse. Nous espérons que pendant ce Saint Ramadan, nous allons bombarder notre ego avec force afin de l'anéantir.

Mawlana Shaikh Mohammad Nazim Adil
al Haqqani al Qubrusi an Naqshbandi .

3- Le chemin juste, le contentement du cœur et l'intention

Qu'Allah nous accorde Ses Bénédiction ici et ci-après, (amin).

Qu'Allah pardonne nos péchés et change nos mauvaises caractéristiques en bonnes caractéristiques et emporte nos péchés et au lieu de nos péchés les change en bonnes actions. Nous espérons, comme nous avons été réunis ici en cette vie, nous espérons que nous nous réunirons le Jour de Résurrection sous le Drapeau Saint de Rassouloullah ﷺ, liwa'il hamd.

Tenez votre voie. Si votre cœur est dans la satisfaction, si vous pouvez trouver le contentement par vous-mêmes, cela signifie que vous êtes sur le chemin juste. Si tous les gens vous disent, "Vous êtes sur la fausse voie," mais votre cœur vous dit, "Vous êtes sur la voie juste," tenez ce que votre cœur dit et essayez de continuer sur cette voie. Si votre cœur est dans le contentement, ce contentement emportera les doutes et l'hésitation loin de vous. La foi réelle empêche quelque hésitation ou doute d'entrer dans le cœur.

Si vous avez atteint le point où vous ne sentez jamais le doute ni l'hésitation par votre cœur qui signifie que vous êtes sur les pas justes vers Allah.

Aussi vous pouvez vous occuper de votre intention. Parce que l'intention, elle ressemble à la roue de la voiture, donnant la direction aux gens. S'il n'y a pas cette roue sur la voiture, pouvez-vous utiliser cette voiture ? Comment appelez-vous cette roue ? (Roue de gouvernail) (volant) volant ? volant ? Vous comprenez ce que j'ai l'intention de dire ?!

Si vous l'avez perdu, cette voiture est inutile. C'est dangereux! Vous ne pouvez pas l'utiliser. Vous ne pouvez arriver nulle part. Donc l'intention est le facteur le plus important pour nos actions. Et Allah Tout-puissant regarde ... plus que vos actions, quelle est votre intention quand vous faites quelque chose.

Une personne peut faire quelque chose pour le plaisir de son ego ou pour le plaisir de son seigneur. Il n'y a pas de troisième facteur. Non! Vous pouvez agir soit pour le plaisir de votre Seigneur - essayant de rendre votre Seigneur satisfait de vous; ou vous essayez de rendre votre égo content de vous. Il n'y a aucun troisième facteur, non. Soit droit, soit gauche.

Vous êtes toujours dans un croisement. Vous devez choisir l'une de deux voies : l'une vous conduit au Plaisir d'Allah Tout-puissant; et la seconde vous conduit au plaisir de votre ego, aussi bien qu'au plaisir de chaytan. Pour chaque action donc, l'intention est une obligation pour chaque personne qui cherche à faire quelque chose.

Quand vous allez prier, vous devez dire, "je prie pour le plaisir de mon Seigneur comme Il me l'a ordonné. pour être Son serviteur obéissant." Quand vous faites le woudou (l'ablution) vous devez dire ou vous devez avoir l'intention, "je me lave, je fais l'ablution pour le plaisir de mon Seigneur. J'essaye de suivre Ses commandements Saints en tant que serviteur sincère envers Lui."

Et pour tout, de cette façon, vous devez faire une intention. Si votre intention est

correcte, Allah Tout-puissant peut pardonner. S'il y a quoi que ce soit de mal dans votre acte, Il peut dire, "cela n'importe pas, parce que l'intention de Mon serviteur était de Me satisfaire et il avait l'intention de tenir Mon Ordre."

Cela vous donne l'honneur, d'avoir l'intention de tenir Son Ordre Divin. Tenir des Ordres Célestes. C'est important. Vous devez avoir l'intention pour tout ce que vous faites, à cause de Ses Commandements Saints. Nous sommes assis ici pour Ses Commandements Saints. Dites vous, "j'ai cette intention parce qu'Il est satisfait que nous venions en jama'a (en association), prier en jama'a (en congrégation), ainsi qu'entendre quelque chose des enseignements célestes qui corrigent mes actions en bons efforts et en actions appropriées ou acceptables en Sa Présence Divine."

C'est assez. Cela doit être clair pour chacun. Pour nul autre que pour Son Plaisir. Et le plaisir du Prophète ﷺ - quand vous tenez sa sounnah (sa tradition), vous le rendez heureux, et son plaisir est le plaisir de Son Seigneur.

Et aussi les ordres ou conseils des Awliya (Saints), quand vous allez garder leurs ordres et conseils, cela rend les Awliyas contents de vous et c'est aussi pour le plaisir de Rassouloullah, ﷺ et c'est le plaisir d'Allah Tout-puissant.

Qu'Allah nous pardonne... [...]

Sa Souveraineté est à travers Son Éternité. Essayez d'être Ses serviteurs honorés, pas des déshonorés. Essayez d'être seulement pour Lui, un serviteur honoré. C'est votre récompense la plus haute, votre honneur le plus élevé.

Bi-hourmatil habib, allahouma zid habibika `izzan wa sharafan wa nuran wa sourouran wa ridwanan wa soultanan bi-hourmatil habib, bi-hourmatil Fatiha.

Maulana Sheikh Nazim Al Haqqani Al Qoubroussi
Tashkent, Ouzbékistan ,14 Avril 2001

4- LE POUVOIR SPIRITUEL DU CŒUR

« Tariqatouna as-sohba wa khairou fi jamiat »

La voie de notre Tarîqah est le compagnonnage avec le Cheikh et la bonté réside dans le rassemblement... Voici les fondements de notre Tarîqah. Allâh Tout-Puissant a fait de Shah Naqshiband le pilier principal du très distingué ordre Naqshibandi, et l'un des guides vers la Présence Divine, pour ne pas perdre le chemin vers Allâh Tout-Puissant ou vers Ses enseignements. Il disait : « Nous enseignons aux gens, pour qu'ils ne perdent pas leur chemin, et que leurs efforts soient toujours récompensés. »

Ce chemin est court, heureux et sûr. Chacun marche et avance à son gré, ou bien le temps les fait avancer. Tant de personnes n'avancent pas, seul le temps peut les faire bouger. Ils peuvent arriver à la fin à tout instant, car toute chose qui a un commencement doit avoir une fin. Toute personne doit s'arrêter un jour d'avancer, et se retrouvera alors face à deux entrées. Il est écrit sur l'une d'elles : « Voie du Paradis », qui est la voie par laquelle on rejoint la Présence Divine. Sur la seconde est écrit : « Voie de l'Enfer » ; celui qui franchit cette entrée sera emmené en Enfer. Il n'existe aucune sécurité sur cette voie. C'est une fin terrible.

Chaque jour nous rapproche de la fin. Un jour de plus a passé, et ce sera un jour de moins, et un jour viendra où nous atteindrons ces entrées. L'ordre Naqshibandi nous emmène sur une voie, et la destination en est le Paradis. Cette voie est celle des Prophètes et des Saints, ainsi que de leurs héritiers, les Sahâbah . Elle est difficile pour notre ego mais heureuse pour notre âme. Tout ce qui est difficile pour notre ego s'avère finalement être une source de joie et de plaisir.

La majorité des gens se laissent entraîner sur la seconde voie, et Shaytân ouvre la marche en compagnie de ses démons et de ses soldats. Ceux qui les suivent arriveront aux portes de l'Enfer... Pourquoi empruntent-ils cette voie ? Ils la suivent car leur ego apprécie ce chemin...

Si vous n'utilisez pas votre pouvoir de volonté, votre ego vous entraînera dans cette dangereuse direction. Le compagnonnage dans notre Tarîqah permet aux gens d'être plus attentifs, afin de ne pas suivre la voie de leur ego, mais celle des Saints et des Prophètes. Chaque compagnonnage avec le Cheikh donne de la puissance spirituelle à notre âme, pour nous aider à utiliser notre pouvoir de volonté contre les désirs de notre ego. Sans cette puissance spirituelle, il est difficile de ne pas suivre la voie de l'ego.

C'est pourquoi nous avons grand besoin de ces personnes ayant une puissance spirituelle, qui nous soutiennent et nous permettent de dire à nos désirs physique et à notre ego : « Non, je ne suivrai pas ta voie, je choisis celle des Saints et des Prophètes. »

Chaque compagnonnage introduit secrètement cette puissance dans notre âme. Il n'est pas important de s'en rendre compte ou de le sentir. Cette puissance nous est donnée dans chaque compagnonnage. Ce que nous entendons ou disons n'est pas important. Que l'on soit dans une salle d'opération ou bien en train de lire un journal, cela n'a pas d'importance. L'essentiel est d'être présent dans ce compagnonnage avec le Cheikh, et sa puissance spirituelle circule en chacun de nous. Lorsque nous sommes assis ici, les bénédictions nous viennent des Cieux, d'Allâh Tout-Puissant, et ces bénédictions nous rendent plus forts. Vous pouvez dire ce que vous souhaitez durant ces compagnonnages, cela n'a aucune importance. Que vous entendiez ou non, la simple présence à ces compagnonnages de l'ordre Naqshibandi vous donne cette puissance spirituelle, rendant ainsi votre âme plus forte que votre ego.

Et vous pourrez dire : « Je ne me souviens pas de ce que le Cheikh a dit. » Le Cheikh ne s'adresse pas à votre esprit. `Oulamâ , les savants, eux, s'adressent à l'esprit ; Awliyâ , les Saints, s'adressent à notre cœur. Ainsi, lorsque vous rencontrez un obstacle, ce qui était caché à l'intérieur de votre âme remonte à la surface et vous donne la volonté d'y faire face.

Voilà pourquoi le compagnonnage avec le Cheikh est l'un des fondements de l'ordre Naqshibandi. Nous sommes à tout moment supervisés spirituellement par le Cheikh. Mais notre corps physique a également le droit de lui rendre visite, au moins une fois l'an. Cela peut être chaque semaine, chaque mois, ou bien une fois tous les 40 jours, mais ne laissez pas passer plus de 40 jours sans compagnonnage ; cela est nécessaire pour rester sur le bon chemin, celui du Paradis.

De nos jours, de moins en moins de personnes sont autorisées à enseigner de cette façon. S'ils ne sont pas autorisés et qu'ils ne font qu'imiter, ils peuvent donner une certaine puissance, cependant, cette puissance qui passe dans nos cœur est totale lorsque le compagnonnage est réalisé par des personnes autorisées. Et le cœur est la station du sultan, le trône du sultan. La puissance du sultan circule dans le corps physique pour l'emmener et le guider sur la bonne voie.

Si vous ne trouvez personne pour le compagnonnage, deux Mourîdes simplement peuvent s'asseoir ensemble et dire : « Audhou bi'llahi mina shaitani rajim, Bismillâhi r-rahmâni r-rahîm », et l'un d'eux peut dire : « Lâ ilâha illâ llâh » ; et l'autre peut dire :

« Mouhammadu rasoûl allâh ﷺ ». Et demander : « Oh notre Seigneur, gardes-nous sur Ton chemin, la voie des Anbiyâ (Prophètes) et des Awliyâ (Saints). Garde- nous et protège-nous de Shaytân et des démons, garde-nous de leurs pièges et de leurs astuces. » Quelques minutes suffisent, la bénédiction sera sur eux et les protégera. Qu'Allâh vous bénisse et protège votre corps physique et empêche votre âme de tomber aux mains des démons. Puisse-t-Il trouver une voie de salut pour ceux qui sont tombés. Nous demandons une vraie puissance pour l'ordre Naqshibandi, afin de pouvoir rassembler les gens et d'avancer vers la Présence Divine d'Allâh Tout-Puissant.

Fâtihah.

Mawlana Cheikh Nazim Al Qoubroussi Al Naqshbandi
Extrait et traduit de "On The Bridge To Eternity" (1999)

Keyhole Nebula



Hubble
Heritage

NASA and The Hubble Heritage Team (STScI) • Hubble Space Telescope WFPC2 • STScI-PRC00-06

5- LE SECRET DES GALAXIES ET DES SEPT DIMENSIONS"

**Par Mawlana Shaykh Nazim al Haqqani (Q.S.) - Grand-Cheikh du Tres Distingué
Ordre Soufi Naqshbandi**

Le Seigneur Tout Puissant est le Créateur. Lui seul connaît le début et la fin de la Création, c'est à dire ce qui a déjà existé et ce qui existera dans le futur. Notre frère Youssouf Islam nous a posé une question à propos des Sept Cieux et des autres galaxies.

Il y a le Ciel de ce monde, que l'on appelle l'espace. C'est notre ciel. Le Seigneur Tout Puissant a garni ce ciel d'étoiles et de galaxies.

Au delà de cela se trouvent les Sept Cieux. Nous ne sommes pas encore dedans. Les trois dimensions par lesquelles nous voyons et entendons sont nécessaires. Si nous avons accès à 4 dimensions, nous n'aurions pas pu voir. Si nous en avons 5, 6, 7, nous n'aurions pas pu voir non plus. Tout ce que nous pouvons voir à travers les télescopes appartient au Ciel de ce monde. C'est le toit de ce monde. Nous ne pouvons pas voir au delà de cela à moins d'entrer spirituellement dans le Ciel des 4 dimensions. Et si cela est nécessaire, nous pouvons entrer ainsi (spirituellement) dans la 5^e, 6^e et 7^e dimension.

Après la 7^e dimension, il n'y a plus de dimensions. Plus rien! Ceci est au delà de notre imagination à cause des limites de notre intellect. L'ange qui représente

l'Intellect est Seyyidina Gibril, l'archange Gabriel. Lorsqu'il s'arrêta au Lotus de la Réalité dans la nuit du Mir'aj, l'Ascension Nocturne du Prophète ﷺ (la nuit ou le Prophète ﷺ fut transporté physiquement jusque dans la Présence de Dieu avant de revenir sur terre), lorsqu'il s'arrêta donc cette nuit, cela signifiait qu'à partir de cette station où il s'arrêta, l'Intellect ne pouvait plus avancer. Cela veut dire que ce qui se trouve au dessus de cette station appartient au Seigneur seulement. Nous ne pouvons pas voyager dedans.

Tout ce que nous arrivons à atteindre appartient à la réalité de ce monde. Mais les stations qui se trouvent dans cet univers supérieur n'ont pas de gravité ! Nous disons que ces endroits se trouvent à des milliards d'années-lumière, mais c'est également une toute petite distance! Il existe des mondes et des univers bien plus énormes que ceux-ci, des mondes que même notre imagination ne peut atteindre. Ceci est un signe que le Seigneur veut nous montrer. Il veut nous montrer Sa Grandeur. Nous sommes si insignifiants, si petits, et pourtant nous agissons comme si nous étions des dieux.

Nous sommes aussi insignifiants que des atomes en face de cet énorme Espace. Mais nous agissons en seigneurs sur terre. A côté d'une Telle Grandeur Divine, nos corps sont plus petits que des atomes. Avec nos yeux physiques, nous pouvons voir dans un rayon de 10 km. Vous ne pouvez pas voir un homme à partir d'une telle distance, mais ce petit point peut voir à travers d'énormes distances dans les univers. Notre Lumière est assez puissante pour atteindre ces univers.

C'est là que réside la Grandeur du Seigneur et Il nous a choisis pour être Ses Députés (Khalifa). Le Seigneur est Tout Puissant et Il a donné une partie de Sa Toute-Puissance aux enfants de Seyyidina Adam (as). Quand bien même nous ne représentons qu'un point dans ces énormes univers, nous sommes plus importants que tous ces univers réunis.

Nous avons reçu la Permission de voyager à travers ces univers.
Nous pouvons voyager à travers cet énorme Espace et nous devons essayer d'honorer cette Faveur Divine.

Le Seigneur Tout Puissant n'a pas de partenaires. Il est la Véritable Existence. Quiconque prétend être son partenaire n'a aucune valeur car personne ne peut l'être. Nos égos prétendent être Ses partenaires. C'est pourquoi le Seigneur Tout Puissant n'est jamais content de nos égos. Tous ces énormes univers qui sont dans notre espace ne représentent en fait qu'un petit point dans lequel il serait impossible de retrouver votre galaxie. Comment donc pensez-vous atteindre votre système solaire, votre planète et puis vous-même? Comment osez-vous prétendre être partenaires de Allah? Essayez d'imaginer des milliards et des milliards d'espaces comme celui-ci, et vous comprendrez que notre espace est plus petit qu'un point dans les Éternels Océans de Pouvoir du Seigneur Tout Puissant.

Et néanmoins, nos égos prétendent être seigneurs et ne veulent jamais accepter la Servitude. Mais il ne peut y avoir qu'Un Roi, jamais deux. C'est impossible, mais notre égo n'éprouve aucune honte à essayer et re-essayer. Comment pouvez-vous prétendre à de telles choses? L'égo refuse absolument d'être inexistant, mais tout est inexistant devant la Grandeur du Seigneur Tout Puissant. Tout ceci n'est en fait que des Océans de Pouvoirs, des éternels Océans de Pouvoir: ces énormes univers, ces Cieux, même le Repose-Pied du Seigneur et même Son Trône. Combien de Trônes

existe-t-il?

Personne ne sait! Allah Tout Puissant, le Seigneur Inconnu!

Personne ne peut pénétrer son Essence. Vous recevez juste un peu à chaque fois. Il existe des Océans de Savoir qui n'ont pas de rives, et des Océans de Connaissances sans rivages qui Lui appartiennent. Ce qui est connu représente des Océans sans rivage, mais il y a des niveaux supérieurs qui n'appartiennent qu'à Son Essence et qui sont impossible à concevoir, même pour le Sceau des Prophètes . "Hou" (un des Noms Sacrés du Seigneur qui veut dire "Lui") sera toujours inconnu.

Que le Seigneur élève notre esprit à cette compréhension.

Al Fatiha



6 -Demander et Recevoir

Maulana Sheikh Muhammad Nazim al Haqqani -

Mardi, 16 Avril 2002. Damas, Syrie.

Il n'est pas bon qu'un Murid demande au Sheikh. Lorsque nous parlons vous pouvez trouver vos réponses par notre suhba (association). Tout d'abord vous devez essayer d'être avec Allah Tout-Puissant, et celui qui demande à être avec Allah Tout-Puissant doit être purifié. Et la purification commence en disant: 'Audhu bi-llahi mina shaitani rajim ', parce que celui qui va être avec Shaitan est sale; il ne peut être avec Allah. Allah n'accepte pas cette personne. Et Shaitan demande toujours à venir plus près de vous; il aime toujours être avec vous, de façon à ne pas vous laisser (être) avec Allah.

Shaitan court après l'humanité pour quoi? Pour les occuper, leurs cœurs, de sorte qu'ils ne puissent pas penser à Allah- trop occupé.

C'est un verre. S'il est plein, une autre chose ne peut pas y être mise. Si votre cœur est occupé par Shaitan- comment il peut être pour Allah? Une partition dans votre cœur? C'est impossible. Par conséquent Allah Glorieux ordonne à ses serviteurs qu'ils laissent Shaitan, ils doivent l'envoyer loin, afin que le cœur du serviteur soit prêt et préparé pour Allah.

Tous les Grandsheikhs disent au sujet de notre vie éternelle, et leurs enseignements viennent de Rasul salallahu alayhi wassalim. Ils essayent seulement de préparer les serviteurs pour la vie éternelle, pour l'éternité. Ils disent que ce n'est pas important (ce que vous demandez), de sorte que je puisse vous demander ce que vous me demandez, parce que vous devriez demander (comme) une fourmi demande (à un homme): Elle demande un petit morceau de paille ou de pain ou de telles petites choses, demandant à y être conduit, et doit dire: 'je suis affamé Ô homme, serviteur de mon Seigneur '. Une fourmi demande de l'homme seulement ceci, parce que sa capacité est pour ceci. Et si Grandsheikh (vous) laisse demander ceci ou cela, ce n'est que comme la demande des fourmis, rien d'autre. Même le monde entier n'est qu'un petit morceau de pain pour une fourmi.

Par conséquent ils demandent de ceux qui viennent et acceptent, des participants, (de demander) la vie éternelle, l'éternité. Ne demandez rien (d'autre). Asseyez-vous et tendez l'oreille, écoutez. Quand vous entendez et écoutez, alors vous pouvez vous déplacer et agir. Si vous entendez et écoutez seulement, ne pouvez-vous rien faire? Vous demandez Allah, glorifié soit-Il, et Sa Satisfaction et c'est le but le plus élevé pour les serviteurs. Un serviteur peut seulement demander: 'êtes Vous satisfait de moi?' Tout ce qu'un serviteur peut demander est que son maître soit satisfait de lui. Et le but le plus élevé pour des serviteurs est d'atteindre la satisfaction d'Allah, glorifié soit-Il, de rendre leur Seigneur content d'eux. Guère plus. De même qu'Allah, Gloire à Lui, disait au sceau des Prophètes (saws) lors du voyage nocturne, quand il était dans la présence divine: ' que demandes-tu, O mon serviteur bien-aimé et le plus louangé? Si Mon amour est avec toi - que demandes-tu? Tout est pour toi. Il me plaît pour toi de te donner ce que tu demandes et plus que ceci, personne ne sait.'

Le serviteur doit pouvoir être sur les pas de Rasulullah saws, de sorte qu'il puisse atteindre un niveau, tel que selon ce niveau Allah également lui demande et lui

accorde - parce que le niveau de Rasul personne ne peut l'atteindre. Mais pour chacun il y a des niveaux et des stations. Selon leur niveau Allah avec Sa Grandeur, Glorifié soit- Il, donne, pour être au niveau de Ses serviteurs, demande: 'O mon serviteur, que demandes-tu? Cela t'est accordé et ce que tu demandes n'est rien (par rapport à) ce que Je te donne.'

C'est pourquoi nous essayons de donner quelque chose aux gens pour une nouvelle compréhension. L'ancienne compréhension était pour les temps anciens, mais les personnes de cette époque, les personnes de ce siècle ont besoin d'un tel discours et association à saisir, attirant. Cette puissance est maintenant en action. Elle était éteinte, maintenant elle se met en marche, et cette puissance va augmenter, sans s'arrêter, n'obtenant pas moins, mais plus. Ainsi, c'est pour vous une bonne nouvelle pour commencer.

Nous avons été envoyés à Damas et nos associations actuellement à Damas ne sont pas comme à Chypre, en Turquie, en Angleterre, en orient ou en occident, parce que selon les aspects divins qui viennent à Damas (le Tajalli) est simplement différent des autres.

Aucune comparaison. Et vous venez de distances lointaines pour atteindre et pour entendre de telles choses. Maintenant cela a beaucoup d'effets sur vos cœurs et vos esprits, plus qu'avant, parce que le temps est en marche, des changements doivent se produire sur terre. La période des tyrans, de l'obscurité de l'ignorance vient de passer comme une nuit, et maintenant le jour, l'aube commence à donner ses lumières et ces lumières ne peuvent pas être arrêtées.

Tous les tyrans vont loin d'Allah et incitent les gens à les adorer eux-mêmes et non Allah, et les gens sont dans l'obscurité de la nuit ne sachant pas ce qu'est la réalité. Ils étaient avec ces tyrans, mais maintenant cela va être clair qui ils sont et ce qu'ils faisaient. Et tous les représentants de Shaitan et les défenseurs du royaume satanique sur terre vont trembler des nouvelles lumières du nouveau jour, de la nouvelle période, qui va atteindre Sayidinna Mehdi aleyhi salaam et Isa alayhi salaam.

Qu'Allah nous accorde d'être avec eux ce moment-là. Priez pour ceci.
Qu'Allah nous pardonne.

Maulana Sheikh Muhammad Nazim al Haqqani -
Mardi, 16 Avril 2002. Damas, Syrie.

7- Sohba: Parole de sagesse :

Le pouvoir de la vraie foi: lorsque personne ne vous voit en dehors d'Allah ...

Sheikh Nazim Al-Haqqani

Notre Grandsheikh nous explique quel est le pouvoir de la vraie foi et à quel point il peut être fort. Il a dit que le pouvoir de la vraie foi est tel un pouvoir qui permettrait à un homme d'être échoué seul sur une île déserte pour quarante jours avec une très belle fille sans qu'aucune pensée indécente n'entre dans son cœur par rapport à cette fille. Le pouvoir de la vraie foi le défendrait de commettre un acte même considéré comme interdit avec elle.

La présence ou absence de pureté du cœur deviendrait évidente dans un tel cas. On peut se demander si une telle pureté est dans la capacité de la pureté de l'être humain au point d'empêcher les désirs pulsionnels animaux normaux d'entrer même dans l'esprit d'un homme seul avec une femme attirante pour une aussi longue période de temps.

La réponse à cette question est, bien sûr, oui: que si cette fille était votre fille ou votre soeur, ne serait-il pas alors même naturel pour tout homme normal d'être libéré de toute intention indécente au sujet de cette fille? Pour un homme de vraie foi une femme étrangère n'est aucunement différente de sa fille ou de sa soeur et son cœur est impeccablement propre.

Vous pouvez vous demander comment vous résisteriez à la situation suivante: Vous descendez la rue de votre ville natale, le long d'une allée sombre, au milieu de la nuit, quand soudain une porte s'ouvre et une très belle dame vous appelle pour venir au-dedans; c'est minuit, et personne n'est en train de regarder ce que vous ferez. Est-ce que votre moi va vous y conduire? Est-ce que vous craignez Allah et allez la laisser, ou est-ce que vous serez poussés par votre moi à commettre une action sale? Si vous pouvez vous préserver dans un tel moment, alors vous pouvez savoir que vous êtes un vrai croyant en votre Seigneur; parce que une telle situation vous croyez que personne ne vous regarde excepté votre Seigneur, et votre peur serait de Lui seul, donc cela rend cette action acceptable dans la Présence Divine.

Nous avons juré le jour des Promesses (antérieur au jour notre création quand toutes les âmes ont été placées devant le Seigneur, et qu'Il leur a demandé reconnaître leur Créateur et de Lui promettre leur loyauté) de garder notre foi de cette manière; de ne pas se comporter différemment qu'il y ait des témoins qui regardent ou non.

Maintenant, ici, en présence de tant de gens, si une belle dame était entrée, vous ne la regarderiez pas, vous seriez honteux de regarder; mais si personne d'autre n'était là, est-ce qu'il y aurait un changement dans votre comportement? Si oui, alors vous n'avez toujours pas atteint la vraie foi. Un vrai croyant est toujours avec son Seigneur, toujours informé de la Présence de son Seigneur avec Lui mais ce n'est pas facile d'atteindre ce niveau. Cependant, on peut se contrôler plus facilement soi-même si on a un guide, et sentir sa présence auprès de soi, en train de nous guider, sans s'éloigner.

Quand quelqu'un dit, "C'est mon guide", alors il croit que cette personne a le pouvoir d'être avec lui tout le temps; si vous pouvez sentir toujours votre Murshid avec vous, il vous donnera le pouvoir afin que vous soyez capable de sentir la Présence de votre Seigneur avec vous. Dans ce chemin les Tariqas conduisent les gens à la vraie foi. Qu'Allah le Très-Haut nous accorde cette vraie foi, aussi!

Cheikh Mouhammad Nazim Al-Haqqani Al Qoubroussi

8 - Le Cœur du Croyant est la maison de Dieu

Le 1er juillet a coïncidé cette année avec le premier de **Mouharram** de l'année 1413 AH. A cette même date il y a longtemps le Prophète ﷺ a été ordonné par son Seigneur d'émigrer de Makkah à Madinah. Pourquoi le Prophète ﷺ a-t-il émigré? Il est un prophète et Dieu protège Ses prophètes. Or Dieu a dit qu'Il protégera Sa religion jusqu'au jour Dernier. Donc pourquoi le Prophète ﷺ est-il parti? Les Prophètes ne partent jamais. Quelle sagesse était derrière l'émigration du Prophète ﷺ de Makkah à Madinah? Il doit y avoir une sagesse cachée et cette sagesse est cachée dans le cœur du Prophète ﷺ.

Le Prophète ﷺ a-t-il eu la permission de partir parce que les Qoureysh essayaient d'exécuter leur plan de l'assassiner? Il a jeté le sable dans leurs yeux et a récité le verset, **"Nous avons fait une barrière devant eux et une barrière derrière eux, et nous les avons dissimulés donc ils ne peuvent pas voir."** [36: 9]. ils n'étaient pas capables de le voir lorsqu'il a marché en les traversant. De la même manière il aurait pu jeter n'importe quoi sur eux et cela aurait en été fait d'eux.

Dieu a protégé Sa Kabah à l'époque d'Abraha quand Abraha a essayé de la détruire. En ce temps, Abdoul Mouttalib a dit :«Il y a un Propriétaire pour cette Maison [Kabah] Qui la protégera. » Dieu a envoyé des oiseaux qui portaient de petites pierres dans leurs becs et ils ont exterminé l'armée d'Abraha. Pourquoi, alors, le Prophète ﷺ est-il allé de Makkah à Madinah? Il était capable de demander que son Seigneur envoie quelque calamité sur ces gens et qu'il en soit fini d'eux et de leur ignorance. Il y a beaucoup de secrets cachés à propos de l'émigration du Prophète ﷺ, tellement qu'il existe un besoin de révéler chacun.

Comme nous savons, d'après la Loi Divine, le Prophète ﷺ est allé de Makkah à Madinah construire le premier gouvernement de l'Islam, la première base de l'Islam de laquelle cette Lumière pour les êtres humains s'étendrait d'est en ouest. C'est l'explication apparente qu'il soit venu d'une place dangereuse à une place sûre pour établir la première base de la Lumière de Dieu. De cette base, le Prophète ﷺ allait éclairer les cœurs de ses Compagnons et les cœurs de sa Communauté jusqu'au jour du Jugement avec le message, **"O gens, fuyez la torture de votre moi et de ses mauvaises manières aux bonnes manières de votre esprit. Établissez la Maison de votre Seigneur dans votre cœur sur une bonne fondation."** Le Prophète ﷺ a dit aussi, **"Le cœur du croyant est la maison de Dieu"**. (1) Dieu que ni ciel ni le monde ne peuvent contenir, a permis d'être contenu dans le cœur humain. Quelle est la fondation de cette maison? Les bonnes manières. Quand vous êtes une bonne personne, alors Dieu enverra cette Lumière dans votre cœur. Quand vous n'êtes pas une bonne personne, mais vous essayez d'en être une, Dieu vous soutiendra. Cependant, quand vous n'essayez jamais d'être une bonne personne, les Satans vous soutiendront. Si vous aimez le soutien de Satan, prenez votre soutien de lui. Mais vous serez perdant. Si vous voulez que votre Seigneur vous soutienne, vous êtes vainqueur. Établissez cette 'Maison' dans votre cœur.

Dieu a dit dans Coran, "**O croyants craignez Dieu et accompagnez les gens véridiques**" [9:119]. Comme un de nos frères a dit ici, « parlez-nous ce soir de véracité (sidq). » Qu'est-ce que la véracité? C'est une vertu qui est très difficile, surtout à cette époque. Très peu de gens ont cette vertu. C'est pourquoi le verset précité du Coran dit, "**Soyez avec les gens véridiques**", il ne dit pas, "Soyez une personne véridique", parce que c'est très difficile d'être une personne vraie, véridique. Mais être avec les gens véridiques est facile. Vous devez apprendre de gens véridiques. Établir la maison de Dieu dans votre cœur exige un long voyage et c'est difficile de trouver le chemin par vous-mêmes. C'est plus facile de trouver une personne vraie et de la suivre.

C'est pourquoi le Prophète ﷺ a émigré de Makkah à Madinah. Pour établir une base de gens véridiques : ses Compagnons. Et c'est pourquoi ils ont été appelés des Compagnons (*sahabah*). Ils ont reçu ce titre de Dieu. Personne ne peut être un Compagnon du Prophète ﷺ exceptés ceux qui étaient avec lui ﷺ. C'est un rang que personne ne peut atteindre. Après le Prophète ﷺ, personne n'a atteint le niveau d'être un Compagnon.

Donc le Prophète ﷺ lors de l'émigration de Makkah à Madinah devait passer à côté d'une caverne. D'après l'histoire de la vie du Prophète ﷺ, cette caverne a été appelée la caverne de Thawr. C'est à un jour distance de Makkah. Le Prophète ﷺ y est resté trois jours. Pourquoi le Prophète ﷺ a-t-il séjourné dans cette caverne? Pourquoi est-ce qu'il était incapable de continuer? La transmission des secrets s'est produite dans cette caverne.

Le Prophète ﷺ a été ordonné d'émigrer de Makkah à Madinah dans le but d'aller à l'intérieur de la grotte de Thawr où Dieu lui a appris comment "se souvenir de Dieu" (*dhikr Allah*). C'était la première fois que le Prophète ﷺ a invoqué Dieu à voix haute. C'est en effet un très grand secret Soufi.

Émigrer de Makkah à Madinah était très facile pour le Prophète ﷺ. Il avait seulement à dire, "Par le Nom de Dieu, le Miséricordieux, le Compatissant", et il aurait été à Madinah aussi facilement qu'il lui avait été facile de prendre du sable et de le jeter aux yeux des gens ignorants pour les empêcher de le voir quittant sa maison. Ou il aurait pu monter à cheval ou sur un chameau et atteindre Madinah en dix à quinze jours. Pourquoi est-ce qu'il est allé à cette caverne? La 'Caverne du Silence' comme elle a été appelée? En effet, c'est la 'Caverne des Secrets Silencieux'. Pourquoi le Prophète ﷺ a-t-il été ordonné par Dieu d'aller à cette caverne qui est à un jour de voyage Makkah, quand il avait une distance de quinze jours à parcourir?

Quand le Prophète ﷺ est entré dans cette caverne, une araignée et une colombe sont venues et ont fait une demeure sur la porte afin que personne ne sache ce qu'il y avait. C'est une connaissance commune. Comme pour le secret, regardez pour aimer. Quand l'amour pour quelqu'un est pur, Dieu n'oubliera jamais cette personne.

Avant de quitter Makkah pour Madinah, le Prophète ﷺ a mis quelqu'un dans son lit parce que les gens ignorants sont venus devant sa porte avec l'intention de le tuer. Il a mis Seyyidina 'Ali ﷺ dans son lit. Il y a un secret à cela, il veut dire qu'il a fait de

'Ali عليه السلام son représentant, à sa place. Il n'a pas mis Oumar عليه السلام là. Il n'a pas mis Uthman عليه السلام ni aucun de ses Compagnons, mais quelqu'un de sa propre chair et de son sang.

Le Prophète ﷺ a pris avec lui comme compagnie son autre miroir image, Abou Bakr عليه السلام, à la caverne. Il a dit, "**je suis la ville de connaissance et Ali est la porte**". (2) La porte est quelque chose de physique, externe. Quand vous voulez entrer dans la maison, comment est-ce que vous entrez? Par la porte. Dans l'ordre d'entrer au Prophète ﷺ et de venir à la connaissance que le Prophète ﷺ donne, vous devez entrer à travers la porte. Cette porte est Ali عليه السلام. Le Prophète ﷺ aussi a dit, "**Quel que soit ce que Dieu a versé dans mon cœur, je l'ai versé dans le cœur d'Abou Bakr as-Siddiq**". (3) Le Prophète ﷺ a encore fait référence au secret d'Abou Bakr (r) quand il a dit, "**Abou Bakr ne vous surpasse pas à cause du fait de jeûner ou prier plus, mais à cause d'un secret qui prend racine dans son cœur**". (4)

Donc à l'intérieur de la maison, nous trouvons Abou Bakr عليه السلام et à l'extérieur de la maison, nous trouvons Ali عليه السلام. C'est pourquoi, des deux sources de connaissance soufies, une est venue d'Abou Bakr عليه السلام et l'autre d'Ali عليه السلام. Du temps des écoles différentes de Loi Divine, les Musulmans ont consenti que la connaissance du cœur est venue de ces deux voies. Justice et lois, en revanche, sont venues d'Umar عليه السلام.

Le commentaire du Prophète ﷺ au sujet d'Abou Bakr عليه السلام est le secret de la caverne. Pour représenter son corps, le Prophète a mis Ali عليه السلام dans son lit avant son départ de Makkah à Madinah. Cela veut dire que Ali عليه السلام a représenté l'extérieur. Mais il a pris Abou Bakr عليه السلام à la caverne car la caverne représente ce qui est intérieur. Dans le Coran, Dieu nous commande, "**réfugiez-vous donc dans la caverne : votre Seigneur répandra de Sa miséricorde sur vous et disposera pour vous un adoucissement à votre sort**" [18:16]. et quelle est la caverne pour cette Communauté en dehors du Prophète? C'est un ordre pour tout le monde sur cette terre de courir à la caverne. Tout le monde a une caverne dans son cœur qui le dirige à la grande caverne, la caverne générale, c'est le cœur du Prophète. C'est cette grande caverne qui vous emmène à la miséricorde de son Seigneur.

Qui Muhammad ﷺ a-t-il choisi pour l'accompagner à la caverne? C'était Abou Bakr as-Siddiq عليه السلام. Quand le Prophète ﷺ est entré dans la caverne, il était très fatigué. Il s'est reposé et a placé sa tête sur la jambe d'Abou Bakr as-Siddiq عليه السلام. Qui, je demande, peut mettre la tête d'un prophète sur sa jambe? Abou Bakr as-Siddiq عليه السلام a eu sur lui la tête du Bien-aimé de Dieu. C'est un grand honneur pour Abou Bakr as-Siddiq عليه السلام que le Prophète Muhammad ﷺ ait mis sa tête honorable sur sa jambe.

Pour nous le Prophète ﷺ dormait, mais pour lui, c'était une ascension. Il ne connaît aucun sommeil, "**Mes yeux dorment, mais mon cœur ne dort jamais**". (5) Son cœur ne dort jamais! Son cœur est toujours relié à son Seigneur. Il est toujours en

ascension.

Personne ne peut connaître le niveau atteint lors de l'Ascension. Même Gabriel (as) n'était pas capable de le savoir, parce qu'il a dit, "je ne peux pas me déplacer au-delà mon niveau" quand le Prophète ﷺ lui a demandé de continuer avec lui. "Si je vais plus loin, je serai brûlé."

Les enseignements des Naqshbandis et des autres saints y compris Abdoul Qadir Gilani et de tous les Sufis disent que Gabriel (as) aurait dû avancer avec le Prophète ﷺ, même s'il allait être brûlé. Comme le Prophète ﷺ a dit à Gabriel (as)", "**je vais aller plus haut même si je vais être brûlé.**" Il était prêt à se sacrifier pour obtenir cette Lumière pour sa communauté, en disant, "**je n'ai aucune inquiétude pour moi-même.**" Par conséquent il a avancé, en progressant constamment, voyageant à ce niveau, plus proche et plus proche de son Seigneur.

A ce moment Dieu lui a demandé : "Qui es-tu? " Que pensez-vous que le Prophète ﷺ ait répondu? Est-ce qu'il y a un 'Muhammad' ﷺ, est-ce qu'il y a 'un prophète' là, dans la Présence de son Seigneur? Qui peut être quelque chose dans la Présence de Dieu? Donc il a dit, "O mon Seigneur, je ne me vois pas. Je ne vois rien excepté Toi. Il n'y a personne excepté Toi." C'est le secret que le Prophète ﷺ a souhaité passer à Abou Bakr as-Siddiq رضي الله عنه. Donc, il l'a emmené dans la caverne. Il aurait pu prendre Ali رضي الله عنه ou Umar رضي الله عنه ou quatre personnes, deux ou une. Mais il a pris quelqu'un dont il a dit, "**Tout ce que mon Seigneur a mis dans mon cœur j'ai mis dans le cœur d'Abou Bakr as-Siddiq.** "

Comme le Prophète ﷺ se couchait avec sa tête sur la jambe d'Abou Bakr as-Siddiq رضي الله عنه, Abou Bakr رضي الله عنه a vu un trou dans le mur de la caverne. Abou Bakr رضي الله عنه posa son pied contre le trou pour le fermer. Il a senti quelque chose le mordre, en lui causant une douleur intense. Il a senti comme s'il perdait son corps. Il essayait de le contrôler jusqu'à ce que la chair de son pied ait été mangée. Comme sa chair était mangée, un grand serpent a levé sa tête. Abou Bakr as-Siddiq رضي الله عنه a commencé à pleurer. Une larme est tombée sur le visage du Prophète ﷺ. Le Prophète ﷺ a dit, "**Oh Abou Bakr! Pourquoi est-ce que tu pleures? 'Ne sois pas triste. Dieu est avec nous!'** " [9:40].

La question du Prophète ﷺ contient aussi un enseignement, parce qu'il connaissait la réponse sans demander. "Est-ce que tu as peur, a-t-il demandé à Abou Bakr رضي الله عنه, que ces gens viennent et nous tuent? " Abou Bakr رضي الله عنه a dit, "O Messenger de Dieu, je ne pleure pas de crainte qu'ils me tuent. Je n'ai pas peur d'eux. Mais je pleure à cause d'un serpent qui mange mon pied. Quand il aura fini avec moi, il viendra à vous. J'ai peur pour vous. Mon cœur saigne pour vous. C'est pourquoi j'ai pleuré." Le Prophète ﷺ a parlé au serpent et a dit, "est-ce que tu ne sais pas que la chair de prophètes t'est interdite à la consommation et que la chair des saints t'est aussi défendue? "

Le serpent a répondu, "O Messenger de Dieu, quand mon Seigneur m'a créé je savais à votre sujet. C'était avant que vous ne soyez venus en ce monde de l'utérus de votre mère. J'ai demandé que mon Seigneur me garde vivant pour voir votre visage et alors mourir il y a 40,000 années. Maintenant Abou Bakr as-Siddiq  bloque ma vue avec ses pieds. J'ai voulu vous voir et accomplir la promesse de mon Seigneur, mais il bloque le trou avec ses pieds. C'est pourquoi j'ai été obligé de mordre son pied et d'entrer à travers le trou pour être capable de vous regarder."

Alors le Prophète  dit, "La salive du croyant est une cure." C'est pourquoi vous pouvez boire de la même tasse, et tel est la pratique dans les centres de retraite soufis où les Soufis se rassemblent. Une tasse est suffisante, pas la mode américaine qui est d'avoir des centaines de tasses et ensuite apporter une autre centaine, en gaspillant de l'argent, de l'eau, du savon et du temps, parce que, disent-ils, "les Microbes ne doivent pas aller d'une personne à l'autre." Où est la croyance dans la Tradition du Prophète  ? Dieu est Celui qui guérit et celui qui vous rend malade, pas la tasse. Si Dieu ne souhaite pas que vous soyez malade, même si quelqu'un a la tuberculose et que vous buviez après eux -et cela se répand rapidement à travers la boisson- vous ne tomberez pas malade même si vous buvez des centaines de tasses après cette personne. Dieu est le Guérisseur (as-Shafi),, Celui qui inflige le mal (al-Dharr) ou l'handicap (al-Muoawiy). Dieu seul est Celui qui tient dans Ses mains les remèdes et les maladies pour les gens.

Donc le Prophète  a dit, "Par le Nom de Dieu, le Miséricordieux, le Compatissant", et il a appliqué sa salive sur le pied d'Abou Bakr. Le pied a guéri immédiatement et est devenu entier comme auparavant. Alors le Prophète  a ordonné au serpent de le regarder. Le serpent a dit, "je crois qu'il n'y a pas de dieu si ce n'est Dieu. Je crois que vous êtes Mouhammad, Son Prophète". Comme le serpent a dit ceci, il a tourné autour et autour en cercles. Grand-Cheikh a dit, d'après les inspirations à son cœur reçues d'Ali  et d'Abou Bak  que le serpent est allé autour et autour pendant deux heures, en regardant le visage du Prophète . Après qu'il eût regardé, le Prophète  a dit, "Maintenant ce que vous avez demandé de votre Seigneur est accompli. Maintenant, mourez." Ce serpent est mort et immédiatement a disparu. Cet incident était une épreuve pour Abou Bakr as-Siddiq  pour voir s'il allait protéger le Prophète  ou non, est-ce qu'il allait pas avoir peur pour lui-même ou pour le Prophète  ? Mais il s'est sacrifié par égard pour le Prophète.

C'était un serpent, un animal. Que dire au sujet de nous? Nous croyons. Pour dire vrai, nous nions. Nous croyons avec nos langues mais dans nos cœurs nous nions. Nous luttons avec les uns et les autres. Et quand nous luttons avec les uns et les autres, c'est tout-comme! C'est comme si nous nions Dieu. C'est comme si nous nions le Prophète .

Dans cette grotte sainte et sacrée, Dieu a ordonné au Prophète  de passer tous les secrets que Dieu lui avait ordonné de donner, jusqu'à un certain point connu de lui, au cœur d'Abou Bakr as-Siddiq . Le Prophète  lui a passé le secret de sa

connaissance. C'est le secret évoqué par la Tradition qui est venue d'Abou Hurayra , "j'ai retenu du Prophète  deux branches de connaissance. J'ai diffusé une branche de connaissance parmi gens. Mais si j'avais transmis l'autre branche de connaissance, ils m'auraient coupé ma gorge". (7) Cela est la connaissance cachée. Cette connaissance est gardée seulement dans le cœur. Elle ne peut jamais être écrite. Personne ne peut porter cette connaissance. C'est le genre de connaissance que le Prophète  a mis dans le cœur d'Abou Bakr as-Siddiq .

Si vous regardez les Traditions racontées sous l'autorité d'Abou Bakr as-Siddiq , vous en verrez seulement entre vingt et trente. Où est cette connaissance que le Prophète  a mise dans son cœur? Abou Bakr  n'a rien dit, et ainsi il en paraît. Est-ce que vous pensez qu'il a bloqué cette connaissance aux gens? Il lui avait pourtant été ordonné par le Prophète  de transmettre la connaissance qu'il avait reçue. Est-ce qu'il a trahi la confiance du Prophète ? Les califes du Prophète  ne peuvent pas cacher quelque chose dans leurs cœurs. Ils doivent le donner, le transmettre, mais donner quoi? Ils doivent transmettre la connaissance qu'Abou Houreya  a évoquée quand il a dit, "Si je l'avais révélée, ils m'auraient tranché la gorge."

Si Abou Bakr as-Siddiq  avait divulgué cette connaissance publiquement, Dieu sait ce qu'ils auraient dit à son sujet, ils auraient même pu couper sa gorge. Donc il l'a gardée secrète, mais il l'a transmise à son successeur, Salman al-Farsi . Alors Salman  l'a passée à Qasim (q), le fils d'Abou Bakr . Alors Qasim (q) l'a passée à Jafar as-Sadiq , le sixième Imam. Ce secret est été transmis de l'un à l'autre, de l'un à l'autre, de cœur à cœur, jusqu'à ce qu'il ait atteint Cheikh Khalid al-Baghdadi (q). Cette Chaîne d'or commence du Prophète , va à Abou Bakr as-Siddiq , et ensuite jusqu'à Cheikh Khalid al-Baghdadi (q), qui est enterré à Damas. Alors Cheikh Khalid (q) le répandit à l'Est et à l'Ouest au moyen de ses trois cents califes qui ont diffusé la connaissance partout. C'est l'origine de l'Ordre Naqshbandi le plus distingué. Il a commencé dans cette caverne.

Il n'y a pas assez de temps maintenant pour tous les mentionner, mais beaucoup, beaucoup de secrets ont été donnés à Abou Bakr as-Siddiq . Le Prophète  continué sa migration de Makkah à Madinah le jour suivant.

A Al Madinah, il y avait des gens qui regardaient des sommets des arbres pour voir si le Prophète  venait. Quand ces gens ont vu le Prophète , ils ont récité son éloge,

"Des hauteurs des collines, la plus pleine lune s'annonce .
honorés et joyeux, accueillons le cortège béni qui s'avance
Mille remerciements à Dieu pour la Bonne nouvelle qu'il prononce.
O toi messager de Dieu, tes ordres sont tous précieux,
O Messenger de Dieu, tu es bel et bien l'Elu des Cieux

Bienvenue à toi qui honore Médine.
Avec ta présence parmi nous, notre joie culmine"
Ils ont loué le Prophète ﷺ.

Dès qu'il est venu à Madinah, il a appelé tous ses Compagnons, et alors là ont été révéler trois autres secrets. Et, si Dieu veut nous les raconterons une autre fois.

Ces secrets à propos des événements dans cette caverne sont passés et nous sont descendus aujourd'hui. Cette connaissance ne peut jamais être contenue entre les deux couvertures d'un livre. Elle ne peut pas être écrite parce que la connaissance fraîche continue à lui être spontanément ajoutée. Puisque que ce n'est jamais pareil, c'est toujours approprié en temps et en lieu. C'est pourquoi l'ordre est venu de Dieu dans le Coran, "**O croyants craignez Dieu, soyez vertueux, et soyez avec les véridiques**", parce que vous ne savez jamais quand ils commencent à parler et ce secret sera révéler. Quand ils parlent, cette Lumière viendra de leur parole et vous en bénéficierez.

Cheikh Abou Yazid al-Bistami (q), un des maîtres de la Chaîne d'Or dans la lignée de cette Voie, était un saint célèbre. Ici en Amérique, là où le Soufisme est appris, ils étudient ses enseignements. Si je devais dire ce qu'il disait, les gens m'appelleraient un incrédule, parce que quelquefois il a parlé de choses d'après une connaissance cachée. Donc je n'irai pas là. En tout cas, un jour son Cheikh lui a ordonné, "O Abou Yazid, il y a un cordonnier en ville. Vas-y. Assieds-toi avec lui. Écoute-le." Qu'est-ce qu'Abou Yazid avait à faire avec un cordonnier? Écouter qui? À cette époque, la connaissance de Abou Yazid était telle que tout le monde le connaissait comme une personne très savante, un gnostique, qui avait de la connaissance issue de l'expérimentation de réalités spirituelles.

Mais Abou Yazid (q) n'est pas comme nous. "Si notre Cheikh nous dit, Allez. Écoutez untel", nous dirions, "Moi, écouter celui-là ? Qui c'est? Il ne sait rien au sujet de l'Islam. Il ne sait rien au sujet de la Loi Divine ni au sujet de jurisprudence. Pourquoi est-ce que je devrais l'écouter? Non, non, envoyez quelqu'un d'autre". Et si vous dites à quelqu'un d'autre, " O untel allez et écoutez celui-ci", il dira, "est-ce que je vais aller et écouter quelqu'un qui sait seulement la Loi Divine et la jurisprudence? Qui? Ce fondamentaliste, cette personne fanatique? Aucun besoin! Nous sommes Soufis. Nous sommes libres de tout cela! " Donc tout le monde trouvera une excuse pour ne pas écouter. La confusion, la dissension et le chaos viennent précisément de cela.

Quelqu'un de présent parmi vous a dit, "Si Dieu veut, les Musulmans s'écouteront les uns les autres." Comment est-ce qu'ils vont écouter les uns les autres? Ils n'écouteront jamais! Si vous dites, "les Musulmans lutteront les uns avec les autres", je consentirai, mais écouter, non, parce que tout le monde pense qu'il a atteint le plus haut niveau qu'il n'y a au-dessus aucun niveau que le sien. Toute la connaissance s'arrête avec lui. Est-ce qu'ils aiment demander comment Dieu s'établit sur le trône? [20:5]. Que Dieu nous pardonne c'est tout ce qu'ils savent et tout ce qu'ils ne demanderont jamais. Personne ne veut comprendre que "Au dessus de chaque détenteur de connaissance, il y a un qui a plus de connaissance" Au-dessus de chaque connaissance il y a plus de connaissance. Il n'y a aucune limite à la

connaissance. Ce que vous savez, par rapport à la connaissance Prophète ﷺ et par rapport à la connaissance de Dieu, n'est rien. Donc l'ordre est venu d'écouter un cordonnier. Abou Yazid, avec toute sa connaissance élevée, connaissance des deux, la Loi Divine ou connaissance externe et connaissance de la Vérité ou connaissance interne, a accepté cet ordre parce qu'il était humble. Il n'a pas dit, "Pourquoi? " ou "Non ! " Il était juste comme le Prophète ﷺ attendant Gabriel (as) venir à lui et délivrer le message. Donc il a reçu l'ordre et c'était définitif, "je vais suivre cet ordre."

Le cordonnier avait voilé son degré spirituel à Abou Yazid al-Bistami depuis de nombreuses années! Abou Yazid était passé à côté de lui beaucoup de fois et il ne savait toujours pas qui il était, bien qu'Abou Yazid soit un de la Chaîne d'or. Car Dieu ne voulait pas qu'il le sache. Il le testait pour voir s'il allait l'écouter ou pas. Dès qu'il est venu au magasin, le cordonnier a dit, "O Abou Yazid! Je t'ai attendu depuis longtemps. Viens et assieds-toi avec moi."

Cette personne était le pôle spirituel de son temps. Il y a cinq niveaux de pôles spirituels: *qoutb*, *qoutb al-bilad*, *qoutb al-irshad*, *qoutb al-aqtab*, et *qoutb al-moutasarraf*. Chaque pôle spirituel prend des secrets d'un des cinq grands prophètes.

Le plus haut pôle spirituel prend des secrets du Prophète Mouhammad ﷺ. Pendant trois heures le cordonnier a donné une conférence à Abou Yazid al-Bistami. Quand il a fini, Abou Yazid al-Bistami est revenu à sa zawiya et a dit à ses disciples, ce que j'ai gagné dans ces trois heures et le niveau que j'ai atteint en m'asseyant avec cet Ami de Dieu, je ne l'aurais jamais obtenu même si j'avais adoré jour et nuit depuis le temps d'Adam (as) jusqu'à jour du Jugement." C'est ce qui est rapporté dans une

Tradition du Prophète ﷺ où il dit, "**Une heure de rappel de Dieu est meilleure que l'adoration de soixante-dix années**". (9) Quand on se souvient de quelque façon que ce soit en invoquant Dieu, en lisant le Coran, en pensant au sujet de ce qu'on a fait pendant le jour, de bonne ou mauvaise conduite envers les autres, cela est aussi considéré comme se souvenir. C'est pourquoi s'asseoir avec les gens vrais, véridiques est très important. Toutes les fois que vous trouvez une personne vraie, allez et asseyez-vous avec elle. Même s'il ne parle pas, asseyez-vous avec lui. La Lumière dans son cœur viendra à vous. Il y a un proverbe, "ne t'assieds pas avec un forgeron, parce qu'une cendre ardente peut tomber sur toi et te brûler, mais assieds-toi avec un fabriquant de parfum, parce qu'une goutte de parfum peut tomber sur toi." Donc quand vous trouvez un de ces gens, allez rapidement et asseyez-vous avec lui.

Comment est-ce que vous reconnaissez une personne véridique? Votre cœur se lie rapidement à lui. Vous saurez immédiatement que c'est une personne véridique. Si votre cœur vous dit : "Non, ce n'est pas une personne véridique", quittez-le. Une personne véridique doit être un bon exemple dans la communauté.

Aujourd'hui est le deuxième jour du mois musulman de Mouharram al-Haram, 1413. Il peut être considéré l'année soufie parce qu'elle tombe sur la date de l'émigration de personnes soufies avec le Prophète ﷺ. la semaine Prochaine, jeudi et vendredi, c'est le dixième jour de Mouharram, le jour où le Prophète ﷺ a jeûné. Le dixième jour de Mouharram est quand Dieu a envoyé Adam (as) sur terre, a sauvé Noé (as) de couler dans le bateau, a sauvé Abraham (as) du feu de Nimrod, sauvé David (as)

et lui a permis de tuer Goliath et a appelé Moïse (as) à se rendre au Mont Sinaï. Ce jour Jésus (as) a été trahi. Ce jour le Prophète ﷺ est arrivé à Madinah. Ce jour Houseyn ﷺ a été tué. C'est un jour terrible. Et ainsi de suite. Ce jour le Prophète ﷺ a jeûné. Quiconque jeûne ce jour sera purifié des péchés de l'année passée et sera protégé de tomber dans le péché la nouvelle année. Quiconque peut jeûner ce jour doit savoir que c'est un jour très important pour les gens de notre propre voie soufie. Si Dieu le veut, quiconque m'entend dire cela jeûnera.

Vous devez être heureux, O gens du Souvenir de Dieu. Vous êtes associés à un Cheikh très puissant! Ce n'est pas une chose facile. C'est une récompense de Dieu. Il ne vous l'a pas demandé, il vous l'a accordé. La Louange appartient à Dieu que nous ayons un tel rapport avec nos Cheikhs.

Nous demandons le succès de Dieu à travers le Chapitre du début du Coran, **al-Fatihah**.

Notes de bas de page :

1. Ghazzali, Souhrawardi.
2. Tirmidhi, Hakim, Ibn Assakir, Irakien, Haythami, Souyouti,.
3. Mayboudi, Razi, Souyouti.
4. Ahmad, Ghazzali, Hakim.
5. Bukhari, Mouslim.
6. Boukhari, Mouslim, Darqoutni, Jarrahi.
7. Boukhari.
8. Ibn Hanbal, Darimi, Ibn Maja

9- Le besoin de discipline

Bismillah ir-rahman ir-rahim

Laa hawla wa quwata la illa billah Al-'aliyyil-adhim

Nous sommes dans le besoin de discipline. Nous avons besoin de la discipline pour passer du niveau le plus bas au niveau le plus haut. Le niveau le plus bas est mentionné dans Saint Coran : “thoumma radadnahou asfala safilin” – “puis nous le rabaissons au niveau le plus bas.” [95 : 5]. La signification d'asfala safilin doit être trouvée dans nos désirs physiques. Tant qu'une personne ne met pas fin à ses pulsions bestiales il sera au niveau le plus bas. Cette caractéristique appartient au monde animal. Tant que nous suivons nos envies égoïstes et nos désirs physiques nous sommes au même niveau que le monde animal. Mais nous avons été appelés; nous avons été invités à évoluer d'asfal, le niveau le plus bas à ahsan, le niveau le plus haut. Et on nous a accordé un moteur pour ce voyage par les cieux. Ce moteur est la discipline.

Sans la discipline que vous imposez à votre ego, vous ne pouvez pas vous déplacer d'asfal à ahsan. La Chariah apporte cette discipline sur deux ailes, une aile avec des ordres et l'autre aile avec des choses interdites. Une aile porte ce que vous devez faire tandis que l'autre aile apporte ce que vous ne devez pas faire. En utilisant les deux ailes grâce à la discipline, vous pouvez voler. Si une aile est cassée ou si ses plumes sont emportées, vous ne pouvez pas voler.

Quand vous conduisez une voiture, chaque partie de son moteur doit être correcte. Si une petite vis manque, elle ne peut pas se déplacer. Tout doit être parfait. Tout doit avoir la perfection. Une voiture imparfaite ne peut pas se déplacer.

Les avions doivent avoir beaucoup plus de discipline que des voitures. La Chariah vous amène d'une place à une autre sur le premier niveau comme une voiture vous amène d'une place à une autre sur une route. Le déplacement sur une route est une chose; le vol en est une autre. Vous devez utiliser la discipline d'un avion sur un avion. C'est beaucoup plus strict que sur des voitures.

La Chariah doit préparer les gens au premier niveau. La Tariqah sert à emmener les gens en haut. Certaines personnes passent une demi-heure à discuter chaque fois comment nous devons nous préparer, comment nous devons être assis, comment nous devons nous comporter. Cette discipline ressemble à la discipline d'une voiture. Un avion doit avoir beaucoup plus de discipline qu'une voiture. Le puissance de son moteur doit atteindre le niveau le plus haut avant le décollage. D'abord, l'avion est sur le départ à la vitesse terrestre de cinquante kilomètres-heure. Ce n'est pas assez. Donc, progressivement, il augmente sa vitesse à quatre-vingt, cent, cent-cinquante, cinq cents kilomètres-heure et seulement alors il décolle. Alors la vitesse aérienne s'étend à 600, 700, 800 kilomètres-heure et même plus haut.

Les gens pensent que même avec la paresse ils peuvent se déplacer de la terre au ciel. Ils s'imaginent qu'ils peuvent voler avec leurs egos. Non, cela ne peut être. Vous devez cultiver la discipline avec la Chariah et ensuite avec la tariqah. Tariqah signifie tenir la discipline. Quand vous demandez à décoller vers les cieux vous devez avoir une telle discipline.

Les gens me demandent : “O, Cheikh! Sans entrer en Islam n'est-il pas possible de venir aux voies soufies ?” Il ressemble à celui qui demande si vous pouvez démarrer une voiture sans batterie. Ou voler dans les airs avec une voiture. Non, cela ne peut être. Vous ne pouvez pas démarrer une voiture sans batterie. Vous ne pouvez pas

voler dans les airs avec le moteur d'une voiture. Si vous essayez, vous vous déplacez comme ceci (Cheikh indique de sa main le mouvement oblique) et vous tombez. Pour démarrer une voiture, vous avez besoin d'une batterie. Pour voler, vous avez besoin du moteur d'un avion. Les gens me posent de telles questions. Ils ne sont pas heureux quand vous leur demandez de discipliner leurs egos. Ils ne veulent pas contrôler leurs egos. Ils sont les plus idiots envers leur seigneur.

Les gens demandent d'adorer des idoles. Ils font des statues de tel et tel et les saluent devant elles. Il y a tant de statues. Chacun, selon son imagination, crée une figure. Ces gens créent leur propre créateur ! Astaghfiroullah. Astaghfiroullah. Il y a seulement un Créateur. Seulement Lui est le Créateur.

Les gens créent eux-mêmes le plus grand hijab (voile) entre le serviteur et son Seigneur . Chaque fois qu'une personne demande à adorer son Seigneur, l'ego dit, "Non, ne dis pas la ilaha illa Allah (il n'y a de dieu que Dieu) , dis la ilaha illa Ana (il n'y a aucune divinité à part moi) ou dis la ilaha illa nafi (il n'y a aucun dieu sauf mon ego) et si je ne te donne pas de permission, tu ne peux pas adorer ton Seigneur. Vingt-quatre heures, un jour doit être pour moi. Mais si tu aimes faire quelque chose pour Lui, une minute est plus qu'assez. Pendant vingt-quatre heures tu dois être mon serviteur. Pour Lui, une minute est assez. Ou peut-être une minute chaque semaine ou une minute une fois par mois. Voire une minute une fois par an."

L'ego empêche aux gens la discipline nécessaire pour accomplir pour leur Mi'raj – leur Ascension à la Présence Divine. Chaque personne a un voyage à faire d'où il est jusqu'à sa station céleste. Allah Tout-puissant a accordé une station à chaque personne dans les cieux. Les cieux vous demandent : "Eh bien, venez (le Cheikh fait un geste d'invitation)." Si vous tenez la discipline, vous pouvez vous atteindre cette station spéciale, la place spéciale accordée en la Présence Divine.

Mais les gens du vingt et unième siècle sont des esclaves seulement de leurs egos. Ils adorent leurs egos. Et ils se battent pas contre le ciel, mais contre leurs propres egos. Ils se battent avec leur Seigneur comme Nemrod. Ils sont devenus les serviteurs de Chaytan et des esclaves de leur existence physique. Ceux-ci sont les gens du vingt et unième siècle.

À ce siècle, rare sont les gens qui ont les yeux vers le ciel. Il y a des lumières dans le ciel. Mais la majorité des gens passent leurs vies sans voir aucune lumière. Les gens viennent à cette association (et tariqah est l'association) pour comprendre. Tant de personnes demandent : Qu'est-ce que c'est la tariqah ? Qu'est-ce que la tariqah (ou voie Soufie) ? La Tariqah est de connaître la réalité. Quelqu'un qui veut connaître la réalité de son existence et connaître son rapport avec son Créateur doit venir à la tariqah. S'il vient pour recevoir la Lumière, savoir que la Lumière a été envoyée par les Prophètes et par le Sceau des Prophètes , la Lumière finale pour toute l'humanité. Nous sommes heureux de prendre de cette Nour, de cette Lumière et de vous la transmettre.

Tant de personnes iront (à leurs tombes) avec des bougies éteintes. Quand ils rencontreront leur Seigneur, Allah Tout-Puissant demandera, "O Mon serviteur! Combien d'années avez-vous vécu sur Terre ? Je vous ai donné tant de bougies, tant de lumières du ciel, tant de Messagers vous sont venus avec des lumières célestes, où est votre lumière ? Où est votre bougie ? Avez-vous suivi les lumières ?" Qu'allez-vous dire ? Ainsi, les Prophètes doivent être suivis. Vous devez vous occuper de la lumière que l'on donne du ciel aux Prophètes.

La lumière est toujours là. Mais on a besoin d'un transformateur (un récepteur), des fils et d'une ampoule pour que vous puissiez voir la lumière. Des lumières célestes sont envoyées par les Prophètes pour aider les serviteurs du Seigneur à regarder et

à voir.

Vous sentez l'existence d'Allah Tout-puissant par Ses océans de puissance infinis, par Ses océans de beauté infinis, par Ses océans de sagesse infinis, par Ses océans de miséricorde infinis et si vous prenez les lumières des Prophètes alors l'existence du Seigneur des Cieux sera claire pour vous.

S'il n'y a aucune lumière céleste vous ne pouvez rien voir. Il y a l'obscurité. Par l'obscurité une personne ne peut pas voir s'il y a des étoiles, s'il y a une lune, s'il y a un soleil. Ces gens qui ne prennent pas les lumières des Prophètes, ils disent qu'il n'y a là aucun Allah. Ils ne peuvent pas voir. Ils aiment Chaytan et apprennent des enseignements sataniques. Ils refusent d'apporter la lumière des Prophètes aux centres éducatifs pour que les gens puissent savoir, demander, voir, apprendre et enseigner. Quand vous apportez des lumières célestes aux universités, ils disent, "Non, nous n'acceptons pas." Ils insistent pour être aveugles, être dans l'obscurité, être ami avec chaque mal et placer le pouvoir dans les mains de diables.

Nous disons à ces gens : "maintenant votre temps est fini. Votre période est finie. Votre sultanat sera bientôt perdu et des lumières célestes apparaîtront pour chacun." Qu'Allah bénisse Sahib ouz-zaman, Mahdi `alayhi as-salam. Qu'Il l'envoie bientôt, aussi bien que ' Issa 'alayhi as-salam (Jésus que la paix soit sur lui) pour emporter ce sultanat diabolique. Nous demandons très humblement à Allah Tout-puissant de nous faire atteindre ces jours paisibles, les jours bénis, les Jours derniers, pour vivre seulement pour Allah, travailler seulement pour Allah. Qu'Allah vous bénisse.

Al Fatiha

Mawlana Cheikh Mouhammad Nazim Adil Al-Haqqani
Sohbat, Lefke, Chypre, 4/2001

10- Sohba: Parole de sagesse :

99 illusions et une oasis Sheikh Nazim Al-Haqqani, 1er JUIN 1985

"Quatre-vingt-dix-neuf peuvent être des illusions, mais une peut être une vraie oasis pour vous parce que le Seigneur Tout-puissant dit, 'ne coupez pas votre espoir; ne désespérez pas'. "

Vous n'avez pas quarante mains pour aller partout prendre les mains de quarante Cheikhs. Par conséquent, si vous faites un voyage spirituel, quand vous rencontrez votre guide ou votre destination, je pense que c'est assez pour vous à ce moment d'être dans une seule place. Cependant, si vous le faites comme un plaisir pour votre moi, vous pouvez voyager d'Est en Ouest, regarder ceci ou cela.

Quelquefois je vais au marché, en regardant une chose ou une autre, puis une autre encore, du début à la fin. Si vous êtes des acheteurs, vous devez chercher ce que vous voulez. Vous devez savoir ce qui vous manque et vous devez voir où cette chose peut être. Si vous la trouvez, vous pouvez l'acheter et vous en aller parce que personne ne peut prendre le marché en entier et le porter, ou tous les marchés.

Plutôt, toute personne qui va faire les courses sait ce qu'elle va acheter.

Donc votre Cheikh vous a envoyés ici, en comprenant que vous demandiez quelque chose. Si vous pouvez le trouver avec quelqu'un, les noms ne sont pas importants, mais c'est important que vous soyez capable de trouver votre désir en lui. Si vous pouvez trouver la chose que vous voulez avec une jeune personne, c'est bien. Toute personne avec qui vous pouvez la trouver, c'est bien. Votre Seigneur des Cieux peut mettre nos buts avec n'importe qui. Vous ne devez pas être trompés par quelque apparence extérieure, en ignorant la personne, et en disant, "Qui est cette personne? Que peut-il y avoir avec elle? " Alors qu'il peut y avoir avec elle ce dont vous avez besoin.

Nous avons la plupart besoin de sagesse. La connaissance est une chose, mais la sagesse est quelque chose d'autre. La connaissance, vous pouvez la trouver partout. La sagesse est aussi écrite, écrite dans les livres, mais quand elle est écrite, elle devient aussi une partie de connaissance. La sagesse vient directement de la langue, des coeurs. quand elle est mise par écrit dans les livres, elle devient connaissance. Vous pouvez l'utiliser, mais plus importante est la sagesse. Le Seigneur peut placer quelque chose de Sa sagesse sans fin avec n'importe qui. Ce peut être un paysan, ou un garçon, ou une femme, ou un vieil homme. Ce peut être avec un jeune homme, avec un homme noir. Ce peut être avec un ignorant, comme vous dites. Il n'a pas pu être instruit dans les écoles ou les universités, mais la sagesse a pu lui être donnée. Nous avons un proverbe qui dit que les trésors sont principalement sous les ruines. Personne ne vient et ne demande des trésors parmi les énormes bâtiments du centre d'une ville, non. Celui qui veut trouver des trésors regarde où il y a de vieilles ruines. De l'extérieur, personne ne pourrait dire il peut y avoir là quelque chose, mais dans le sous-sol, parmi les ruines, vous pouvez les trouver. Et cette personne est contente si elle peut trouver des tasses cassées ou d'autres choses cassées. Elle dit que bien qu'elles soient cassées, elles sont encore des antiquités, elles sont précieuses, et elle les prend, en ne prenant pas de chose non cassée, neuve. Si vous lui dites, "est-ce que vous préférez ceci plutôt? " elle peut dire, "Non. Je préfère cela bien que ce soit cassé. Je ne préfère pas avoir cette nouvelle et entière tasse."

Par conséquent, la sagesse Divine fait que la sagesse puisse être trouvée avec n'importe qui. Ne supposez pas que ce doit être avec des gens qui semblent convenables de l'extérieur. Non. Les portes de l'Islam sont ouvertes de l'Est à l'Ouest. Nous pouvons regarder n'importe où. Si nous trouvons cette sagesse, nous pouvons la prendre de n'importe qui. Aucun besoin d'être une personne spéciale, non. N'importe qui peut l'avoir. Le Seigneur peut vous la donner. Cependant, nous devons être assez humbles pour écouter quelqu'un et regarder quel est son produit, ce qu'il vend. Nous pouvons prendre de quelqu'un quand nous sommes assez humbles.

Dieu Tout Puissant donne Sa sagesse et Il parle sagesse. Vous avez la connaissance. Vous avez tant de connaissance. Tout le monde qui vient à moi l'a ... des gens savants, peut-être savants, parce que la plupart des gens de l'ouest sont instruits. Mais, comme nous avons dit, la sagesse est quelque chose d'autre. Nous devons être humbles. Nous devons regarder parmi les ruines pour la déterrer.

Oui. Vous voyagez, vous cherchez la sagesse, et vous pouvez la trouver n'importe où. C'est bien. La connaissance est comme un avion et la sagesse est son combustible. Sans combustible les avions ne peuvent pas voler. Donc, il y a tant de savants, mais ils attendent encore le combustible. Ils sont si fiers de leurs ailes que quelquefois ils vont autour comme ceci, comme cela, sur l'avion mais il ne vole pas. Peut-être disent-ils que la connaissance des Soufis n'est pas la connaissance, parce que pour eux, la seule connaissance qui puisse être trouvée est ce que nous avons lu dans les livres.

Nous appelons ceci produits de l'esprit. Ces produits deviennent de plus en plus grands. Il deviennent une charge, une charge lourde pour nos têtes à porter parce que nous devons les porter autour et avec nous. La connaissance du coeur diffère de ceci.

Les produits du coeur nous portent. Nous devons porter des produits de l'esprit, mais les produits du coeur nous portent. C'était à cause de ceci que Abou Yazid Bistami, un des Grands Cheikh célèbres du très distingué ordre Naqshbandi, s'est adressé aux savants, en disant, "O les savants, vous portez votre connaissance. Vous regardez toujours pour voir si cette connaissance s'amointrit, diminue. Vous regardez toujours parce que quand vous avez mis de côté la connaissance que vous avez obtenue des livres, vous devez porter alors ces livres avec vous pour rafraîchir vos esprits. Vous êtes comme des chevaux, mettant une charge trop lourde sur vous-mêmes, la transportant, et vous êtes toujours fatigué. Mais nous, nous n'avons pas besoin de porter des livres, d'être comme un cheval qui porte une si lourde charge. Plutôt notre connaissance nous porte. Par conséquent vous portez un fardeau lourd, pendant que notre connaissance nous porte tout au long."

Pour cette raison, tous les produits des esprits sont une charge lourde pour les savants. Le Prophète, Mouhammad bien-aimé (saws), a dit, dans les mots originaux d'une Tradition (hadith), "La calamité de la connaissance est le manque de mémoire." La chose qui détruit la connaissance est l'oubli. Par conséquent, chaque savant s'est toujours inquiété de ce point parce que lui ou elle devient plus vieux. À chaque instant le pouvoir de son esprit devient plus faible.

Tout ce qu'il tient part peu à peu. Les savants y pensent toujours, au sujet de l'oubli.

Il y a tant de choses qui causent la faiblesse croissante de notre mémoire.

Maintenant les gens, même si ils sont des savants, sont aux ordres de leurs égos. Ils font comme leur moi veut afin que leurs mémoires fléchissent. Ils n'utilisent pas leurs coeurs. Les coeurs ne sont jamais faibles. Les coeurs sont forts, mais nous ne les utilisons pas. Mon Grand Cheikh, Sultan des Amis de Dieu, Cheikh Abdoullah ad-Daghistani, qu'Allah Très Haut le bénisse, était aux alentours de 113 ans quand il est mort. Il a utilisé la mémoire du coeur. Quand la mémoire du coeur est bonne, elle ne fléchit jamais. Une telle personne peut savoir du commencement de sa vie jusqu'à sa fin. Elle ne perd jamais sa mémoire. Cependant, ceux qui laissent leur coeur et utilisent seulement la mémoire de leur esprit, vont trouver que leur connaissance diminue dans le temps.

Par conséquent ce Grand Cheikh, Abou Yazid Bistami, dit aux savants, "Si vous n'avez pas de livres, vous êtes finis. Si vous oubliez ce qui est dans votre mémoire, vous allez être des récipients vides avec rien en eux. Ce que vous apportez de l'extérieur, vous l'avez mis dans la mémoire des esprits. Quand vos esprits sont finis, ils sont comme tasses vides. Notre connaissance, en revanche, vient des sources dans nos coeurs." Par conséquent, vous pouvez voir que quand ils sont vieux, ils perdent tout. Ils perdent ce qu'ils disent, ce qu'ils font. Mais c'est impossible d'arrêter les sources de sagesse de ceux qui les ont dans leurs coeurs. C'est impossible d'arrêter ces sources. Les sources les portent, aussi. La sagesse est un pouvoir Divin.

Elle n'a pas des propriétés ordinaires, non. Les pouvoirs divins viennent par la sagesse et peuvent prendre cette personne, par son corps physique, de l'Est à l'Ouest en une seconde, et peuvent les emmener de la terre aux cieux.

Je vois qu'il y a quelques désirs qui apparaissent parmi gens de l'ouest, parce que je n'ai jamais vu des gens qui aiment lire des livres comme les occidentaux. Les Musulmans ont toujours essayé de lire le Saint Coran. Ils n'ont jamais été fatigués de réciter le Livre Sacré. Cependant, la plupart des gens sont maintenant occupés avec leurs égos. C'est aussi vrai du monde islamique. Par conséquent, ils ont mis la récitation du Saint Coran de côté et aussi ils ne veulent pas vraiment lire d'autres livres à la manière des gens de l'ouest. Vous avez un hobby de lire des livres. Mais cela pourquoi? Une personne peut dire, "j'ai lu peut-être mille livres et je veux lire encore plus, mais cela pour quoi? Quel est le but principal pour lequel je lis et je lis, et j'ai encore faim de lire et de lire?"

Alors cela vient à leurs coeurs. Après tous cette lecture il doit y avoir quelque chose d'autre. Par conséquent, beaucoup de gens se renseignent maintenant sur la connaissance Soufi. Alors, ils commencent aussi, à lire de plus en plus et plus, lire, lire. Mais encore ils sentent qu'ils ont toujours soif. Ils ont soif, bien qu'ils disent que c'est une source, encore ce n'est pas assez pour satisfaire leur soif. Maintenant ils demandent les Vraies sources comme une personne dans un désert demande de l'eau et des sources.

Mais la plupart des gens voient seulement des illusions, tant d'illusions. Et maintenant, dans notre temps, tant de gens de l'ouest courent après de telles illusions. Ils imaginent qu'il peut y avoir là une source, de l'eau. Ils courent vers elle,

mais découvrent que c'est seulement une illusion. C'est très rare de trouver une oasis parmi des déserts énormes. Très rare, mais il y a tant d'illusions, de mirages. Maintenant, je suis désolé de le dire, les gens de l'ouest sont tous comme une personne dans un désert énorme et assoiffés. Ils regardent partout, demandent de l'eau qui leur donnera la vie - regardent et courent et trouvent finalement qu'elles sont toutes des illusions. Ils doivent toujours courir après une oasis.

Par conséquent, nos frères qui sont venus nous visiter ce matin sont parmi ces gens qui sentent qu'ils sont dans un désert et assoiffés, demandent à atteindre une oasis pour boire. Autrement, ils verront partout seulement des illusions. Je vois ici en Angleterre, en France, en Allemagne, en Hollande, en Amérique partout, partout - tant d'illusions; en Inde, au Pakistan, au Tibet, en Chine, en Russie, dans le Caucase, en Iran, en Turquie, dans les pays arabes - tant d'illusions, mais très peu d'oasis. Plutôt, ils sont remplis d'illusions. Le Seigneur des cieux! le Seigneur des Enfants d'Adam, dit, "ne coupez pas votre espoir" (39:53). Par conséquent quiconque demande sérieusement de trouver, il doit trouver.

Pourquoi est-ce qu'il rend la sagesse si difficile à trouver? Parce que tout ce que l'on trouve facilement est bon marché, considéré comme allant de soi alors que tout qu'on trouve avec difficulté, on le cherche avec plus de soin. On peut dire que c'est si difficile à obtenir. Oui, c'est vrai. Par conséquent, si vous demandez une oasis, ce seront des difficultés pour la trouver et vous devez faire face à chaque difficulté pour la trouver.

Aussi longtemps que vous êtes vivant, vous devez aller quelque part. Il peut y avoir cent illusions. Alors vous pouvez trouver, à la fin de cent, cette oasis. Ne dites pas, "je suis allé là et j'ai trouvé que c'était une illusion. Alors j'ai tourné vers une autre et vu qu'aussi c'était une illusion. J'ai couru après tous les quatre-vingt-dix-neuf et les ai tous trouvés comme étant autant d'illusions. Pourquoi est-ce que je devrais essayer celui-ci? " Ne le dites pas! Autant vous pouvez marcher, vous devez y aller et essayer. Quatre-vingt-dix-neuf peuvent être des illusions mais une peut être une vraie oasis pour vous parce que le Seigneur dit, "ne coupez pas votre espoir. Ne désespérez pas." Quand vous avez coupé l'espoir, vous allez mourir. Fini. Personne ne meurt jusqu'à ce qu'il coupe de son espoir de vivre, mais quiconque espère vivre, peut vivre. Quiconque espère trouver, doit trouver.

Cheikh Mouhammad Nazim Al-Haqqani Al Qoubroussi

11- L'idolâtrie cachée

Une fois notre Grand Sheikh s'est adressé à moi, en disant, "O Nâzim Effendi, je veux te parler d'un sujet très sérieux. Un sujet auquel toi et tous les chercheurs devez prêter la plus grande attention. N'adorez pas votre moi (l'Ego) comme un Dieu à côté d'Allah le Tout Puissant. vous devez y prêter une grande attention, parce que vous pouvez être un partisan de cette espèce de polythéisme sans vous en rendre compte. L'adoration du moi est la déviation la plus dangereuse de la foi pure: "l'idolâtrie cachée."

Regardons. Nous, les êtres humains, sommes en réalité les créatures les plus faibles. Chaque animal qui marche sur la terre, nage dans la mer ou vole dans le ciel, à des mécanismes d'adaptation meilleurs que les nôtres. Ils peuvent parcourir la nature, mangeant de l'herbe, buvant de l'eau boueuse, dormant par terre: Ils ont de la fourrure pour se chauffer ou ils sont des animaux à sang froid. Ils ne sont pas affectés par le changement du temps. Mais nos corps à nous sont si délicats que nous avons besoin de différentes sortes d'habits pour chaque saison, nous devons garder une certaine mesure de propreté dans nos nourritures et nos boissons, ou nous devenons malades. Autrement dit, si nous devons nous exposer à ces mêmes conditions par lesquelles les autres créatures survivent, nous mourrions vite. En ce sens, donc, l'homme est faible parmi les animaux.

Mais on peut remarquer que nous, des individus faibles, délicats et vulnérables, nous ne voulons accepter aucun associé dans une action si nous sommes capables de la faire nous-mêmes. C'est seulement quand nous estimons une tâche au-dessus de nos capacités, que nous cherchons l'aide de quelqu'un. Par exemple, si un homme établit une petite firme et se trouve capable de la financer et de la diriger lui-même, cherche-t-il un associé ? -Non, cela serait inutile.

Si vous reconnaissez donc que même une créature faible n'accepte jamais un associé sans raison comment pouvez-vous attribuer un associé ou des associés à Dieu le Tout Puissant? Qui pourrait être un associé au Seigneur de l'Univers, le Seigneur de la Toute possibilité, qui a le Pouvoir Illimité et qui a tout créé? Comment accepterait-il un associé, un fils, une femme ou une fille? Quelle créature pourrait être un associé convenable à Lui? Existe-t-il une telle créature? Devrait-il, le Créateur, créer cette créature et l'établir à côté de Lui? cela est insensé! Vous acceptez un associé pour vous fournir quelque chose qui vous manque: la finance ou la main-d'oeuvre. Voilà les raisons pour lesquelles vous tolérez un tel fardeau. Mais qui peut aider Dieu?

Pour cette raison, tous les Prophètes se sont déclarés ouvertement contre de telles idées insensées et donc contre le polythéisme. Mais il existe une sorte de polythéisme qui est secret et pas facilement perceptible. En réalité, beaucoup de gens sont en train d'adorer un dieu à côté de Dieu le Tout Puissant sans s'en rendre compte. Même ceux qui prétendent l'adorer, Lui Seul, persistent dans l'adoration de cette idole secrète en eux-mêmes. Et qui est-ce qui prétend être un associé à Dieu le Tout Puissant ? Nul autre, bien sur, que notre moi, l'Ego.

Votre moi s'approche de vous, en disant: "Je suis son associé, l'aimez vous Lui , oui ou non, car je suis l'idole que vous devez adorez, à côté de Dieu. Si vous tenez à

adorer Dieu et prétendez qu'il est votre Seigneur, je ne peux pas vous dissuader d'une telle folie, mais au moins vous devez me reconnaître comme votre deuxième Seigneur, et essayez de me plaire aussi. Si vous faites tout votre possible pour être un serviteur obéissant à votre Seigneur, vous devez faire tout votre possible pour être mon serviteur; si vous obéissez à votre Seigneur, vous devez m'obéir aussi. Continuez, s'il faut, à professer votre foi en Dieu, prier cinq fois par jour, jeûner le Ramadan, faites le pèlerinage à la Mecque, faites la charité, mais je ne vais pas tolérer tout cela si vous ne me dédiez pas ces actes à moi aussi - j'exige ma part !"

Quand le "moi" s'adresse à nous d'une telle manière, nous répondons: "O mon moi, vous avez raison d'exiger que je vous rende hommage aussi, et je m'efforcerai de vous plaire, de vous honorer et obéir, et si, parfois, je ne peux pas faire ce que vous voulez, pardonnez-moi, je vous en prie, et sachez que je fais tout mon possible pour vous plaire."

Nous, musulmans, suivons la religion monothéiste, nous faisons, peut-être, ce qui est suffisant pour entretenir notre foi. Lorsque nous voyons, dans les musées les idoles que les anciens taillaient dans la pierre, façonnaient dans l'argile ou dans le métal, nous rions de cette sottise que d'adorer ce qui est produit de la main, en nous disons: "Ces anciens, combien étaient ils stupides - hi! hi! hi! - faire des statues et leur obéir, leur faire des aveux, les aimer et honorer !"

Et pourtant nous ne sommes pas mieux qu'eux si nous sommes les adeptes du moi - dieu. Le Prophète Sacré nous a prévenu contre ce piège d'une manière très claire, surtout parce qu'il est très bien cachée comme un piège dans la jungle masquée par des branches et de l'herbe. Bien des gens adorent cet associé sans même le soupçonner.

Le Grand Sheikh nous a enseigné aussi que ce "moi-dieu" ne sera jamais satisfait en étant le numéro deux. "Non", dit-il "je suis premier, deuxième, et troisième... n'adorez rien que moi." Mais quand il remarque un peu de la résistance, il fait un petit ajustement, en disant: "D'accord, Il est premier, je suis deuxième", profitant qu'une occasion arrive pour se mettre en position pour saboter notre foi et finalement monter un coup.

Pour cette raison notre tâche est de détrôner l'associé; et tous les Prophètes étaient envoyés à l'humanité pour lui enseigner comment le faire. Nous avons besoin de suivre un entraînement avec quelqu'un qui puisse être ferme devant les exigences de son "moi," qui a maîtrisé son ego afin qu'il n'exige jamais qu'on lui donne de l'attention ou qu'on le dorlote. Jusqu'à ce que vous ayez atteint ce point-là vous devez vous rendre compte que vous êtes un idolâtre secret, et pour cette raison votre coeur sera fermé et isolé des faveurs de la Connaissance Divine.

Vous devez alors pour suivre cet entraînement chercher la "compagnie" d'un homme qui, premièrement, s'est rendu compte du jeu dangereux que joue l'Ego, et qui deuxièmement s'est débarrassé de sa domination à

cette condition seulement le chercheur de vérité pourra arriver à sa destination. Pour cette raison, le Sceau des prophètes, Mouhammad, que la paix soit avec lui, enseignait à ses compagnons, précisément en les traitant comme compagnons, en

leur tenant "compagnie".

Par conséquent, Les Héritiers du Prophète, Les Maîtres Naqshabandis, soulignent l'imph, comme le pilier essentiel de l'entraînement des chercheurs. Shah Naqshaband, l'imam célèbre de cette chaîne de maîtres que nous suivons, l'imam qui a donné son nom à ce chemin et sans lequel il n'y aura pas de Naqshabandiya, disait toujours dans ses assemblées: "Notre chemin est "souhba" (la compagnie), et tout bien est un résultat de se rassembler. Il a dit aussi que si quelqu'un assiste à une assemblée de cette voie, même pendant cinq ou dix minutes, l'avantage spirituel qu'il recevra de cette rencontre brève sera plus que les avantages gagnés par sept ans de l'adoration volontaire en solitaire.

Voilà le pouvoir de l'assemblée des héritiers du prophète, et ce qui augmente ce pouvoir c'est l'unanimité des participants dans cette assemblée, l'union sincère des coeurs avec le coeur du Sheikh. Dans une assemblée pareille un tel pouvoir descend sur les coeurs des participants que même les racines profondes de l'idolâtrie cachée de l'adoration de soi, peuvent être arrachées. Vous pouvez observer qu'avec chaque "souhba" le pouvoir du moi diminue.

Notre Grand Sheikh expliquait que sans compagnie, "souhba" il est très difficile de combattre le moi, d'identifier ses ruses et se tirer de ses griffes. Nous avons besoin d'un guide pour nous montrer quels chemins nous mènent sur les falaises, car ce sont les chemins que notre Ego aime indiquer, en dressant des panneaux très importants disants "rue directe" ou "raccourci", et vous croyez que tout va bien. Le moi vient vous conseiller encore: "Si vous faites ceci, cela arrivera ; si vous faites cela, ceci arrivera. Cela est convenable, mais pas ceci"; et avec de tels "bons conseils" il essaye de changer votre coeur, de vous dresser contre votre Seigneur le Tout Puissant.

Mais quand vous tenez la compagnie au Sheikh, le moi et ses actions se manifestent vite et deviennent clair. La déguise du moi tombe de telle façon qu'il reste devant vous nu et exposé. Alors vous êtes étonné et vous déclarez: "Celui-là n'est que mon moi! Il était si bien déguisé que je l'ai pris pour un conseiller très important et très qualifié; mais maintenant je vois que c'est seulement l'ancien scélérat".

De cette façon la compagnie avec le Sheikh peut vous aider à remarquer vos défauts, ensuite, si vous continuez à travailler sur ces mauvais traits, en vous améliorant avec effort et application, vous allez très vite vous améliorer.

Il faut aussi comprendre que quand un groupe de nos frères ou nos soeurs se rassemblent pour l'amour de Dieu le Tout Puissant, en joignant leurs coeurs avec les Maîtres de cette voie, cette assemblée atteint le même niveau que celui de celle que nous venons de mentionner. Ne vous vous trompez pas en pensant que la seule assemblée efficace est celle où le Sheikh assiste physiquement. Quand nos frères ou nos soeurs se rassemblent, un d'entre eux doit être le moyen de recevoir l'inspiration du Sheikh; un doit parler et les autres doivent écouter; un doit prendre du Sheikh et les autres prendront du Sheikh par lui. La voie Naqshabandi est le chemin soufi qui adhère le plus aux pratiques du Saint Prophète, que la Paix soit avec lui, et cette forme de compagnonnage était son habitude comme celle de ses compagnons, car il nommait toujours un chef pour présider quand il était absent.

Oui, l'un doit parler et les autres doivent écouter, de cette façon toutes les assemblées de nos frères sont bénies. Si plus d'une personne dirige, ou s'il y a des disputes et du désaccord, alors il n'y aura pas de pouvoir spirituel dans cette assemblée et les coeurs resteront froids. Pour cette raison, si nous indiquons que l'un de nos frères doit parler dans une assemblée, vous êtes obligés de l'écouter. Quand vous l'écoutez, il sera

capable de recevoir les inspiration de notre Grand Sheikh dont le coeur est en connexion avec notre Prophète, que la paix soit avec lui, dont le coeur est toujours avec Dieu le Tout Puissant. De cette manière Dieu le Tout Puissant va aider cette personne et verser pour lui de Ses Bénédictions, de Sa Miséricorde Infinie, de Ses Océans de Connaissance et de Sa Faveur, pour que par ses paroles ceux qui assistent à cette assemblée puissent être guidés vers leurs destinations.

Quand le Sheikh demande à une personne de s'adresser aux gens, n'importe où et à n'importe quel moment, de sa part, il peut y avoir cent personnes, mille personnes ou un million de personnes, qui écoutent le discours de cette personne, et chacun d'eux sera capable d'en prendre ce dont il a besoin. Il est impossible que quelqu'un puisse parler de la part du Sheikh sans que personne ne profite de cette compagnie; au contraire, toute le monde en prendra sa part.

Je tins compagnie à notre Grand Sheikh pendant quarante ans, et j'avais l'habitude d'écrire ses paroles. En tout, il y eut plus de sept milles réunions de compagnonnage. Il était si généreux avec sa compagnie et sa sagesse que même s'il n'y avait qu'une personne, il restait avec elle et lui enseignait. Il s'adressait aux gens à son aise, n'oubliait jamais de parler à chaque personne ou à chaque groupe de personnes; enfants ou adultes, habitants de villes ou habitants de villages: il pouvait s'adresser aux gens selon les capacités de leurs esprits, leur parler selon leurs niveaux, malgré qu'il soit lui-même illettré. C'était possible parce que sa connaissance ne venait pas des livres mais du coeur, et par son coeur coulait tout ce dont nous avons besoin.

Mawlana Sheikh Mohammad Nazim Adil
al Haqqani al Qubrusi an Naqshbandi



12- Quand le mensonge est appelé vérité

Sh Nazim Al-Haqqani

Je demande, chaque jour, à mon Seigneur, de nous protéger afin de ne pas nous écarter du chemin de vérité, de nous préserver afin de ne pas être précipités dans un abîme profond. Nous devons constamment demander une telle protection, étant donné que nous vivons en un temps que le Saint Prophète (saws) décrit ainsi : « ... Lorsque les gens de bien seront considérés comme des gens de mal, et les gens de mal [des gens] de bien ; les gens honnêtes comme des menteurs et les menteurs comme des gens honnêtes ; [enfin] les fourbes comme des personnes dignes de confiance et les personnes dignes de confiance comme des fourbes. »

Tel est l'ordre des choses qui prévaut à notre époque ; chaque valeur morale se retrouve bouleversée de telle manière que les gens ne sont plus capables de distinguer le Bien du Mal. Nous demandons continuellement à notre Seigneur Tout-puissant de nous affermir sur le chemin de la vérité et de nous aider à nous y conformer, même si beaucoup de gens nous prennent à partie et insistent pour dire que nous sommes égarés. Et parce que nous avons été avertis par le Saint Prophète, que la Paix soit sur lui, que les véridiques tomberont sous le coup de critiques si pesantes dans les derniers temps, nous sommes fortifiés par de telles critiques, les prenant comme confirmation du fait que nous sommes sur la vraie voie.

Quiconque demande à notre propos doit s'entendre dire que nous suivons une voie soufie, la `Tariqah Naqshbandiyya la plus distinguée'. Cette information suffit à déclencher un torrent de lourdes critiques venant de beaucoup de gens, surtout des Musulmans ! Aussitôt qu'ils entendent le mot « Tariqah », ils désapprouvent de manière automatique et refusent de considérer comme valable la voie soufie. Ils tempêteront et rageront sur le fait que nous soyons si égarés, sans même s'informer de qui nous sommes personnellement ni sur nos pratiques ! Les mauvaises suppositions qu'ils se font de tout ce qui est appelé « soufi » les mèneront à calomnier des gens dont ils ne savent rien. Ne devraient-ils pas avoir honte de porter jugement sur des gens qu'ils n'ont jamais rencontrés, et ce sur la base d'opinions si sectaires ? Bien sûr qu'ils doivent en avoir honte, mais ils n'en ont pas ! Ce qui est un signe sûr que nous sommes sur la bonne voie, et cela en accord avec ce propos cité de notre Saint Prophète (saws).

L'animosité que la plupart des musulmans montrent à l'égard de ceux qui suivent le chemin soufi est vraiment un signe des derniers temps. Jusqu'il y a cinquante ans, les ordres soufis et surtout la Naqshbandiyya, étaient universellement acceptés par les Oulémas et les Imams de la plupart des pays musulmans. Personne, de quelque rang ou importance qu'il soit, n'aurait montré un antagonisme si déchaîné à l'encontre des soufis : en effet, les soufis étaient tenus en grande estime par les docteurs en science religieuse dont beaucoup se soumettaient à des Cheikhs soufis en tant que leurs humbles disciples. Le vrai et le pur étaient reconnus comme tels, en ces temps où une certaine manière d'appréhender les choses se rencontrait encore chez les gens. Alors que de nos jours, nous pouvons observer que tant de « docteurs en sciences religieuses » poussant comme des champignons, sans racines, se posent en objecteurs de la Voie Soufie. Oui, certainement, en notre temps, la prophétie du Saint Prophète est en train de se réaliser, et les points de vue d'une secte autrefois isolée et condamnée sont en train d'être propagés universellement au

moyen d'un argent gagné sans mérites... Alors, rapidement, les croyances que les Musulmans de la Sunnah avaient gardées pendant quatorze cents ans, lesquelles reconnaissaient la nécessité du travail intérieur des soufis, ont été remplacées par une doctrine formaliste et sèche.

Tant de musulmans d'aujourd'hui embrassent ainsi les croyances et les points de vue de cette secte formaliste. La plupart du temps, ceux qui épousent ces doctrines-là avec le plus d'ardeur sont des gens issus d'une certaine classe socio-économique du Monde Musulman. Ce sont les riches, les gens de niveau de vie élevé, les gens de niveau d'éducation élevé, les nantis, ceux qui ont atteint un standing de vie luxueux. Pourquoi de telles personnes rejettent les Tariqats ? Ce genre de personnes aura beau essayer d'avancer les arguments de leur opposition à la voie Soufie, la vraie raison de leur opposition aux Tariqats est que les Tariqats insistent sur l'importance de la préparation à la vie éternelle, la classant au rang qui lui est dû : à la première place ; tout ce qui concerne cette vie-ci est tenu pour secondaire par rapport à cela.

Ceux qui s'opposent au Soufisme s'efforcent de justifier leur amour « extrême » de ce monde et de ses plaisirs en imprimant une distorsion dans l'enseignement islamique et en ne prêtant aucune vraie attention aux milliers de versets coraniques et aux traditions prophétiques qui les mettent en garde : « La vie d'ici-bas n'est qu'un jeu que vous jouez entre vous, observant celui qui est capable d'amasser plus de richesses et de descendance, y prenant plaisir comme le cultivateur qui voit ses cultures prospérer, puis souffre de déception quand elles jaunissent et se dessèchent. » Et aussi : « Le monde est une charogne et ceux qui cherchent à le dévorer sont des chiens ! »

Ca les enrage, ces gens-là, d'entendre que nous pratiquons le « Dhikr Allah », la « souvenance » d'Allah et que nous répétons Son Nom très Saint « Allâh ! Allâh ! Allâh ! ». Ils nous accusent de faire de nuisibles innovations dans la religion, alors qu'en réalité il y a plus d'un millier de versets coraniques à eux seuls, sans mentionner les traditions prophétiques, dans lesquels notre Seigneur Tout-puissant nous ordonne de nous « souvenir de Lui », de « Le glorifier », de « Le louer », et de « L'invoquer ». Il a ordonné ceci afin que nous puissions nous approcher de Sa divine Présence, comme chaque répétition du Nom de notre Seigneur augmente l'amour que nous avons pour Lui dans nos cœurs.

Seulement les gens qui portent objection contre les Tariqats sont amoureux de cette vie uniquement, et demandent à ce qu'elle soit louée au moins autant qu'Allâh est loué ! En réalité, ils portent adoration aux plaisirs de ce monde comme à un associé d'Allâh. Et une telle association est inacceptable, à jamais, à Ses yeux, Lui, le Tout-puissant, ainsi qu'Il le dit : « Nous n'avons pas créé deux cœurs dans les poitrines des Hommes ». En revanche, l'on nous enseigne, dans notre Voie, à reconnaître que notre amour pour ce monde est ce qui nous empêche d'atteindre la vraie réalité de l'Adoration, c'est ce qui nous retient du vrai monothéisme, et c'est pour cela que nous nous efforçons de « déloger et de rabaisser » cette « aspiration au monde » de la position suprême où elle se trouve présentement, et que nous recherchons à accueillir en majesté, à introniser l'Amour de Dieu dans nos cœurs.

Nous aimons d'amour notre Seigneur et nous Lui demandons sans cesse qu'Il nous aime. Pour cela, nous nous efforçons d'occuper nos cœurs en entier de l'Amour de

notre Seigneur et nous ferons de notre mieux pour encourager d'autres à occuper leur cœur de cet amour divin tout aussi bien. C'est ce que nous cherchons à réaliser au moyen du dhikr, la « souvenance » de notre Seigneur, en dépit des efforts incessants de Satan et de ses armées faits pour nous dissuader de suivre cette voie en faisant en sorte de nous noyer dans les plaisirs de cette vie.

Il y a une preuve supplémentaire que nous sommes sur la bonne voie, en dehors des critiques de Musulmans à l'encontre des autres Musulmans qui suivent des Tariqats : de nos jours de plus en plus de Non-Musulmans émettent des critiques à l'encontre de l'Islam et les non-croyants critiquent de plus en plus de vive voix la Religion en général. Croire même en Dieu revient, en ces temps nôtres, à s'exposer tout simplement au ridicule ; l'incroyance est devenue la mode dominante, et en de larges portions du monde, une politique d'Etat...

L'Islam est une cible particulière pour ce genre de personne : même des gens qui se font appeler eux-mêmes Chrétiens et Juifs et qui professent la croyance en Dieu s'attaquent à l'Islam. La plupart du temps, ils ciblent leurs attaques sur « le code moral contraignant de l'Islam », malgré le fait que les codes moraux originels authentiques de leurs religions étaient, à l'époque, très similaires au nôtre. Mais de notre temps, l'autorité morale qui s'exerçait alors par ces religions-là sur ceux qui y adhéraient a été à ce point minée, érodée, que plus rien ne reste chez les gens de la Chrétienté ou du Judaïsme, excepté peut-être le fait qu'ils disent « je suis chrétien » ou « je suis juif ».

Ainsi, certains des affiliés de ces religions envient à l'Islam d'avoir su préserver une influence si étendue dans tous les aspects de la vie des gens du monde islamique. Ils envient à l'Islam sa réussite à apporter des dimensions spirituelles à la vie et aux œuvres de tous les jours du Musulman. Ce qui découle de cette attitude envieuse est qu'ils critiquent lourdement l'Islam de « ne pas permettre suffisamment de liberté personnelle » et d'être « trop sévère ». Ils auraient aimé, bien entendu, voir les Musulmans abandonner en totalité leur religion, mais à défaut d'atteindre ce « but ultime », ils seraient satisfaits de voir l'Islam relégué à n'être qu'une force en marge de la vie des Musulmans de la même manière que le Christianisme l'est devenu dans la vie des Chrétiens ; Oui, vraiment, ils aimeraient nous faire souffrir ce même misérable destin.

La raison principale pour laquelle tous ces groupes (les musulmans matérialistes, les chrétiens et les juifs réformés, tout aussi bien que les non-croyants déclarés) critiquent notre Voie est que nous cherchons à nous purifier par le contrôle des pulsions de notre ego, que nous sommes suffisamment « braves » pour nous dresser contre l'âme inférieure et ses désirs. ? Nous reconnaissons que la seule voie d'approcher Dieu est de fortifier nos âmes suffisamment pour qu'elles puissent avoir le contrôle sur nos égos. Par cela, les égos de ces gens-là se sentent menacés, par le même fait que « la vérité blesse » !

La chose la plus difficile à faire dans ce monde est, pour une personne, d'abandonner la poursuite des vains plaisirs, et de briser les mauvaises habitudes tenaces de l'égo. Mais c'est le signe d'une vraie voie qui permet à ceux qui l'empruntent de prendre de telles dispositions contre l'égo. Il n'est presque pas étonnant que des gens matérialistes se sentent inquiets et que leurs âmes

inférieures soient menacées de façon absolue par la Voie Soufie, puisqu'elle requiert de ceux qui l'empruntent plus encore que la simple adhésion à la Loi divine. Elle requiert que nous rejetions la volonté de notre ego derrière nous et cela faisant en acceptant la direction d'un guide. Satan a adoré Allah pendant des milliers d'années mais est tombé de sa station en un instant quand il lui a été demandé de se soumettre à une créature et de la suivre comme son guide. Il est des plus difficiles à l'ego d'obéir aux conseils de quelqu'un, particulièrement quand ce conseil contredit ses idées propres et qu'il empêche de rechercher l'assouvissement de ses désirs !

Quiconque recherche sincèrement l'Amour de son Seigneur doit se soumettre lui-même à l'un de ses serviteurs bien-aimés de son Seigneur. Il doit arrêter de vouloir par lui-même, afin qu'il fasse par la volonté de son Créateur. Comment peut-il savoir ce que son Créateur veut de lui ? La volonté du Créateur est exprimée par l'intermédiaire de la volonté de ces bien-aimés serviteurs-là. N'allez pas imaginer que ces serviteurs-là servent [en fait] leurs égos. Non ! Les Saints ne peuvent être des Saints qu'à partir du moment où leurs âmes inférieures ont été vaincues par leur Ame ; à ce moment-là, la voie est ouverte au Saint Prophète (sallallah `alayhi wa sallam) afin qu'il communique le Secret de la Sainteté. Quand un Cheikh ordonne à ceux qui le suivent de faire quelque chose ou de s'abstenir de le faire, vous devez savoir que ces ordres-là viennent [en réalité] du Saint-Prophète (sallallah `alayhi wa sallam), dont la volonté est subordonnée de la manière la plus totale au commandement de son Seigneur.

Vous devez aussi savoir que la relation entre Maître et disciple est une relation très délicate qui a besoin d'être préservée avec grand soin. C'est un accord de sérieuse importance entre Maître et disciple et il implique une responsabilité des deux parties. Oui, au début, il est facile de dire : « O mon Cheikh, je vous accepte, et je fais en sorte que ma volonté soit subordonnée à la vôtre. » Le Cheikh dit alors : « Oui, je t'accepte ! » Cela constitue la partie facile. Mais, par ailleurs, les GrandCheikhs se sont vus intimés l'ordre d'éprouver leurs disciples de manière à établir avec certitude s'ils sont dignes de confiance ou pas !

J'ai suivi, pendant quarante ans, la voie de mon GranCheikh, m'efforçant de soumettre ma volonté à la sienne, mais combien était-ce difficile ! Il m'a éprouvé tant de fois, mais grâce à sa force spirituelle qu'il a étendue à l'intérieur de moi-même, il a développé ma vision intérieure et m'a empêché de faillir.

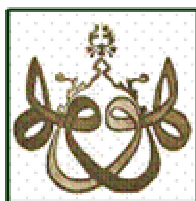
Je me souviens de la plus grande épreuve entre toutes. Un jour, très peu de temps après le commencement de mon éducation, j'étais en compagnie de GrandCheikh quand il me dit « Ô Cheikh Nazim, si tu remarques dans mes gestes quoique ce soit qui rentre en conflit avec la Loi extérieure ou avec les pratiques établies de l'Islam, avertis m'en, s'il te plaît, en privé aussitôt que s'en présente à toi l'opportunité. Cela est nécessaire vu que je suis quelqu'un d'illettré et que tu es un savant [docteur] en sciences religieuses. Ainsi, donc, j'apprécierais vraiment que tu me rendes ce service-là, puisque je souhaite me conformer entièrement à toutes les lois et à toutes les pratiques. » Rapidement, l'Aide divine vint à mon secours pour m'empêcher d'échouer à cette épreuve difficile, et je dis : « Ô mon maître, je demande à Allah de me pardonner. Il sait mieux que je suis venu ici pour apprendre et non pour enseigner. Tu es mon Cheikh, et je ne suis pas ton Cheikh. » GrandCheikh fut très

content de cette réponse. Ce fut là la première épreuve à laquelle il me soumit et une épreuve d'importance.

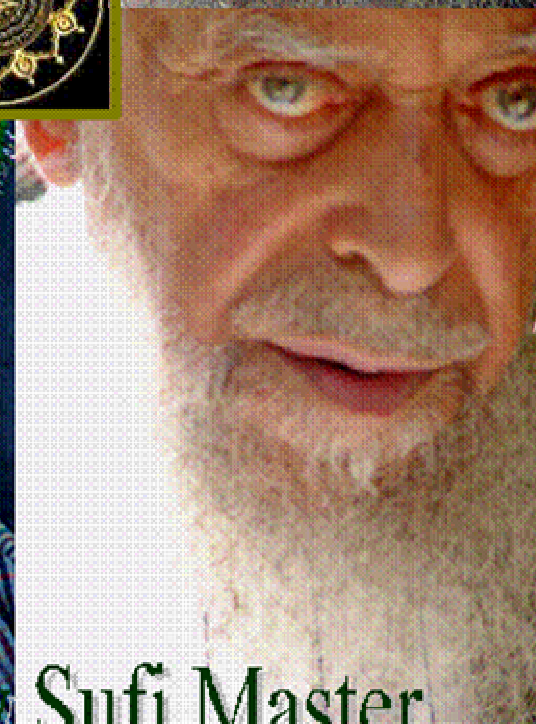
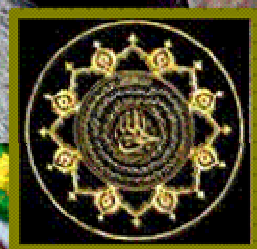
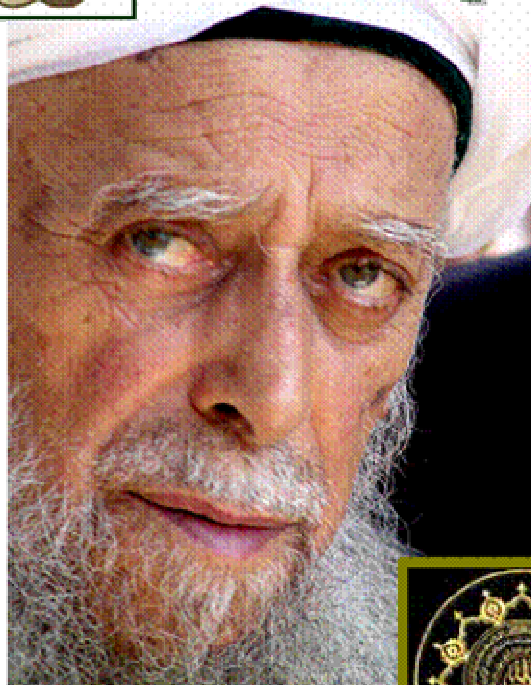
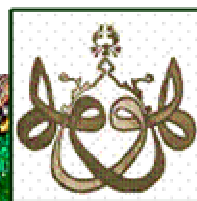
Regardes-tu ton Cheikh de haut, pensant que tu es apte à juger ses actions. T'attribues-tu à toi-même le rôle d' « Inspecteur des Cheikhs » ? Maintenant que vous êtes tous « inspecteurs de Cheikhs », tous « guides de Cheikhs », et tous « correcteurs de Cheikhs », quel est le résultat ? Vous restez à votre station, et le Cheikh, lui, continue d'avancer vers son but, dans la Présence divine.

Ce train-ci est en mouvement : quiconque monte à son bord peut-être en connexion avec le Cheikh, peut l'accompagner en traversant chaque station dans la Présence Divine. Mais quiconque avance objections à l'encontre du train, ou de son mécanicien, ou de celui qui le conduit, ou de ses passagers, ou encore de ses couchettes, etc... peut s'attendre à ce qu'il en soit expulsé et à chercher un autre moyen de transport, parce que ce train-ci ne transporte pas de prisonniers : personne n'y est par force ou contre sa volonté. Non plus que le mécanicien permette que le train soit détourné ou qu'on lui intime l'ordre de virer de sa course ou qu'il soit arrêté sur les rails. Le train arrive à une station. Des gens grimpent à bord et d'autres en descendent ; Ensuite le train se remet en mouvement sans tarder !

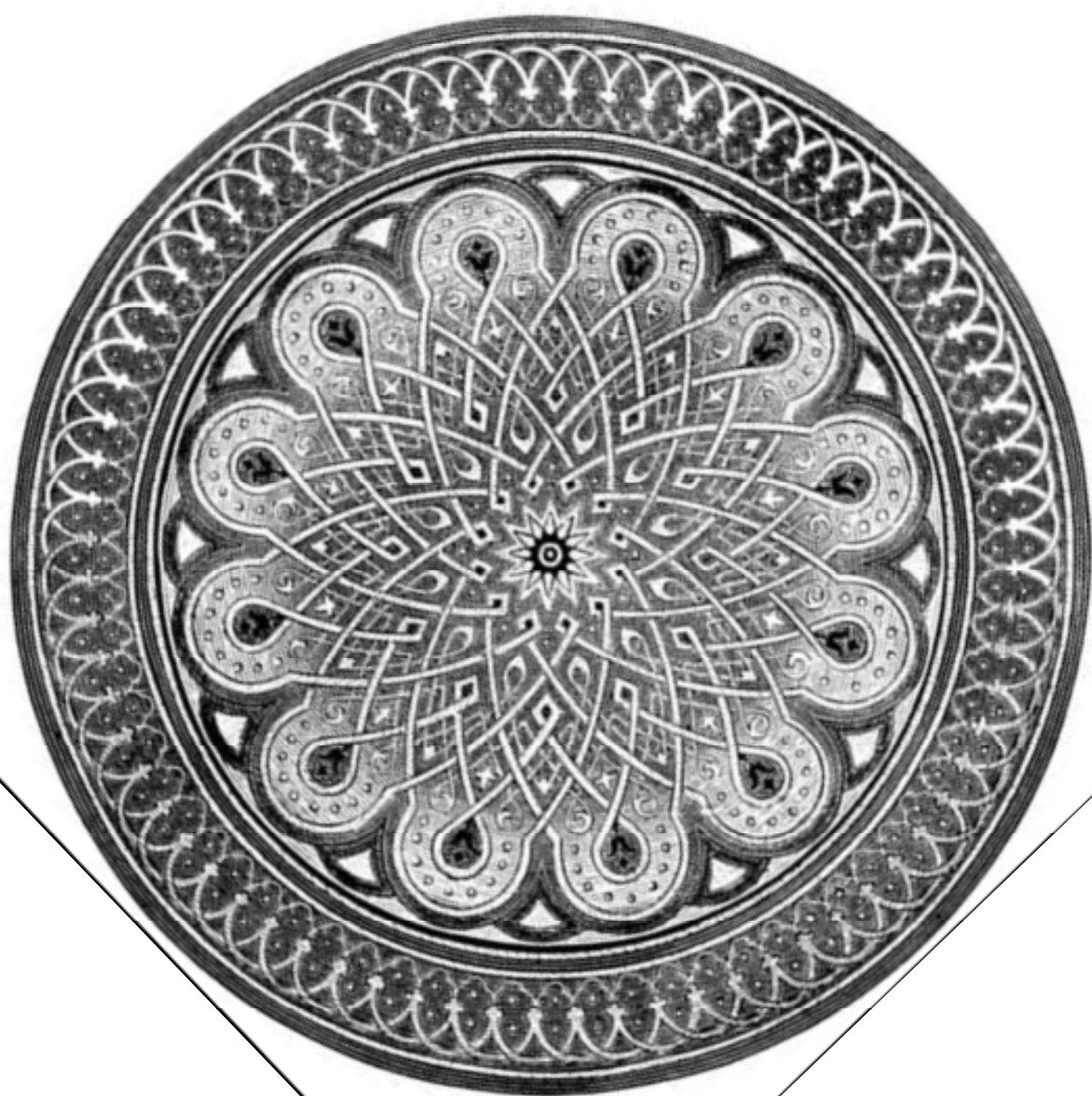
Cheikh Muhammad Nazim Al Haqqani An Naqshbandi Al Qoubrousi : extrait et traduit de "PURE HEARTS", 1985.



The Sufi path of Love



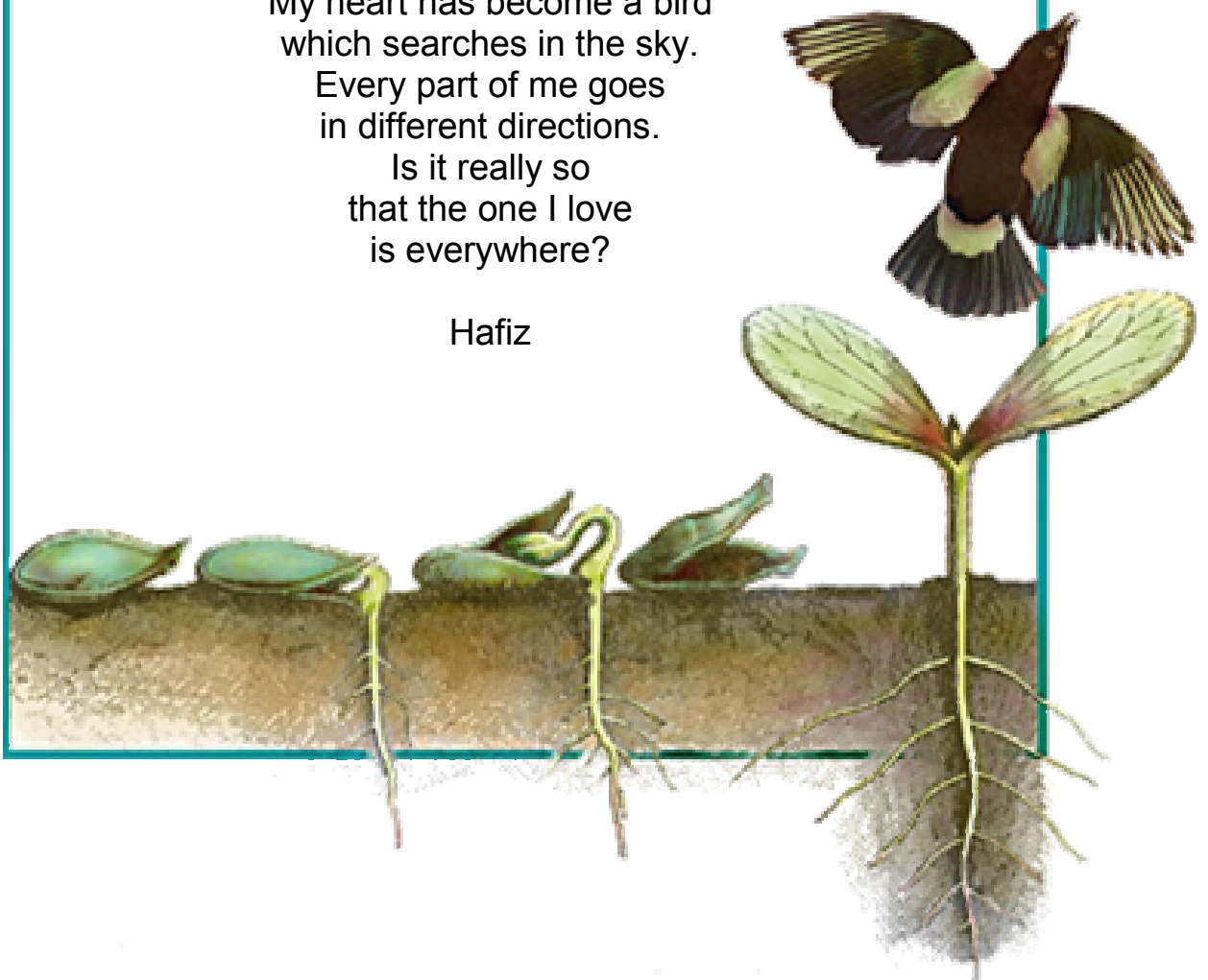
Discourses by Sufi Master
Sheikh Nazim Adil Al Haqqani





A strange passion is
moving in my head.
My heart has become a bird
which searches in the sky.
Every part of me goes
in different directions.
Is it really so
that the one I love
is everywhere?

Hafiz





**When you Pray
Move your Feet**

**Voeg de Daad
aan je Gebed**

**Joint l'Acte
à ta Prière**



Introduction:

The Silsila of Love

By Maulana Sheikh Nazim

The Golden chain (Silsila) of Transmission of The Most

Distinguished Naqshabandhi Sufi Order

Bismillah ir Rahman ir Raheem

This is a holy meeting (association) and this means that Allah Almighty and His Beloved Prophet Seyyedina Muhammad (Sal) are happy with this gathering. One kind of meeting makes Allah and His Prophet (Sal) pleased and happy. There is another kind of meeting which makes Allah and his messenger angry and displeased. This Meeting is one that makes Allah Almighty and His Rasool pleased because we are meeting here today to respect and gather for the sake of the love of Allah Almighty and His Rasool.

When you entered this masjid (mosque) you took ablution (wulu) and cleaned yourselves as this is the house of Allah and because you know that when a person comes to the mosque he comes to visit some one in the level of the heavens. Whoever gives respect will receive respect and you are coming here for the sake of the love of Allah Almighty and His beloved Prophet (Sal) and you are asking for the increase of your love towards them. Therefore everyone who comes into a masjid must ask from His Lord Almighty Allah to increase his love for Allah Almighty and his Beloved Prophet (Sal), because the masjid is the place in which you can find the love of Allah Almighty.

Yes, it is not possible to find the love of Allah Almighty in the market place. The love market of Allah Almighty's love is the masjid. Therefore whoever comes to the mosque must ask for the love of Allah Almighty to be given to him. Almighty Allah is happy when His servants who come in to a masjid ask for more love.

Prophet Rasoolullah (Sal) says that when a person loves someone and repeats his name remembering him and respecting him and particularly when this repetition is done in increasing quantities, then this is the sign and connection of the love of that person to the other (the one whose name is repeated) so that this love may increase. Therefore when a servant is asking for more love from Allah Almighty he should make more Zikr (repetitive remembrance) of the Holy Names of Allah Almighty and the more Zikr that he does, Allah Almighty grants him more love through that Zikr.

All the Prophets came to this world to teach people how they should make Zikr for the Lord Almighty Allah. The Seal of Prophets, also came to teach people how they should respect and love their Lord by remembering His Holy Names by this method of making Zikr.

The Sahaba – I'kiram (Companions of the Prophet) also followed this method of Zikr and became beloved ones in the Divine Presence. They also taught these methods of Zikr to the Muslims who came after them. These methods of Zikr have now reached to us and we in Tariqats are following this way.

We of the Naqshabandiya Tariqa are following the way of Siddiq ul Akbar Seyyedina Abu Bakr Siddique (Ral) (the greatest lover of the Prophet Muhammad (Habibullah), Abu Bakr

Siddique (Ral) was taught this method of Zikr directly by the Prophet. Abu Bakr Siddique (Ral) taught this method to Salman al Faris and gave hijaza (permission) to Salman. Thereafter Salman... at this point Moulana Sheik Nazim repeats the following names of the Grandsheiks who constitute the Golden Chain of the Most Distinguished Naqshabandiya Tariqa. This Transmission is as follows:-

1. The Prophet Muhammad (Sal)
2. Abu Bakr Siddiqu (Ral) and he gave it to
3. Salman al Faris ,,
4. Qasim ,,
5. Jafar as ? Sadiq ,,
6. Typhfoor ? Al Bayazid al Bistami ,,
7. Abdul Hassan al ? Kharqani ,,
8. Abu Ali ,,
9. Yusuf al ? Hamadani ,,
10. Abdul ? Abbas (Khidr alaihisalaam) ,,
11. Abdul Khaliq al Ghujudwani ,,
12. Sheik Righwari ,,
13. Sheik Mahmud Injeel Faghnawi ,,
14. Sheik Ali ,,
15. Muhammed Baba Sammasi ,,
16. Seyyid Amir Kullali ,,
17. Shah Muhammed Naqshabandi Imam ul Tariqa ,,
18. Alauddin Muhammad al Attar ,,
19. Yaqub al Charkhy ,,
20. Ahrari ,,
21. Muhammad az Zahid ,,
22. Dervish Muhummad al Bukhari ,,
23. Khajaha Emkeneki ,,
24. Muhammad al ? Baqi ,,
25. Ahmad Faruq as Sirhindi ,,
26. Muhammad Ma?sum ,,
27. Seyfuddin ,,
28. Nur Muhammad ,,
29. Habibullah ,,
30. Abdullah ad Dehlawi ,,
31. Khalid al Baghdadi ,,
32. Sheik Ismail an Narani ,,
33. Sheik Khas Muhammad ,,
34. Muhammed Yaraghi ,,
35. Sheik Jamaluddin al Ghumuqi ,,
36. Abu Ahmed as Sughuri ,,
37. Abu Muhammad Madani ,,
38. Seyyid Sharafuddin ad Daghistani ,,
39. Sultan ul Awliya Abdullah ad- Daghistani
40. and he ordered it to me (Sheik Muhammad Nazim Adil al-Haqqani) to reach to you and this is the way and method of our Zikr from Prophet Muhammad (Sal) up to you.



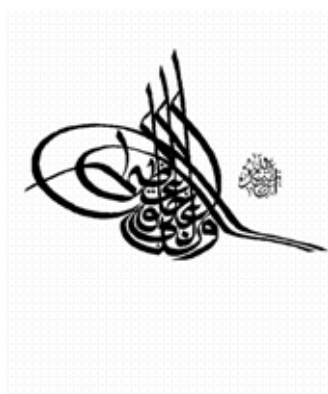
MOULANA SHEIKH NAZIM

Moulana Sheikh Nazim delivers a speech or sohbeth on every Sunday after Zuhr Prayers at his Dergah in Lefke, Cyprus.

The Naqshabandi Way is the Sufi Path adhering most closely to the practices of the Holy Prophet (Sal), and association in this manner was his way, and the way of his companions, as he always appointed a leader to preside in his absence.

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- 13- INTERPRETATION OF THE QURAN and THE OCEANS OF KNOWLEDGE**
- 14- SAINTS ADDRESS THE SOULS while SCHOLARS ADDRESS THE MIND**
- 15 - THE GENERAL AMNESTY and OCEANS OF MERCY**



1- NO NATIONALITY IN THE BROTHERHOOD OF ISLAM



Tauba, ya Rabbi, Taba, ya Rabbi, Tauba, Astaghfirullah
Shukr, ya Rabbi, Shukr, ya Rabbi, Shukr, Alhamdulillah!

Allah Almighty has sent Islam with Heavenly Rules not only for praying and worshipping but also for arranging the relationship between people, nations and communities so that they can govern themselves with Islam. Through Islam there will be a good relationship between and amongst people and Shaitan will be unsuccessful. Shaitan always likes to come in between people in order to bring enmity among them. He is the worst enemy of the children of Adam. He loves to plant jealousy and envy that would bring about enmity among the children of Adam. He is trying to bring every bad thing into order to destroy them. Every Fitna comes from Shaitan and from the people who follow Shaitan from every direction. When they follow Shaitan even the nations will become enemies to each other.

It has reached to me from old knowledge, which are from heavenly books that when the Last Day is approaching the nations will be fighting among themselves. Before this nations were fighting each other and now they are fighting amongst themselves. It is written that there will come a time that the people of a nation will become enemies to each other and will be fighting each other. Today the Muslim world is fighting amongst themselves and are running away from the great power and greatness granted by Islam (Haybat ul Islam).

The Arabs are fighting the Arabs and the Turks are fighting the Turks. The Persians are fighting each other and so are the Afghan people fighting each other. The Islamic world is now fighting each other and have become enemies to each other. This is one of the biggest signs of the approaching of Yawm al Qiyamah, the Last Days. We are in these days now and there is no cure or solution for mankind and particularly for the Islamic world. Today, the Muslims number about 1.5 Billion and the Holy Prophet (sal) was saying that there will be so many people and their number will be in millions and billions but their value will only be like what the water carries - foam. Now we are in this time and the people still do not understand.

The first responsibility is on the Arabs because it is through the Arab world that other nations inherited the Holy Quran and its rules. The Arabs are however running after Western ways now. You cannot follow the non Muslims and the Arabs are now following Western ways too. Allah Almighty shall punish the Arab Muslims seven (7) times more than he would punish the other Muslims.

There is no nationality in Islam. 'Innama-l muminuna ikhwa,' Allah Almighty says that all believers are brothers and sisters to each other. Don't ever say 'I am a Turk, I am an Arab, I am Kurdish, I am an Englishman or I am an Italian. No, we are believers, We are Muslims and there is no other honour of being something above this. People however are following Shaitanic ways and are instead saying 'No Arabs are better,' and the Turks are saying 'We are better than the Kurds'. The Iranians say 'we do not care about the others and we are number one. The Libyans, Egyptians, Somalians and the Arabs and so many others are declaring today 'We are the first Ones and We are number one'. All of them are on the wrong way.

We are asking to go on true steps. Ask Allah Almighty to grant to you good, true steps. This is because to go on the right path you need to take true steps. With wrong steps you cannot walk on the true way. Wrong steps will only carry you and lead you to the fire as we are in it now. This is the fire of Dunya and this is nothing compared to hell fire. Oh people! Think on what I am saying. There is no honour for nations and to say that I am better than this one and that one. Only those who keep the Holy Orders and take true steps will be the honoured and accepted servants in the Divine presence. I am saying this to all the nations. No one can object to what I am saying. If anyone objects he will be an unbeliever.

Even other religions are only calling people to accept servant hood to their Lord. They do not call people and tell them that English people are number one and French people are number six and Italian people and German people are this number or that. No! This is wrong. The England church, the Roman church, the Constantinople church, the Damascus church, the Iskandaria church, Alexandria church, all these are wrong and the only church is to follow Allah and His orders, and not titles of Christianity or Islam. Every title that belongs to Dunya is wrong and false.

Oh people! Try to be humble to Allah Almighty so that He may call you, “Oh My servants.” This is honour to us. To so many people Allah Almighty will not be addressing them as “My servants.” Instead He will order the angels to bring, “the servants of shaitan” and they will be brought to the Divine Court. He never addresses these people as ‘My servants.’ To be called by the term ‘My servants’ is the highest rank and the highest honour in the Divine Presence. To be addressed, ‘Oh My servant X, oh My servant Y or oh My servant Z, come!’ is honour.

Sultan ul Arifin, Bayazid Al Bistami was once saying, “Everyone is fearing about the Last Day, but I am however waiting, expecting and wanting to reach to that Day only to hear even once ‘Oh Abu Yazid, My servant, come for your judgment, come. It is enough honour for me up to eternity to hear Allah Almighty addressing me, ‘Oh! Abu Yazid, My servant come.’ This is so tasteful for me. This is so sweet for me. This is enough for me through all eternity. I am not in need of paradise. Allah Almighty’s addressing me without stopping and continuously for always is making me drunk with pleasure with sweetness and with everything. Ohhhhhh....’

Oh people therefore try so that you too will be called ‘Oh My servant come to me.’ It is indeed very sad and unlucky not to be called by your name in the Divine Presence, and to this type of people Allah Almighty will order His angels, “Ask that servant, did I not create him, did I not give everything he wanted and he was never giving Me, My rights nor was he keeping My respect or My glory. Look at that servant. He never did all this. Take him away. Don’t bring him to My Divine Presence.”

Oh people time is over now. Everything should also be over. Everyone will die. If not today they will die tomorrow. If not this year they shall die the next year. One day surely death shall come to them and everybody will be taken away. Therefore be careful and think about how you will be addressed by Allah Almighty on the Day of Judgment, on the Day of Resurrection.

May Allah forgive me and bless you for the honour of the most honoured one in His Divine Presence, Seyyadina Muhammed (sal).



2- THE NAQSHABANDI ORDER and the TRUTH OF TARIQA

The ways of real faith, the ways that our Holy Prophet Muhammad (Sal) showed us through Abu Bakr as-Siddiq (ral) and Seyyidina Ali (ral) and which were passed down through the Companions (Sahaba) of the Prophet Muhammad (sal) and Awliya (saints) to us are known as the Way of the Tariqats. While Shariah teaches us worship, Tariqat teaches us the way to keep Adab (good manners) with our Lord and to attain to His Divine Presence.

There are two kinds of Iman, faith. One is real and the other is imitative. The real brings light to the heart of a person, until then he is only imitating faith. The signs of real faith are three. The first is the ability to listen to the tasbih (Zikr paying praise and respects to their Lord) of all creatures. According to Quran there is nothing in existence that does not do tasbih (glorify the Lord), not even inanimate objects. The second is Allah's opening of his heart to the fountain of wisdom, giving knowledge of all things in existence, their position and their purpose. Thirdly, there are no more veils between him and Barzakh, the heavenly worlds. He may meet anyone any Prophet or Saint from Barzakh without hindrance. Until these three signs appear know that you are veiled and not open to the light of Iman. Tariqats are preparing Murids (follerkers) for real faith. The meaning of Murid is one who is asking for real faith.

The Prophet (Sal) said to keep religion in this time is more difficult than keeping burning coal in one's hand. We must be patient in the face of adversity. Allah gives to those who are enduring disliked trials, endless reward. This is the way of real faith, like the way of Prophets and Awliya, to endure the badness of people.

There are many veils between us and our heavenly positions. The training that a Murid undergoes at the hands of his Sheikh is to prepare him for the Divine Presence. As the Murid passes each trial, veils are removed by his Sheikh until finally all veils are removed and the Murid is in the Divine Presence.

Only someone who has attained to the Divine Presence and has been authorized by the Holy Prophet Muhammad (Sal) has the knowledge to remove these veils. Therefore, in Order for one to attain to the Divine Presence, one must give allegiance to the Sheikh of a Tariqat by taking Bayyath (Connection or Oath of Allegiance) from him and follow his teachings. When a Murid obeys his Sheikh's every command, in doing so he would be passing all the trials given to him and thereby achieving a position of trust with his Sheikh. When the Sheikh finds the Murid trustworthy, he rends the veils between the Murid and the Divine Presence. When each veil is removed the Murid is treated to a new experience where new horizons of knowledge are made available to him. With the removal of each veil also comes Certainty (yakeen). The Murid's faith becomes established in this manner and continues to do so until he completely submits to the will of Allah Almighty.

All Tariqats are ways to the Divine Presence. The Sheikh of a Tariqat is able to communicate with his Sheikh who is able to communicate with his Sheikh and so on till the end of the chain where the first Sheikh of the Tariqat is in communication with the Holy Prophet Muhammad (Sal). The Sheikh is also directly in communication with the Holy Prophet Muhammad (Sal). In addition to this, in attaining the Divine Presence the Sheikh was given higher and secret

knowledge. By this method the Sheikh has perfect guidance in everything. We are in darkness and in need of lights, the light of Prophethood to inform us what is ahead generally, and the light of Sainthood to guide us to our personal destinations.

Our destination is Heaven. We can't see it unless by a distinguished Order from Allah and His Prophet (sal). Reality is a precious thing, not given to many. In this time, for a real connection to the Prophet Muhammad (Sal), the only way open is through the Naqshabandi Tariqat. The Holy Prophet (Sal) said of the last times that, the only gate open would be the gate of Abu Bakr as-Siddiq (Ral) which is the origin of the Naqshabandi Tariqat.

During the Hijra (migration) of the Holy Prophet (Sal) he was accompanied by Abu Bakr as-Siddiq (ral) to Medina, they took refuge in the cave of ?Thaur? from their antagonists. While in the cave, Abu Bakr as-Siddiq (ral) in utmost fear for the plight of Islam, said to the Holy Prophet (sal) "our enemies are so many and we are only two". The Holy Prophet (Sal) replied "No, we are three". He meant that apart from the two of them there was also Allah Most High. At which instant was heard a myriad of voices saying "Allahu Allahu Allahu Haqq" which is the Oath of Allegiance to the Naqshabandi Tariqat. This was the birth of the Naqshabandi Tariqat.

At this moment Abu Bakr as Siddiq (ral) summoned the spirits of all those who were chosen on the Day of Promises to be the 7007 Imams of the Naqshabandi Tariqat into the cave. They in turn summoned the souls of all those who were chosen to be their Murids on the Day of Promises into the cave. The myriad of voices in the cave belonged to the souls of all future followers of the Naqshabandi Tariqat and who were with Allah Most High at that instant. Only those who were present in the cave of Thaur on that day would be destined to become followers of the most distinguished Naqshabandi Tariqat from that time till "Qiyama".

The Naqshabandi Order originated in the Heart of the Prophet Muhammad (sal), and its authority was passed down through Abu Bakr (ral) from one Master to the next in an unbroken chain of succession reaching into our time. To the heart of Abu Bakr (ral), the first Khalipha, the Prophet passed on the full inner truth of his teachings. Since Abu Bakr, among all the Prophet's (sal) companions, was the only one to receive the full inner truth from the Prophet's heart, the Naqshabandi Order inherits the fullest and finest of these Prophetic teachings. For as the Holy Prophet, in a well-known tradition, said: "Everything that has been poured into my heart I have poured into the heart of Abu Bakr". Abu Bakr (ral) was called "Siddiq" or "The Completely Veracious One".

The station of "Siddiq" is the highest of all stations after the Station of Prophethood. Whoever receives his spiritual education through the teachings of the Naqshabandi Order may hope to reach, finally, to the Station of "Siddiq", the Station of Absolute Truthfulness. In every religion this Station of "Siddiq" is the utmost horizon of devotion to the Truth, particularly in Islam. We thank Allah Almighty for His leading us toward that level, towards a brightness that is like the most shining planet in the sky, Venus, among the other stars and planets. We are yet beginners seeking to reach that level and we pray that our Lord will not look at our shortcomings but grant us His Divine Help so that we may reach that distant goal.

Therefore, the Tariqat-an-Naqshbandiyya, (as it is passed down through Abu Bakr As-Siddiq), activates the souls of the Murids to whatever extent the Murid can bring his desires to accord with the desires of his Sheikh. The first step though is to start on the lowest level,

using the way of the four Imams. If you do not come down to the lowest level you can't reach higher levels.

Mowlana Sheikh Nazim (qad) says, "I am someone who has been authorized as guidance on that perfect way of the distinguished Naqshabandi Order. The Naqshabandi Tariqat is like a sky covering the whole world. No-one can escape out of it because it includes all the ways, it is perfect and it is the shortest".

"I have been ordered to make clear to you, that anytime when anyone is losing control over themselves and is in a difficult position, they can be in contact with my heart immediately, if they just think about me, they will make a relation with me immediately. They just need to remember me, and that will make me look at him or her. That connection will make a power run through you quickly and you will be protected from falling into a dangerous situation. It is not my spiritual power, but I am in connection with a chain that is connected to our Lord through Saints. I am the last part of the chain which reaches you. It is like a plug which you can connect with electricity".

The "Naqsh" is a tattoo or an impression. If we haven't been patience enough to have this tattoo made, what about the "Naqsh" on the heart? The "Naqsh" of the heart is "Allah". Whoever wants that "Naqsh" on his heart will come to the Naqshabandi Way. It is the highest way in all religions. Once that tattoo is made, man will be always with his Lord. At that time his mortal personality will be effaced and he will be a representative of his Lord among Mankind. He will leave his ego behind and become a pure, purified, "private" servant of his Lord. No more personality, his heart is stamped, "Allah".

The Seal of Prophets, Muhammad, (Peace be upon him) taught his companions, above all else association, by taking them as his companions, by entering them into association with him. Accordingly, the Inheritors of the Prophet, the Naqshabandi Masters, stress the importance of "Sohbet", association with the Sheikh, as the essential pillar in the training of seekers. Shah Naqshaband, the illustrious Imam of the line of Masters that we follow, the Imam after whom the Path is named and without whom there would be no Naqshabandi Tariqat, always used to repeat in his assemblies: "Our Way is Sohbet, association, and all good things result from congregating". He furthermore stated that if anyone attended an assembly of this way even for five or ten minutes, he would derive such immense spiritual benefit from that brief encounter so as to outweigh the benefits that would be gained by seven years of supererogatory worship.

Another important point to understand is that whenever any group of our brothers or sisters meet for the sake of Allah Almighty, unanimously joining their hearts with the Masters of this way, that meeting will attain to the level of an association with the kind of beneficial effects just described. Don't make the mistake of thinking that the only beneficial meeting is the one where the Sheikh is physically in attendance. When our brothers or sisters meet, one of them must be the channel for inspiration to come from the Sheikh, one must speak and the others listen; one must take from the Sheikh and the others, through him from the Sheikh. The Naqshabandi Way is the Sufi Path adhering most closely to the practices of the Holy Prophet (Sal), and association in this manner was his way, and the way of his companions, as he always appointed a leader to preside in his absence.

The End



3- THE MOST DISTINGUISHED NAQSHABANDI WAY DIVINE ATTRACTION and THE CONQUEST OF HEARTS

It is more important to be able to conquer hearts than to conquer the whole world. This is very important. The special attribute of Rasoolullah (sal) was to conquer the hearts of people. When hearts are conquered they come to surrender. Rasoolullah (sal) worked for thirteen years to establish faith. To establish Iman. When he established Iman he was able to conquer the hearts of people because the centre of Iman (Makkarun Iman) is the heart. This is how the Companions (Sahaba) of the Prophet Muhammad (sal) surrendered to Allah Almighty and were able to reach to the level of Rasoolullah (sal). This was the way by which they reached to the light of Iman (Noor ul Iman) and then this method reached out to the far east and far west and to all places.

Therefore today we are in need of “Conquerors of Hearts” and not Doctors of Law (Shariat). Yes, we need people who are able to conquer the hearts of people and thereafter to be able to control these hearts. If after conquering hearts they are not controlled, Shaitan can easily come back again to take control. There is no way of conquering hearts except by the methodology of zikr and by the way of tariqats- sufi Orders.

Today the spiritual power in all the other forty tariqats (all tariqats except Naqshabandi) have come to a standstill. Amongst the forty-one tariqats accepted by the Ahli Sunnat wa Jamaah, forty of them have now come to a halt. There is no more spiritual power. Only a temporarily renewed power may come sometimes to them. These forty tariqats were once like forty fountains or forty taps which were running with Divine Blessings. Today all of them have stopped and there are no more blessings coming from them, which can conquer the hearts of people and control them. This can only be done today by the naqshabandi tariqat because no other tariqat has Kamil ul Irshad (perfect spiritual attraction).

The people of the other tariqats who are keeping zikr have only been authorized previously (tabarukaah). They have been authorized to recite or to make zikr but as for Irshad (attraction) they have no power. When their Sheikh dies or passes away they are not able to continue with at least someone equal to that previous Sheikh’s power. Therefore this power keeps gradually fading and declining. Today there is a need for much more power and for more authorized people to make Irshad (attraction) and to be able to conquer hearts, to open the hearts of people and to control them. If any of you know of such a person in these other tariqats please be good enough to inform me of them.

Through the East and through the West all these tariqats are now only officially functioning and you cannot find real power in them. As for the people who follow these tariqats, they only get a little bit of refreshment from zikr when they sit for these zikrs. When they get up and leave there is no more power to control them. This is the sign of the approaching of Mahdi (alai). It is also the same for the Ulema (Doctors of Law and learned men). Their spirituality is also failing. Today there are very few real Ulema to address people and to be able to teach them what they may be in need of. The Ulema also is declining.

All power today comes through the Naqshabandi Order because this power is growing and not decreasing, and it is able to affect the hearts of all people. The Naqshabandi Tariqat also has Jaziba. Jazbat at Tariqat. Jaziba means attraction “Divine Attraction” it is the attraction that is

to be able to carry the hearts of people and to control them. This only comes through the Naqshabandi Tariqat and to whoever having his heart connected to it. We hope that Allah Almighty makes His servants to connect their hearts. We are more than ever in need of that power today.

We hope that quarreling and fighting may not separate people and that they become attracted to the way of Allah Almighty. People need to have peace in their hearts by the way of zikr. All tariqast today use only the zikr that is done with their tongues. It is only the Naqshabandi Tariqat which uses zikr through the hearts and only this “heart zikr” can control hearts. If zikr does not come through the heart of a person, Shaitan always reaches to that heart. When there is zikr in one’s heart Shaitan must necessarily escape and go away from that heart. Today the zikr of these other forty tariqats do not enter hearts. There is no authority for them to look into hearts and to control them. This is done today only by the way of the most distinguished Naqshabandi Tariqat.

All Imams are using their power now only through the Naqshabandi Tariqat including Seyyadi Abdul Qadir Jilani (qad). He is also dressed by this power so that he may control his murids (followers) from his time till today. There is only one Imam or main pillar in the Qadiriya Tariqat and that Imam is Muhiyadeen Abdul Qadir Jilani (qad). He is also now using Naqshabandi power for controlling hearts. His contact is the Sultan ul Awliya (the highest ranking saint of the time) who is in power today for the whole world. His heart is in contact with this Sultan ul Awliya. The Imams of the other forty tariqats are also reach to this power in the same way that Abdul Qadir Jilani (Qad) reaches this Naqshabandi Power and then they are controlling their murids through this way.

If zikr does not reach to the hearts, the body does not surrender. If the body does not surrender then our hearts are not yet prepared to carry real Iman (faith). zikr is what drives away Shaitan to go out from the hearts. Neither heavenly trusts nor heavenly blessings can come to the hearts of murids as long as Shaitan is able to approach their hearts. When Shaitan is in their hearts they will have no “Openings,” (kashf). These murids will not able to look to Malakut and to the Heavens, and to everything that is veiled from them. They will not be able to look at all this except through the power and lights of zikr (noor-ul-zikr) which should reach to their hearts. If this light of zikr reaches to their hearts they will be able to look in front of them and behind them. They will also be able to look into the past and into the future. When they reach to that hidden knowledge (kashf), in whichever direction that they send that light (noor), that direction shall become clear and open to them and they shall be able to see.

Therefore, the Naqshabandi Tariqat is the way for all non-Muslims as Iman (faith) for them is coming through that way now. The other tariqats are now not able to carry non-Muslims except for a short time. After this short time the non-Muslims will leave. I am looking into so many tariqats. In Europe they are only carrying non-Muslims for a short period of time. Then after this short period these non-Muslims leave these tariqats and in the process leave Islam also. When they come and meet with the Naqshabandi Order, this Order is able to carry everyone from East to West.

Mahdi (alai) shall come and we hope that he will come soon. The events that are happening today are carrying on to that big event of Dunya Zuhural -the last days. Mahdi (alai) should come after the great war. The war is to make preparation for his mission. Therefore, first there must be a war, and then Mahdi (alai) will come. There is no power on earth that will be able to stop this great war except the miraculous power of Mahdi (alai). It will cease only with the

miraculous power of Islam. Almighty Allah will show this huge power which is Islam to the non-Muslims and to the unbelievers.

Only one power, the power of Takbir from an ocean of power will be used. Only the words “Allahu Akbar, Allahu Akbar, Allahu Akbar” will be used to stop all the technology that the non-Muslims and Kafirs (disbelievers) are trusting on to bring down Islam. Allah Almighty has given that authority to Mahdi (alai) to bring down non-believers. The power of technology shall be taken away from them and their weapons will stop working.

It is only for one Saint who has been authorized that there is the power to switch on and off technology. He should switch it off. Mahdi (alai) is authorized for that. During the coming of Mahdi (alai) there shall also be with him the last Sheikh of the Naqshabandi Order. The Naqshabandi Order has 7007 Imams and all of them are in the same rank. In the Qadiri Tariqat there is only one Imam, who is Sultan ul Awliya Seyyadi Muhiyadeen. In Naqshabandi 7007 have this power. Yes and the last one shall be with Mahdi (alai).

Mahdi (alai) shall look at the outward aspect, to arrange everything and every action according to shariat without leaving anything and anyone who are against it. He is not going to look to hearts. The hearts are left for the last Imam of the Naqshabandi Order. He would be able to look at the hearts of all the people and to bring them under Divine Control and Shaitan is will be prohibited to approach their hearts.

Therefore now little by little spiritual power is reaching to the East and West. This spiritual power is working on hearts. Our mission is within limits, physically, but spiritually it is most powerful, as unlike a physical body a spiritual body is not only one, but in number, they are as many as mankind may need.

It is preparation time now, for hearts to accept zikrullah (remembrance of Allah) and to accept also Noor (light) and to work on the lights of Iman (faith) so that they will be prepared to be in the Divine Presence and in the Holy Presence of Rasoolullah (sal). We are now only making some short practices and showing some signs on it so that it will be easy to build the real power of the Naqshabandi Order. May Allah Almighty bless you and light up your hearts and our hearts with His Holy Zikr.

The End





4- Naqshbandi Power MOVING ON ETERNALLY to THE HIGHEST LIMITS

SPIRITUAL ROCKET POWER OF THE NAQSHABANDI ORDER

(Sheik Nazim visited a mosque in Gintota, Galle, Sri Lanka where the saint referred to is buried. This speech was given by Sheik Nazim within the mosque premises close to the Burial Chamber of this Saint)

Auzu billahi mina shaitan i rajeem. Bismillahi rahman ir raheem ? La hawla wala quwatha illa billah il aliyil aleem ? Bismilla Seyedi ya waliallah ? I am asking permission from this Saint who is buried here to let me speak on tariqat. I am receiving what I am now saying from the Sahib of this Maqam. I am the guest of this saint and he is my host and we are today in his holy presence. What he is saying to me I am now passing on to you. Although it is not for me to speak by my self in the presence of such a host, he is requesting me to speak. He says that as he is my host and I am his guest that I must speak. In this way he is giving a spiritual connection to us.

Now I am going to explain to all of you and this explanation will not be in my words but his words. He wants me to speak about what is shariat and what are tariqats. Firstly we must know that all prophets are called us to Allah Almighty's Divine Presence. They are teaching us and thus they are always our teachers. Allah Almighty ordered his beloved Prophet Muhammed (Sal) saying "Oh My beloved Prophet stand up and call people towards me." Allah Almighty is inviting His servants to His Divine Presence. We are now asking "How are we to come to you, My Lord?"

When you are about to go on a pilgrimage to Mecca the first thing that you find out is as to where Mecca is, and then how to get there. Then you think about the things that you should take with you when you are going on such a long journey. You then prepare yourself with your passport and your food items and luggage. Then you take a car to Colombo and from there you board on to a plane, and then fly to Hijaz (Saudi Arabia). In the same manner, when you are on your journey to Almighty Allah you need the shariat, which is your food and luggage that you need to take along with you to the Divine Presence. Tariqat is the journey's passage (the way). All tariqats are ways that take people to the Divine Presence.

There are forty-one tariqats which are like a wide road (Autobahn) or highway as is to be found in Europe. Many modes of travel take place on this type of highway. For example, pedestrians, lorries, mini buses, cars and speed cars, all travel on this highway. All of them are heading in the same direction. In the same way all the tariqats are also reaching towards this same destination-their destination is the Divine Presence. If one does not get up he cannot walk. Even if one walks that is a way, a tariqat.

As I said before there are at present forty one tariqats. Out of these forty-one tariqats, forty of them are using the spiritual power of ?La ilaha illallah? to move towards Allah. The Naqshbandi Tariqat uses the Zikr, ?Allah?, ?Allah?, ?Allah?, as their main zikr to reach to this destination. If the other tariqats are using the speed of jet planes, the Naqshbandi Tariqat is going at the speed of a rocket. This is because when a servant says ?La ilaha illallah? his nafs (ego) catches hold of him and he is not able to move forward with full power. This is

because when he says ?La ilaha illallah? (there is no God but Allah), his nafs prompts him to say La ilaha illa ana, (there is no God but me). Therefore their program slows down and like planes they can reach only to a limit. Rockets cut through gravity and get out. As mentioned earlier because the Naqshabandi Tariqat uses as their main Zikr “Allah” there is no more nafs with them and they destroy their ego and kill it.

Planes might come down, but rockets never. Perhaps they may move on from the atmosphere of this earth and move on eternally. This is the way of the Naqshabandi Tariqat. Planes move from one continent to another but rockets move from the earth to the highest skies and beyond. Those who are asking to reach only to the sky (sama) may use one of the forty tariqats, and as for those who are asking to reach to the highest limit (Sidurathul Muntaha) they must use the way of the Naqshabandi Tariqat.

This information which I give you is only a drop from an ocean. When you come to me with a thimble and ask me to put the ocean in it, how can I do that as the listeners cannot take in more than their capacity? It is always impossible. Yes, it is not possible to talk about these things for more than half an hour. But this is enough.

The End



5- RIDE YOUR EGO to REACH TO THE DIVINE PRESENCE



May Allah not leave us in the the hands of our dirty ego. Beware of your ego. It is your biggest enemy, cutting off your way to Allah. It says, “Serve me,” “Bow to me,” and “Leave every will and desire except for mine.” “I am everything, and your are my slave.”

Worship and fasting is to take away your ego. To make it weak, then die. This is because as long as your ego gives orders, and you are working under its command, you wont be able to reach to anything from the Divine Presence. There is only one Sultan and you must be His servant.

Tariqat is training for reaching to good manners. You must forget and oppose your ego, and then accept and be happy with the Will of your Lord. Don't be heedless of glorifying your Lord, because then you will be imprisoned by your dirty ego, like a lion in a cage. For every moment that you are heedless, some damage or punishment comes to you. Even a short moment may become a curse on you.

All people are so friendly with their egos. They ask of it, “What are you ordering”? “O my ego, O my sultan,” “Whatever you want, Whatever you wish, I must prepare it for you” “I am your slave and you are my Sultan.” Finally, they will die, and their bodies will have a bad smell. The ego is a fully foolish one, but he is introducing himself as a mighty one. It says, “You must obey me,” “I don't like any partner.” “I am the first and I am the last for you.” “All respect and praise that you give must be for me.” People are mostly lazy, and they are following their ego. (which is the laziest one amongst creatures.)

Your physical being cannot reach to the vastness of the world. But your spiritual being, that is something else. As much as we grant it more, from heavenly worlds, our spiritual being may reach to this vastness. In the beginning, when Allah Almighty created our nafs, He said, “Go forward,” and the nafs went back. That is its nature, never to accept its Lords commands. Allah Almighty honoured man to be His servants, and his nafs always comes in the way, to prevent him from obeying his Lord.

Every Prophet, brought methods from Allah Almighty, for training our ego so that we can say, “O my Lord, I surrender to you.” But your ego says to Allah, “No, I will not surrender.” When Allah asked our ego, “Who are you?”, the ego answered, “I am myself, and you are yourself.” “You are You, and I am myself.” So Allah Almighty ordered for the ego to be put in fire for one thousand years. He then took the ego out and asked it the same question. The ego replied, :”You are You and I am that me.” So he was ordered to be put into the cold hell for one thousand years, after which he was asked, “Who are you?” and it answered in the same way as before. Then it was ordered to be put into the valley of hunger for one thousand years, after which he was again called and asked again this same question, and this time it replied, “You are my Lord, and I am your servant.”

The ego always says, “I have Lordship.” Lordship is only for Allah. We are servants, but we do not want to declare that we are such! The Prophet Muhammad (sal) brought the order from Allah for fasting. When it comers to hunger the ego comes down, and says, “No longer am I claiming to be Lord in front of you.” “I am your weak servant, and you are my Lord.” The one who can't control himself, is terrible and dangerous. Fasting gives you the capability

to put control on your ego, so that it listens to you. You may say, “do” and it does, or say, “Stop,” and it stops. Therefore, from the beginning up to the end, fasting is the main pillar of servanthood. Without it no one may reach to be a real servant, because the ego is always winning otherwise. It takes a ride on your back and says, “Follow me.” Keep control of yourself, and try to have control of your ego. May Allah forgive us and give us the power and capability to control our ego’s.

If Allah Almighty ordered for us to take a feather, or a flower, five times a day inside a mosque, or even just from one room to another, the ego would still object and say, “It is difficult,” and, “For what is this?” Your ego makes you to fear. It says, “I can’t control anger.” To swallow it at the beginning seems so difficult, but if you persist with the intention to swallow it, it will finally make you happy. You will say, “Ooh, it is so sweet, to keep myself from the harm of anger.”

Allah is asking that we move up to heavenly levels, from worldly levels. The ego, enjoys worldly things, not spiritual things. (As the night does not benefit from the sun). Turn your body to face Qibla, and your soul to face heavens (Allah). The biggest favour from Allah is to be able to enter His divine presence. This is our last wish and hope.

Ask to take away your ego, and what it is looking to. Stop asking to enjoy this world.

He knows when we spend our physical power, for something which is not for Him, but for our ego’s happiness. We do this during the whole day, but our egos are never content.

As much as you are working for your ego that much will be the burden you carry and it will be heavy. We do countless acts for the ego, and the ego ends up saying, “Ahh! what have you done for me?” Even if you were to work twenty-four hours a day to satisfy your ego, he will still say that you are a lazy one.

If anyone were to give for Allah, what they give for their ego, they would be able to fly. You are more than a slave of your ego, but it says that you take no care for it. It is very important to know that your ego (nafs) will never be pleased with you. But if you were to do just a small part of what you have been doing for your ego, for Allah instead, He will give you pleasure, satisfaction and hope through your heart, which will then run through your entire physical body. Which means your physical body will never die, or go to dust. In the grave it will never smell bad, and you will arrive on Judgment Day with the same body you had in this life. The will not be for others.. It will be known who the real believers, in Divine Service, were and who were for the service of their ego’s.

The one who is spending his life’s powers for Divine Service will be honoured. My Grandsheikh Abdullah said that people are either asking to manifest themselves, or to vanish themselves. This is the summary of all shariats (heavenly laws). Take good care of this. Every person is doing one of these two things. Making his ego to grow up, or making it to vanish. What a person does is either the manifestation of his own existence, or the vanishing of his own existence. Everyone’s ego likes to manifest its existence, and it uses every possibility to bring itself into existence and say, “I am here.” The other choice is to vanish from your own existence. But mostly people, we may say ninety-nine from one hundred, prefer to manifest themselves.

Allah Almighty desires from His servants, that they make themselves to vanish (Ifna'al-Wujud) You have to choose between these two things- to be with your animal, or to be with your Lord. The person who loves to manifest his ego can be thrown away with the rubbish. He is useless. Why do you think people are reluctant to come into Tariqat?

If you stay with yourself, you can't enter the Real Presence. Verily the God-fearing are in paradises, with rivers flowing, in a position of sincerity, in the presence of The All Powerful King (Quran). Al-Muktadi. The All Powerful. This name of Allah has an unreachable meaning, even to all Prophets, or by the power of all Awliya and Jinn.

How many people have upto date died with their egos, and were buried with their animal? When you agree to leave your ego, our Grandsheikh will say, "Most welcome to our tariqat." To enter the Holy Prophet Muhammad's (sal) presence, it is obligatory to vanish your ego. For purpose do you think you are making zikr, keeping to your awrad, praying at night and fasting in the day? Still the evil and dirty ego sits on your back and with every step you take, it says, "I am here, I am here, I am here." Therefore you are on the lowest level.

Manifestation (ithbat) or Vanishing (ifna) the ego is the point. The murid should decide between one of these two. If he leaves his ego, he will be with his Sheikh, with the Holy Prophet Muhammad (sal) and with Allah Almighty. In the Human there is nafs (ego). The animals have nafs also, but their nafs are only for controlling themselves and their off spring. The animal's nafs is used as an instinct. Without it they would not even be able to eat. The wish or desire, to eat, drink, and to continue their species, comes from nafs.

But the ego (nafs) is a test for humankind, so that they may win high stations, (or not). Who resists the ego reaches to higher Sriritual Stations- Maqams. There is something to gain. Everyone must ask for more power to save their spirituality and souls from their egos imprisonment. The ego is assaulting our spiritual being and is never leaving it to take heavenly support, or to reach to the level of Real Believers. Therefore we are in need at occasion, to ask for much more support, and food for our spirituality. Our Naqshabandi way is not for everyone, because not everyone can hold it. To become a Naqshabandi, you must wage war with and break down your nafs, making it to be zero.

If anyone takes their nafs under their control, they will be called, "Come." Only a mindless person will insist to go with his donkey to the presence of the Sultan. You cannot! You must leave your nafs. When you say that you have finished with existing, then you can go. Millions of people are saying that they are Naqshbandi, but if you touch them just a little bit, they kick. If you come from behind or in front, they kick and bite! If you don't leave your donkey, you cannot become Naqshbandi, which is a hard discipline, and nothing less. (So you are not there).

If you are representing you own nafs, there is nothing to take, and they might as well send you to the stable, to be with the horses and donkeys, who are stamping on the ground, and moving their heads around. Don't kick other people. Don't argue and fight with people, and don't interfere with other peoples affairs. Be busy with your own nafs. Don't say that you are better than anyone. Anyone who says this belongs in the stable.

You must accept all people. People of every kind. Allah is creating as He likes, and He can create anyone in any way. So you must look to the Creator and like what He has created. Allah liked it and created it, so you must say that you like it also. You must bring down your nafs. You don't know who is who and what secrets they have.

If someone is tied to his nafs, we may easily see their bad side. But you must forget that and look inside for the jewel. Don't just accept the bad side and look to the reality of the nafs. Remember the jewel. Don't say that you don't like someone. If you look carefully, you have the same things too. Allah will say, "You rejected that servant, when you also had the same values." You rejected him, but you couldn't even throw those same things away from yourself. Be busy to find the goodness in each other. Then the way to Allah becomes closer and shorter. You may reach. The doors will be opened for you. If not you will remain with your ego (nafs).

If Allah did not give value to that person, He would not have created him. It is not the way to find someone's bad things and to bring them out. This does not free you from your nafs. Don't think that in the presence of Allah you are more valuable. All people are against each other, not liking each other, jealous of each other, or enemies of each other. But in reality they are all the same.

Don't let your nafs get in front of you, or they will take you to the sewers, to become a rat. All Prophets invited people to a clean and honourable life. Your egos are like rats that say, "What are we doing in clean water?" "Our water is sewage."

Twentieth century people are against Prophets, especially the Last Prophet Muhammad (sal), because he is inviting us to clean waters. All people are making themselves to be high up, and not on the earth. They claim, "I am higher than you", and the other one says, "No, I am higher than you." Both of them are speaking through their egos only. People of this life are competing amongst themselves, to be higher in the material world. Allah Almighty does not like this. No. He likes that we compete with each other for being closer to His Divine Presence.

Simple life gives satisfaction to the soul. We must be happy to sleep on the floor. We must be happy to be altogether. We must be happy to walk, and we must be happy with what we are facing from other people. I am trying to change the power, from the hands of your ego, to your spirituality.

Really our nafs (ego) was created not to harm ourselves. No. It is like an electric cable without the protective covering and this may harm you. You cannot touch it and you cannot use it. Therefore you lose the big chance which Allah Almighty grants to you. But with protection we may touch it. If were to ask, "Why is that harmful wire inside?" and that if you take it out from the plastic, it would have no more use?, then you would have lost that huge power. Our ego (nafs), is such a big grant from Allah Almighty. The Prophet Muhammad (sal) was saying that it is your horse, which you may ride on, to wherever you want to reach.

It may take you up to the highest point of creation, but yet you ask, "Why is an ego put inside us?"

If we had no ego, we would be like angels. But Allah Almighty was asking to create a new creature, one hundred percent different from Angels. (For a reason, purpose and wisdom.) So He created Adam (alai) and gave him nafs. If He had not have given him nafs, Adam would have been the same as the Angels. Without this nafs, without this horse, you cannot reach to the honour which Allah Almighty granted, to those creatures who have nafs. This is a big wisdom, that must be understood.

Allah Almighty says, "Use your ego (nafs), and come to me."

When Abu Yazid Al-Bistami (ral), reached to the Divine Presence, and asked to enter, Allah Almighty said, "O Abu Yazid, now leave your nafs and come to me." Which also means the main purpose of nafs, is to make you to reach from the lowest level to the highest level. Like a plane takes a person to the destination that they like. If a plane takes you from here to Germany, you cannot then ask the plane to take you to your bedroom. No. The plane says to you that you must come down and walk. It says, "I can't come." "My limit finishes here." : "Leave me and go." Therefore anyone asking to reach to the Divine Presence must use his or her nafs as a horse. But when entering to your Lords Divine Presence, He says, "Leave your horse outside, then come." Your horse is your nafs. You can't enter inside a palace to the Royal Presence with your horse. No.

If you are able to use your nafs, it will be your servant, up to the Divine Presence. When you arrive however, its importance is finished, and you may tell it to go back. (As a plane does, to take new passengers.) The ego is the wildest and most disobedient creature ever created. It has the worst characteristics, which represent the whole animal world within itself. Animals which live close to people, animals from the jungle, and the most terrible and dangerous animals. Their characteristics, all put together, are given to our ego.

No creature is more powerful than our ego, and no creature is more useful also. It may take us from the lowest level, to the highest. Yes, it is so dangerous and powerful, and its work is also important. No other means may take mankind from the lowest level to the highest. Allah created nafs and gave them to man and Allah never creates without wisdom. He said, "I created the children of Adam (alai) to be My Deputies."

You know that a Sultan, when he is among his solders, will ride the fastest, most powerful horse (not an old one, or a female one). This is because he is the Sultan. Allah Almighty gave his Deputies, the children of Adam, a most powerful and important steed to ride. He put them on the lowest level, on earth, and said, "Come to me." This is why the Prophet (sal) said, "Your ego is your ride".

This wisdom is enough for the whole of mankind to understand themselves. But people do not understand, so they fall under the lowest level. They only understand how to eat, drink and enjoy themselves. No one understands. That important ride, was not granted to you only for it to eat, drink and enjoy. No! The Sultan is expecting that you ride on it and come to him. That is the biggest problem in the life of mankind.

All people are occupied with their horse. They are making it happy by eating, drinking and enjoying, as much as possible. But no one is asking to ride on it and arrive. Perhaps from ten thousand people, you may find one who understands the wisdom of the ego.

The Prophet Muhammad (sal) was riding on his heavenly ride, the Buraq, on his Night Journey. When he reached to the Divine Presence, he asked Gibril (alai), "Is there also such a ride for my ummah? Gibril answered, "Yes." "And if they ride on it, they may also arrive,

and reach to what you are reaching.” So then, that dangerous and powerful one, our ego, is our Buraq. But people do not understand, and they are not using it. All Prophets were calling people in this direction. Do you understand?!

It is the door or entrance to Al Wisdom. You may go inside and take every power. If not, you will remain under the hegemony of your ego, which will grind you, and make you to finally be dust through the cemetery. But those knights, who are riding their horses, through the cemetery, the earth will not grind them, and they will arrive on the day of resurrection with the same body, which will shine like the sun. The person who uses his mind should reach to that station. Why are you waiting?! The Sultan is looking after you. Why not prepare yourself for His Divine Presence?

Allah Almighty hears everything, and He looks and sees who you are, and what your intention or purpose is. When you are objecting, He understands that your ego is claiming to be number one through all creatures, and that it wants all its commands to be obeyed. That is the secret to the hidden reality of your ego, when it asks, “Why did this happen?” What it means through heavens, is that servant, is asking that Lordship be for himself. He is not happy with the Lordship of the Lord of the Heavens and he believes that he can think more perfectly. He says, “What I am thinking regarding that situation is better than what happened.” Astagfirullah!

Those who always blame other people, and who do not like their actions and attributes, are the slaves of their egos. Someone who is asking for a way to perfection, must begin to blame himself, and look to his own imperfections, without looking to the imperfections of others. Only an imperfect one may look and see imperfection around himself. Who has imperfection, sees in everyone imperfection, except for himself. This is selfishness.

You must try to correct yourself. When you have corrected yourself and reached to perfection, you will only blame yourself. (Your ego or nafs). We hope not to live for our pleasure, but for Allah’s pleasure. We like life for Allah, not for our egos. No. If I am asking to live for my ego, I would rather pass away, but for Allah, I like to live.

Always ask for protection from your ego (nafs). We have been created weak and our ego carries us, as it likes. The ego in everyone’s physical being represents Shaitan. When one leaves childhood, and enters into maturity, the Lord of heavens says, “Now you must be my servant.” “Follow.” Shaitan says, “Don’t follow,” and he has a better chance of being obeyed, because he addresses your physical desires, and says, “You shall fulfill unlimited desires, don’t listen to those who say, don’t do this and that. I say, absolute freedom for you, even until you die.” Our biggest enemy is Shaitan, and his representative through yourself, which is your ego. Beware of shaitan. Beware of your ego.

Shaitan is asking to mix up our good thoughts and inspirations, which come to our hearts. When we want to do something good, Shaitan wants to destroy it, so that we don’t benefit. (or raise our level of development, which is endless). Shaitan makes you do the opposite of Divine Laws. It cheats you again and again, and you say that it does not. Terrible! You say, “I am ok,” “In perfection.” Astagfirullah!

For every step, there will be so many obstacles, preventing you from reaching to Reality. When it is difficult to reach Reality, Shaitan quickly finds a way to cheat you. (with artificial things and mind productions.) He teaches people, and tells them, “This is Reality.” If we do not break the chains of desire, then always we shall be slaves. If you are a slave of your ego,

then automatically you are a slave for dunya, Shaitan, and your physical desires. It cannot be only for the ego, because they are all connected. If one is catching hold of you as a slave, then you are a slave of them all. If you are freed and saved from your ego, then you cannot be cheated by Shaitan, and then you will not be heedless enough to fall into the hands of your ego. When you say, “Auza billahi mina shaitan ir rajim,”(I seek refuge in Allah from the cursed Shaitan), it really means, that you are asking Allah Almighty for protection.

The End



6- THE TANTALIZING TASTE OF THE OCEANS OF LOVE

A saying of the Prophet Muhammad, upon whom be peace, in which he prayed to God:

“Oh Allah, I ask You to grant me the love of You
and the love of those whom You love,
and grant me, Oh my Lord, the love of those
actions which lead me to the love of You.”

The Three Levels of Love

To ask our Lord to open up our hearts to His Divine Love is the most important request we can make of Him in our prayers, as nothing can take the place of love. The Holy Prophet, who is called the Beloved of Allah, whom Allah created with the yeast of love, and whom Allah loved so much that He dedicated the creation to him, even this beloved Prophet asked Allah for Divine Love ; why? Because who tastes of that love ask for more. Whose heart is like a rock will not ask Allah for this love, but those who have had the slightest taste of that love know that it is the key to all spiritual progress, to mercy, beauty, wisdom, to all favours that Allah may bestow upon His servants. Therefore, the Holy Prophet taught all mankind what is precious in this life.

And then his prayer continued: “And grant me the love of those who love you”. The first level, “Love of God”, is the Station of the Prophets, and you can’t step from the bottom of the stairway to the top in one step. Allah Almighty is the Transcendent Being ; you can’t even begin to fathom anything about Him Almighty; but it is easy to love those who represent His Love among mankind, for it is much easier for us to begin to understand and love human beings like ourselves. You will find nothing in their hearts but the Love of Allah; therefore, loving them is a means to approach the Divine Love.

Lastly, the Holy Prophet asks for the love of those actions which lead to the love of Allah, actions which carry blessings with them, which soften our hearts and weaken our greed and selfishness. These are the actions encouraged by our Lord through the example of His Prophets, actions ordered and recommended in His Holy Books. And, although in the beginning our inner state may not correspond to these saintly actions, by engaging our limbs in what pleases our Lord, He will strengthen our hearts thereby.

These are the three levels of love for which the Holy Prophet prayed, and the wisdom reflected in this prayer is proof enough of the veracity of Muhammad, peace be upon him. While Believers must always ask for that love, Satan is ever at war with such a notion, for he knows that once love has entered the heart of one of his slaves, that slave is lost to him, for he will not be able to snare him anymore with this world’s pleasures. He who has tasted that love may not even notice those pleasures, or may regard them as only a drop in an ocean.

Once, as Moses, upon whom be peace, was headed toward Mount Sinai, he passed the cave of a hermit. The hermit emerged and called after Moses; “Oh Moses, please ask our Lord to bestow upon me just an atom’s weight of His Divine Love”. Moses agreed to do this, and then continued on his way. Later, when Moses was addressing his Lord, he petitioned on

behalf of that hermit. The Lord replied, “I will grant that servant of My Divine Love, but not in the amount he requested. I will only grant him the tiniest fraction of an atom’s weight of that love”.

When Moses returned from the mountain, he quickly went to see what was happening to the hermit, to see what effect such a tiny dose of Divine Love might have had on him. When he arrived he was startled to see that where the cave had been a part of the mountain was blown away, and in place of that cave there was a deep chasm in the Earth. “Oh servant of my Lord”, he cried out, “what has happened, where are you?” Then Moses looked down the chasm and saw the hermit sitting down there as if in another world, completely overwhelmed by that love.

Why did that hermit ask for a portion of Divine Love? Because he was worshipping but feeling nothing; he felt emptiness in his heart that could only be filled by that love. Without love, worship is tasteless and useless; therefore, we must be sure to build our worship upon a strong foundation of love and to bake love into the bricks of the building of our devotional practice. This is more than an analogy, for even physical buildings are either alive with the love of their builders, or dead from their hard heartedness. Therefore, old buildings often emanate a good feeling because of the love and goodness of those who built them. This is especially true of old mosques and churches, for their original congregations built them for the sake of their Lord’s love and in an attitude of sincere piety. There is often a very strong feeling of the Divine Presence in old mosques, but have you ever felt such an atmosphere in the new showpiece of sterile architecture mosques? No, it is impossible; you may feel only an inner contraction inside of such concrete hills. They have left the love out of the mortar; the most important ingredient is missing.

There is nothing in all creation that the Creator, Allah Almighty, hates. Indeed it is impossible to be hated by Allah and to be in existence: one absolutely precludes the other. All creation appeared through His Divine Love. He loved them and they appeared; therefore, everything in existence carries its share of Divine Love in it.

When I say “everything”, I mean everything, from atoms and their parts - the very building blocks of the Universe - up to mankind. Yes, everything, even the smallest particles of matter, carries that Divine Gift. As you know, the electrons of atoms revolve around the nuclei, and at enormous velocity. Someone told me that the famous scientist Albert Einstein once declared: “I have come to understand so much, but what I have never been able to fathom is what power gives electrons the energy to orbit nuclei at such a speed. From where does such power come to them?”

We believe, and furthermore, have been granted certainty in our belief, that everything in existence has life, is living. For the sake of everyday reckoning we classify certain things, such as rocks, as inanimate objects, and recognize life only in plants, animals and human beings. But we believe that beyond these outward distinctions everything has life. Therefore, atoms, and their electrons that turn around the nuclei with such speed as to baffle even the renowned Mr. Einstein, are, in reality, alive. They are alive with the Divine Love Power that their Lord has granted them. That’s what makes them spin at the speed of light. Science may make penetrating and wonderful discoveries. Scientists’ knowledge may advance and climb to unimagined heights in the realm of the observable and what may be proven through experiments. But even such a great realm, the realm of observation and experimentation, is finite, has its limits, and only within these limits can it draw authoritative

conclusions. Therefore, scientists who recognize their limitations and are not blinded by pride may admit, that some occurrences are not explicable by science.

-The Divine Name "Al Wadud"

It is for those who have access to a realm of knowledge beyond science to say with certainty, that it is Allah Almighty, the Lord of the Universe, who through His Holy Name “ Al-Wadud” (The All-Loving) gives His Divine Love to everything in the Universe. Those electrons, drunken with Divine Love, spin at such velocity around the nuclei. That is how the influence of Divine Love is manifested by them. Science can neither prove nor deny this explanation, as this phenomenon is beyond their realm, and they cannot as much as offer a theory. But our hearts may be content with this explanation, as each and every one of us may try it himself within himself; for we all have the Power of that Divine Love in our hearts ready to be contacted.

There is no one word in Western languages that gives the full meaning of “ Al-wadud” and even explanations don’t do it justice, even though the West claims its knowledge to be superior and looks down disdainfully on every religious experience. And this Holy Name, the meaning of which cannot even adequately be expressed in advanced western languages, is the most suitable “ Dhikr,” the most suitable of all the Divine Names to repeat and meditate upon for people who see themselves as superior beings and as being above normal standards.

“Love”, it is certainly not a concept that western culture is unfamiliar with, and undoubtedly most people lay claim to loving and being loved to knowing the meaning of love, and to it being an important aspect of their lives, indeed the most important. But the love we refer to in connection with the Divine Name “Al-Wadud” is not the physical transitory love that is rapidly becoming the only meaning of love applicable to modern man: the love that one may find in the zoo. If you can’t imagine a love other than what is on the level of animals, then you belong in the zoo.

There is a real love, never changing, never dying love, and then there is temporary animal love. Both are in man through the wisdom of the Creator, but the permanent love is the love given to man through the Divine Name “ Al-Wadud”. To realize that love is the challenge and fulfillment of human existence - to come in contact with those Love Oceans, for He has given His Divine Love most abundantly to His most honoured representatives in creation, mankind.

You may love a young lady for her youth, and when that youth departs you love her no more. That is false love. Sometimes we may have both kinds of love simultaneously, but usually the physical overpowers the spiritual, so that it is never allowed to appear. But to reach the ultimate goal of human life we are in need of permanent love, and it is only the Lord of the Universe who can grant it.

Therefore, when we say “Ya-Wadud” we are opening ourselves up to that Divine Love, asking our Lord to awaken that love that knows no limitation that is eternal and extends to all creation. I have been ordered to teach and advise people to call on our Lord, saying: “Ya-Wadud”, as this will enable the sincere to attain real love of their Lord Almighty and to love everything around themselves. We must learn to love everything for the sake of the love the Creator has for all His creation. And we are in utmost need to pray for such love, as although it is the essence of all success in the way of spiritual purification, it has become almost extinct

in our times. Therefore, suffering, disturbances, struggle, crisis and chaos are continually on the rise.

What passes for human love nowadays is in deed a very far cry from real human love. Mostly, people cling to it for two or three months then throw it away. You are saying: “Oh my goddess” and she is saying, “Oh my god,” but look in again on them two or three months later and see what is left of that “true devotion” and “deep emotion”. That is the greatest cause of wretchedness in our times. For this reason I don’t refer to this century as a civilized one. Rather, the twentieth century is witnessing the destruction of civilization, and every minute violence and misery are increasing.

-The Endless Oceans of Love

The Lord - our Lord, your Lord, and their Lord - is One. He created us and planted His Divine Love in the very yeast of our being. You must know that, although that love may be temporarily covered, it is running through our hearts as a river runs to an ocean. Along the course of that river love may manifest only as temporary human love, and that love current may even seem to disappear completely, like a river that flows under a mountain, only to re-emerge on the other side. But there can be no doubt that our Lord has placed in every heart a current that flows irresistible to His Love Oceans in the Divine Presence. Therefore, don’t imagine them to be cut off from Divine Love - it must be with them, whether that is now apparent to you and to themselves, or not.

As our heart-current flows toward that ocean, the main difference we notice is that our love is not tied to physical beauty. Everyone loves nature, greenery, rushing waters, youthful forms, beautiful people - but what about the others? The Lord gave of His Love to people in general, not only to the young and beautiful. And the One who implanted His Love in our hearts says: “Oh My servant, as I have given you from My Divine Love, so have I give it to all creation, so spread your love to everyone that you may be in harmony with My Will.”

In reality, everything that contains His Love is green and beautiful, but to perceive the beauty in all creation you must transcend outward forms and penetrate to the realm of Spiritual Reality Oceans. First of all, it is important to pass from forms to meanings, from fleeting shapes to eternal spiritual realities, as forms are limited and limiting, whereas spiritual realities are Oceans, Endless Oceans of Contentment. To arrive at those Oceans will bring you inner peace.

Therefore, I am trying to love everyone. It is easy to say to a person, “I love you”? as long as that person has never harmed you, but according to our Grandsheikh such is not the measure of real love. He used to quote a famous Daghistani Sufi poet who said: “I don’t accept the love that you claim to hold for me to be real until I have tested you. What is my test? If I put you through a meat grinder and you came out the other end as minced meat - but were still alive - and if then I returned you to your original form, would you still love me?”

What this poet meant was “If I cause you so much suffering, and harm you as no one has ever harmed you before, will you still love me despite all that I have done? That is true love. But if I am with you for forty years, and because of one hurtful word I may utter towards you in a moment of stress, you leave me and declare me to be your enemy, denying the love of forty years and saying, “I don’t love you anymore”, that is not the love we are referring to.

Therefore, as I have said, there are levels of love along the way, differing in quality according to their nearness to the goal, the Absolute Love Oceans of our Lord. When one has reached that goal he may take any amount of harm from others and still love. He may say: "I love you for the sake of my Lord, not for any other reason. That love will never change or diminish, as no matter what you do your Lord's love is with you. You may behave like a wild animal, you may wound me, but yet, for you to even exist, my Lord's love must be with you, and therefore I am loving you, too."

Only the highest and most select of mankind are ever on such a level, and we are trying to reach that point - but it is so difficult. You must know that this is a test for you and an opportunity to gain spiritual ranks. Now you are in a situation where you must be patient with people who may not be upholding the same level of decorum that you are accustomed to. Here is an opportunity for you to advance, as Holy people have advised us: rather than avoiding all ill-mannered and badly educated people, we should mingle with them and establish contact with them, that they may benefit and that you may test yourself and gain thereby.

They are servants of the Almighty's Will, and we are His servants too. Our Lord is their Lord and their Lord is our Lord. We must be patient and we will gain, little by little. Cherry trees first yield bitter fruit, but you must wait - little by little, little by little, the tree starts to yield sweet and tasteful cherries.

-The Promise Of the Holy Masters

The Holy Masters have promised me that whoever sits with us and listens with his heart full of love must come to the same level: their hearts must open to Divine Love. The Masters are not going to abandon us, and we are not going to turn from them, as our hearts have been bound with the strongest of bonds; the bond of Divine Love, that strongest of relationships of love that exists between the Creator and His creatures. That relationship is the ultimate goal of existence, and we pray that we may grow stronger always.

Those with whom we sit and whose hearts are receptive to Divine Love will attain that love. This is a promise from the Masters, and therefore our meeting indicates that your time is approaching, the time when you will be able to break the bonds that make you slaves to your egos. Soon you will be free to approach your spiritual goals, and that is why everyone here feels himself affected and moved to tears.

If the love that was with me were only transitory love you wouldn't even bother sitting with me for a moment. But the love that is with me is real, permanent and Divine, and I have extended a ray of it to your hearts to awaken permanent love in you.

My daughters and sons in attendance here today have never met me before, but our first meeting has been enough to establish real love from my heart to theirs. This is a love they will never forget, a love that is blossoming in their hearts.

I ask my Lord for permission to spread His permanent love to the hearts of all people - and the time is approaching when we hope that permission will be granted.

Love is eternal, and the transitory nature of all things pertaining to this world is a sign of truth, a sign that shows s by means of contrast. Real spiritual love: love of Allah and love of mankind for the sake of Allah is the only truth, the only thing in this world that is permanently and constantly sweet. Physical separation from someone you love, in accordance with the rule that pertains to the physical, may create a longing that will cause love to increase, may augment the bliss of reunion. But on the spiritual level that love is constant, is never interrupted by distance or by time. Your beloved may be on the moon and you may be in bliss at the thought of reunion, but if love is unrequited, that is not sweet separation but a bitter pill. The extinction of love is pitch darkness. You may regard the sunset as beautiful, but how would you feel if it were setting forever?

Love is the water of life. Allah created Adam from clay and water. If it were not for water the clay would hold no shape. Divine Love is what binds our souls together. That is why people become so miserable when they feel unloved. It is a feeling that something essential is missing from one's life, that life itself is incomplete, and in the face of this ache people set out in search of love with the desperation of a man dying of thirst.

Love is an attribute of God Almighty which binds His servants to Him eternally. If Allah were to hate mankind it would be so easy for Him to bring about an abrupt and terrible end to our follies - but He loves us and therefore shows us so much tolerance.

If you are a parent, consider your love for your children. If your son grew up to be a criminal, would you not love him still? Would you not maintain that despite his bad actions (which you would perhaps readily condemn) he was still basically at heart a good boy? Would you not find excuses for his bad behavior and have faith that he would turn away again from those bad actions?

- Ask for Divine Love

Love is lovely to the Lord and to His servants. If you do anything with love it should be accepted by your Lord, and He should make it tasteful for you. If you love your work it will be easy for you to do, if not, it will only be a burden. The Lord says: "I am not in need of your worship; I am only seeking the love with which it is offered."- Oh servants of the Lord, Oh believers, you must not overlook this point. Don't be like slaves rowing in the galley of a ship - if you pray, you must pray with love not by force, as if a slave driver were standing over you with a whip! Allah never appreciates such forced devotions. Now we are trying to perform all the practices but forgetting to ask for Divine Love, so we are becoming like mechanical robots, or like people performing gymnastics.

Allah has asked us to engage our bodies in His worship and in service to His creation through charity and good deeds, but what must be the fruit of those actions? If the fruit is not love it is bitter fruit and is rejected. If our worship causes Love of Allah to grow in our hearts, then we must keep to that practice and continue on our way: and if we are keeping the company of a spiritual teacher, and find that through keeping his company love of Allah is awakening in our hearts, then we must follow him closely.

The Love of Allah is not easy to attain, for we cannot imagine Him; therefore, He Almighty has made the Prophets apostles of His Love. Allah's Beloved, the Seal of Prophets, Muhammad, upon whom be peace, was such a pure medium for the transmission of that love that the hearts of his companions were overwhelmed with his love, and were transported to

the love of Allah. He was the representative of Allah, who is the Absolute Truth; therefore, the Prophet declared: "Who has seen me has seen the Absolute Truth".

When a delegation of non-Muslims came to visit Medina, they were amazed at the love and respect shown to the Prophet by his companions. When they returned home they said to their leaders: "We have met many emperors, kings and tribal chiefs, but never have we seen one whose subjects or courtiers treat him with such sincere love and devotion. How can this be?" They were not able to comprehend the secret of this love, as their egos caused them to deny Mohammed's prophet hood. The love of the companions towards the Prophet was such that they used to say to him: "I am ready to sacrifice for you even my mother and father", which, for the Arabs, is much stronger than saying: "I would sacrifice myself for you". And in reality many of them underwent nearly unbearable hardships for the sake of their belief in the mission of the Holy Prophet: exile, disinheritance, boycott, torture and death.

Who represented the Holy Prophet after his life on Earth? They are those who evoked such love. The Prophet himself described them: "Those who see them are reminded of Allah". He who thirsts for Divine Love must seek out such people, but in our time they are mostly hidden, and Islam has come to mean for many people only a set of rules of conduct and forms of worship - an empty shell. Who can derive taste from such a thing? Shall mosques be only gymnasiums? And now the "gym teachers" are opposing Sufi Paths, which are the ways of the heart, ways that lead to the Love of God.

Our Lord has given us an instrument that measures not your blood pressure but our "love pressure" and our goal is to make it high! Yes, seek to improve with every new day, for the Holy Prophet said: "Whoever does not improve with each day is losing ground." What does this mean? It doesn't mean that if we pray forty rakats of prayer today, we should pray forty-one tomorrow and forty-two the next day. No, that is not required, what is intended is that you fill your worship with ever more love of your Lord, so that He will observe: "My servant has sent Me more love today than yesterday." One of our Grandsheikhs summarized perfectly what I am trying to say: "An atom's weight of love is worth more than seventy years' worship without love".

Today we speak about love for Allah and His Prophet. Our Grandsheikh was telling this hadith, that one day the Prophet was giving a sermon when one Bedouin came to the door of the mosque and shouted: "Oh Prophet, when is the Last Day coming?" There was no answer, so he called out again and still again. The Prophet was waiting for Allah to provide him with an answer, as only He knows when the Last Day is. Then the Angel Jibril came to him saying: "Ask him what he did in preparation for the Last day". The man replied: "Muhammed, I love you and I love your Lord, nothing else, only this". Then Jibril told Muhammed: "Answer him that he will be with you and your Lord like two fingers together. Everyone who loves another must be with him on the Last day." On hearing this, Abu Bakr asked: "Oh Prophet, is not action a necessary condition, is only love enough?" He answered: "No, Ya Aba Bakr, actions are not a condition, what is important is love. Everyone will be with his beloved friend."

The End



7- THE GUIDE AND GUIDANCE and the NEED TO FOLLOW A SHEIK

-The Pilot at the Controls

Yes, sometimes we are entering into sins through our worship because we are proud of our worship. This retards our progress towards the heavens. Therefore we need a controller over us. Now supersonic aeroplanes are fully automatic. Or are they? Is there a pilot controlling it? If he is not controlling it, why is he sitting there? Even though the plane is fully automatic yet it is in need of a pilot for controlling it. In the same way although you may be fully automatic in your prayers, yet you are in need of a pilot to guide you and control you. Therefore we are in need of a Sheik (spiritual guide). The Sheik knows the finer points of our egos which are in need of correction.

Today new fashioned Muslims are giving fully automatic power to everyone. They are denying and cursing to let a Sheik control them because of their egos. It is their egos that are cursed. They say that holy books alone are enough. Fully automatic. But it is not enough without a controller. Those foolish people quote Quran, Sunnah, Quran Sunnah and Kitab Sunnah. What about the pilot? No pilot. Do you think that you are doing and knowing your best through Kitab and Sunnah only, without having some one to look after and control you. Almighty Allah says to His Prophet (Sal) “Wa sahabi amfil amar” - that is to control the Sahaba. Everyone knows to read the Holy Quran and Holy Hadis. So many priests and so many professors they too are reading Holy Quran and Holy Hadis, but what is the benefit they derive from it? Therefore we are asking from Allah Almighty for good understanding and to give us some one to control our actions and our worship.

Yes like students who do their homework and the teacher who goes through it. These people are not even intelligent as these students who at least have their homework corrected. Yes these people are so proud of the way they are following and it is the way of Shaitan. Shaitan was fully automatic, and Allah Almighty asked him to take Adam (alai) as his pilot. He rejected this. He said “I won’t accept Adam (alai) as controller over me. I won’t carry any one to be above me” that is the pride that destroyed Shaitan or Iblis. Likewise these people say that they are able to read and understand what is in the Holy Quran and they say that only they may look and that they may understand and that they are not in need of a controller.

- The Prophet (sal) accepts a Guide

Our Grandsheik is saying an important good manner for guidance. Everyone must look for a guide, as we are in need to reach to our destinations and it is so difficult. Look to our Prophet, peace be upon him. All creation is for his honour and sake; Allah made the universe for his Habib (beloved). Yet the Prophet accepted a guide, Jibril (alai). All Prophets accepted Jibril as their guide. Our Prophet is of the highest station in the Divine Presence, a representative of Allah among his people, and he is taking a guide. It is indicating that for everyone asking to reach the Divine Presence a guide is necessary.

This is the most important adab. Our Prophet was always following the orders of Jibril, doing every action and speaking according to Allah’s orders as brought by Jibril. It means that no one may reach the Divine Presence without a guide and guidance. You must give yourself to the hands of a guide, surrender, or else no benefit can you take. A guide is one who knows

your destination. He is an open-eyed person. A blind man can't guide, he is in need for one. In our days very few persons are accepting a guide for themselves, everyone is so proud, saying, "I am clever, I know better". They may know this world's knowledge, but this guidance is not such that you can read in books and follow. You only know it with a murshid. You must have a guide; only pride is keeping people away. There is no reaching the Divine Presence without a real guide.

For a humble Mureed following a Murshid, if he is consulting the murshid in every matter it is good, but for three things it is a must. These are marriage, divorce, and far journeying. Also for the pilgrimage is necessary consultation with the Sheik. If not consulting, one may fall in a bad condition. The Sheik may give his orders by dreams, as it is prohibited for jinn or devils to appear in the form of the Prophet or the Sheik.

Whoever is asking improvement in the Way of Allah must ask for a guide. It is the quickest and shortest way. Seyyidina Ali asked the Prophet, "what is the easiest way to our Lord? He said, Oh Ali, look for one Friend of Allah and stay in his shadow. A shadow is not going to separate from a man. Then you may reach easily and quickly to the Lord's Presence". The beginning of the way is to agree with a guide.

Our Grandsheik says that Iblis is the most learned of people for all religious knowledge, knowing very well the contents of the Torah, Psalms, Gospel, and Quran. But he is prohibited from taking Divine knowledges; he can never know about the secrets of those books. If he knew, he would not want people to make them like himself. What closes these secrets? It is to be proud of knowledge or worshipping. This puts one far away. Iblis would never take a guide for himself. Allah intended Adam to be his guide but he would never accept Adam or his knowledge. This is the power of his proud ness, and the reason for which he was thrown out of the Divine Presence.

Our Grandsheik is saying about the signs of a Murshid, one who is leading people into the right ways and is an inheritor of the Prophet. Murshid in Arabic is also one who pilots ships into unfamiliar harbours. Everyone has a special destination; no two persons are alike, thinking the same thoughts. Everyone who does not know how to go on to his destination is in need of a guide. The future is unknown, commonly, but knowledge of it is given to Prophet and Saints. We are in darkness in need of lights, the light of Prophet hood is to inform us what is ahead generally, and the light of sainthood to guide us to our personal destinations.

Signs of a Guide

The sign of a Murshid is that you are able to trust him. It is an action of the heart and cannot be measured with a yardstick or scales. Your heart gives the signal and the heart is never mistaken. If a person is sitting with a true Murshid, he feels peace, rest and satisfaction. Very happy, this is the sign. He forgets everything from troubles; he is just in an ocean. Now so many people are going to the sea-side. Why? Because when they enter the water, they find rest and enjoyment. As the body is drawn, so the soul is asking for a sea. We need in our life one person like an ocean, so that our hearts can be in enjoyment and satisfied with that person.

Sheik Abd-ul Khaliq al-Ghujdawani was speaking about the attribute of a Mureed as to how he should be in front of his Sheik. Surrendering is a good attribute for all followers, without it comes no benefit or development. The meaning of surrender is to leave one's will and to follow the will of the Sheik; to turn to him for everything, saying; "As you like, oh my master": Our Grandsheik quotes Abd-ul Khaliq as saying, "Oh my sons, we are not accepting a surrender like a dead person's surrender to the hands of the washer. They sometimes complain that the water is too hot or too cold, though not with their tongues, but spiritually speaking. If a Mureed is saying objections in himself, it is not acceptable- . Surrender must be inward and outward, like a dry leaf in the wind. Even if it gets blown into a fire, nothing will you hear from it. Such a Mureed is taking 100% benefit from the sheik. As much as the Sheik takes from blessings, he is also receiving. If surrender is not complete, then only half and half. This is the way for one who is asking. Who says to his ego: "As you like", - how can there occur development? Step by step, a sheik teaches his followers how to surrender. It is not so easy a thing. Prophets sent from the Divine Presence to teach this were rejected by their people. We are training now, If we are saying: "As you like" to the Sheik, then we may say likewise to the Prophet, and then we may say so to our Lord. We are training how to be with our Lord.

Our Grandsheik's advice to everyone is that they must look for a holy person who may guide them to their Lord's Way. He stresses, furthermore, that this is an obligation for every believer, and that once the seeker has found his guide, the most important point for him as a follower is always to firmly believe that his guide is absolutely right and correct in his actions. You must believe in your guide, must believe that he knows at least fifty times more than you; your having this attitude is a necessary condition for his being able to guide you. If you think that he knows feels or looks at things the way that you do, then you will never be able to derive any benefit nor receive any guidance from that person.

Real spiritual guides are inheritors of the Prophets and in spiritual contact with them. It is a well known fact about Prophets that they had extraordinary powers and characteristics that enabled them to serve as guides for people to their Lord's Divine Presence. You must know that whatever is the number of people in a Prophet's Nation, and be it millions or billions, that Prophet must know at least that number of times more than any of his people may know. You can only know for yourself, but a Prophet must know for his whole Nation, so that he can complete his Prophet hood by means of them. Because of the spiritual connection that real guides have with the Prophet, and by virtue of their being his inheritors, they also have such extraordinary powers and characteristics which enable them to know at least fifty times more than we know.

The most important thing for a seeker (Murid) who follows a guide (Murshid) in order to move toward the Divine Presence is to understand that his guide is going to try him time and again. The Murshid has been ordered by the Prophet to try his Murids, and everyone knows that a trial is not an easy thing - or else it isn't a trial. When a Murshid tries his Murid, he sends toward him some trial in which that Murid can see no Divine Wisdom at all. Perhaps he orders some thing which the mind of that Murid cannot accept and protests against loudly to itself: "It is not right to do this; why does he order me to do such a thing?" If the Murid should openly express such rebelliousness to his Sheik, or if it just comes to his heart without him even letting anyone know about it, the Divine Power between him and his Sheik is cut - like a blown fuse; he is then stuck at that level and unable to progress.

Grandsheik says: “For a Murid to rebel, either openly or secretly, against his Sheik is as terrible as someone cursing the Prophets; it is abominable to think bad thoughts about one’s own guide. One’s changing of heart in relation to his Sheik is like cursing the Prophets, for if not for your guide you are never going to reach to knowledge of the Prophet’s realities.” Therefore, a follower must have utmost respect for his Murshid, not only in what he expresses, but also in what he conceals in his heart.

This is training for believers so that they may learn to always keep respect in their hearts for the Prophet, and never to object in any way to anything that the Prophet did in the way of actions and judgments. If someone says, regarding the Prophet, “This action of his was totally correct, but that one not so much,” then immediately the power is cut between the Prophet and that person, and the connection is in need of being reestablished.

Ultimately, this training is essential in enabling us to keep our faith and to become real slaves of the Almighty, as in the course of our lives so many strange, terrible and unthinkable events may occur whereby people’s hearts will be disturbed, and many will say, “What is this, is this justice?” So many people are asking this question nowadays, when, according to the understanding of their minds, there is no justice and no mercy in certain events - this is unbelief. If a person believes in his Lord, he must believe that his Lord is always guiding events in the most excellent of ways, and that in everything that happens you may find the Lord’s absolute Mercy and Justice.

- Training by a Guide

If you do not accept training at the hands of a Murshid, you won’t be able to tolerate many events which are happening all around you in this life, but over which you can exercise no control whatsoever. If you are going to object to the occurrence of these events, you are, in effect, accusing Allah of wrong judgement and injustice. Therefore, every believer must first be trained at the hands of a Murshid; then, when he has stopped saying, “No”, and “Why?”, in relation to his Sheik, the perfume of good actions will begin to issue forth from that Murid. What this means is that you will not find any objection in a real believer to what his Lord decrees, nor can you witness any breach of manners toward the Lord. He says: “Oh my Lord, You are right, I am wrong; oh my Prophet, you are right, I am wrong; oh my Grandsheik, you are right, I am wrong.” This is the peak and the perfume of good manners and actions; whoever obtains these characteristics will improve more rapidly than anyone else.

The trials that come to us from our Sheik will be much lighter trials than those coming from the Prophet, and the trials that the Prophet sends will, in turn, be much easier trials than the ones sent by Allah Almighty - and you must be ready for your Lord’s trial, then you will be alright - not before. When you can say, “What my Lord decrees is right, and what I might desire contrary to that is wrong,” you have attained the highest degree of good manners with your Lord (Adab). All Prophets have been sent in order to teach this point.

How can a person really believe in his Lord when he sometimes objects, saying that his Lord is not performing the best of possible actions? A person has really overcome this pitfall and attained to real faith when he can wholeheartedly say, “Allah knows best what is good for His creatures, the Prophet knows what is best for his Nation and the Murshid for his followers “we can be wrong, but they can’t.” - When he can always accuse himself in this manner, it means that he has attained the first station of faith (Iman).

The basic and common level for man is to be at all times one with his ego, and when man is one with his ego, he is in the darkness of unbelief (Kufr). People on that level many be heard saying, "I am just fine, but the problem is with the others - they are all wrong." As long as a person is on that level, he will never accept a guide or believe in a Prophet; how should he, when he thinks that he knows everything better than anyone else? He is under the control of the commanding-self, nafs ul-ammara bis-suu), and s long as he is under its command he will remain on the level of unbelief.

When one climbs from that level to the second level, he improves to the awakening of the self-accusing self (An-nafs ul-lawwamah); once awakened, that self always makes the person see himself as being blameworthy, and accuse himself by saying, "You are wrong, oh my ego." At that stage he will seek some guide to show him what is right, as he has recognized that his ego is always wrong; it's praying is wrong, its fasting wrong, its alms-giving wrong and its pilgrimage is wrong- nothing is right because he is not right, not yet purified from the tyranny of his lower self. Once he has accepted the fact that his ego is preventing him from doing any goodness, he is ready to accept a guide to lead him to real goodness, and at that point he is prepared to be a follower; even if his guide tries him severely, he will say, "I am wrong, he is right." When a person has reached this point, he has attained the first level of real faith (Haqiqi Iman).

All different kinds of situations may befall a person during his life. One may encounter both goodness and badness, and indeed it may be one's lot to have to suffer the most troublesome and harmful events. Whenever such events befall one, the sign of real faith is one's being able to put up with them - for example, to eat an unliked food (unliked by the ego, not by the Divine Law); to see hear or come in contact with something one detests. In all these cases, one just be able to keep hold of oneself without flinching, without undergoing any change within oneself and without saying, "This is wrong and I am right." This is steadfastness, a sign of real faith.

- Guides are the Inheritors of the Prophet (sal)

The value of human beings is well-known, completely known, by Allah Almighty, who created them and gave them their values. Then, the most knowledgeable person concerning the value of man is the Seal of the Prophets, beloved Muhammad, p.b.u.h., and the other Prophets take their knowledge concerning the value of the Sons of Adam from him. And then, the true followers of the Prophets and of the Seal of the Prophets, peace be upon them all, the Awliya (Saints), know the value of mankind, and they take human beings and arrange them from every side. Then their values, their true forms, appear, and they take them to the Divine Presence. But without a Prophet or their inheritors, people are like discarded stones. Even if they are diamonds, without their being cut and made suitable, they are not going to be put on a crown.

Therefore, every Prophet came to make people ready to go into the Divine Presence, to their heavenly stations in the Divine Presence. Whoever comes and submits to the Prophets, the Prophets arrange them. But if they run away from them, escaping, they can't do it. Then they are like stones, thrown away.

Therefore, the most important work of the Prophets and of their successors, the Awliya, is to make everyone's value clear by arranging each one according to his promises on the Day of Promises. If anyone is asking to be in the Divine Presence, in the first rank, he must follow

the Prophets or those who follow them, the Awliya. Those who do not follow - no value for them; they still remain like stones. Then ultimately they must be treated by some training after they leave this life and in Barzakh (the stage of existence between death and the Day of Judgment of the Eternal life) and in the next life in order to allow their values to appear, but they are not going to be in the first rank of those who will be with the Prophets and Awliya.

No value for a person who stays by himself and never follows the Prophets and their inheritors! Even in this life, if a person does not follow a college or university course, he never gains any value in his community; people say, "A simple or ordinary, standard person" But the one who follows a course in a university or college or academy, and it is proved by a certificate or diploma, has value. No matter how much you may know by yourself, if you do not follow one of them, no one gives you value. You can't be a doctor, you can't be an engineer, and you can't be a lawyer because you aren't following any school.

Therefore, in the spiritual life, whoever is asking for improvement, insofar as he may be by himself, he may acquire something, but it is of no value. You must follow a Prophet. For this reason, philosophers, who are asking to reach a point by themselves without following any one of the Prophets, have no value. We must follow.

To the extent that you can follow one of them, you may reach your real value, and that value will appear among creatures on earth and in Heaven. No one can attain to that, particularly to heavenly stations, without following someone who belongs to Heaven. All Prophets belong to Heaven; if a person has no relationship to Heaven, he is not going to be a Prophet. Whoever has no relationship to Heaven is also not going to be Wali, a Saint; it is impossible. There must be a relationship between that person and Heaven, and you must follow such a person who has a relationship between himself and heavenly beings; otherwise, the one who is walking on earth (that is, a person who is worldly and not strongly connected to Heaven), is not going to be a guide to you. You may find everything on earth, but without a guide you can't find the way to Heaven; it is so difficult and so far and so full of danger.

Therefore, there must be a guide for you. Even for a rocket which is sent into space, it is so difficult and so dangerous to be in it or to have the control of it; you can't send a rocket into space through just anyone. He must be a person specially trained for that purpose, knowing best how he can send it. To send a person from earth to Heaven - it is more difficult than sending a rocket into space; not everyone can do that. The one who can do that is the one who has been sent to Heaven by the Prophet (Sal). He knows the way and he knows how he may send others. He comes through the Prophet up to his own Grandsheik, never making a mistake.

Don't tell me, "Why are you not sending us now?" Go and tell that engineer or scientist who is preparing that rocket, "Send it into space now." Would he listen to you? He is working on it. A person is going to be ready to be sent up to Heaven, Grandsheik said to me, if forty scholars who know the Shariah excellently are with him for forty days and they give a report saying, "This person is all right from every direction. We forty scholars have been looking at him day and night for forty days. In every action and behavior that person is perfect. According to our knowledge, there is nothing wrong with him." If they give such a report, it is all right to send him.

We are trying now, but then our egos come, destroying this path and damaging us; every bad action damages our inner structure. We are trying to build it but it is so difficult. But, as we

are beginners, it doesn't matter. We are practicing, we are building, we are learning, we are preparing ourselves. It is enough to be here humbly and listening; that gives us divine help and makes us be ready. Even at the last moment we must be complete, insha allah; we are going to be complete and go to Heaven, and we will see doors opening to us. So many people, When they go from earth to Heaven, find doors closed to them because they are not ready; then they are sent back to make them ready to go up. But those whom come and listen and accept and believe, they must be prepared, even at the last moment before leaving this life, to reach their heavenly stations in the Divine Presence.

The Guide guards his Followers

If we are separate, we are like parts of a tasbih (Rosary), beads. If there is no string, they will be lost, scattered, but when they are on this string that can never happen. And for each person, if alone there is danger of being lost, but if coming with an imam, (The alif or long, terminal bead connecting a tasbih or string of prayer beads), on a string, he is protected. Look, everyone! (He shows his tasbih) Sometimes this string is strong; sometimes it is very weak and quickly breaks. Therefore you must be careful. A silver one is stronger, you know? Then anyone who is with a Sheik, with a guide, the guide guards them. If not with a guide, they are often going to be lost.

We must be humble, as much as we are able, to be in agreement with a sheik, with a guide. The guide is the most important person throughout our lives because everyone must take a guide either on a good way or on a bad way. Everyone takes a guide. If a person does not take a guide on a good way, another guide is waiting for him, quickly taking him to a bad way. For bad ways there are so many guides; so many devils, dressed like men and taking them. Therefore, everyone is in need of a guide, but you must be careful to take a guide throughout your life for goodness, not for badness. Everyone knows that, for all people, this life is going to be either with good things or with bad things; everyone knows that. But so many times we are so weak in the hands of our egos, running after our nafs. When you run and make your ego or someone who is from devils as your guide, you quickly fall into dangerous, terrible places, hells. You must choose that way which is going to be suitable for you.

A strong guide guards his followers; they may be in the East, they may in the West. When Yusuf (alai) was in Egypt, his father Yaqub, was in Palestine or in the area around Damascus. When the wife of the ruler of Egypt called Yusuf to her bed, (The story of Joseph and the wife of Aziz is narrated in XII: 23-34), and he was ready for that, his father showed himself and said, "O Yusuf, guard yourself." Yaqub (alai), could have been in the Far East, doesn't matter, he could have been as far away as you can imagine. Nothing keeps back that power; distances never prevent that power from reaching. Awliya have miraculous powers like Prophets, but Prophets' miracles are more perfect. Awliya do not have such power but they have the same attributes as Anbiya, Prophets; then that power goes through them, also. They may do miraculous things, and a true sheik may guard his Murids, whether they are in the Far East or in the Far West. They may send their spiritual power to every Murid so that they are not alone or solitary. When you remember him that remembrance makes your sheik's spiritual power be ready with you, be present with you. That is a miraculous power which every true sheik has been given.

MURID : How can we make contact with our Sheik, not just for asking help but for being with him.

SHEIK: If a boy falls in love with a girl or a girl falls in love with a boy, they are occupied; they are always in contact with each other. If you have such love for your sheik, you may be in contact sometimes.

Some people are engaged by their Lord, Allah Almighty; they are the Anbiya, Prophets, and Awliya. Never does anyone get into their hearts except their Lord; they are always in contact. Some people are always engaged with the Prophet, p.b.u.h., some people with their Sheik. Some people sometimes, maybe when they are in need, ask for their Sheik. According to your need, you may ask, you may be in contact. And it is so easy. When the remembrance of him comes upon you, you are in contact; no need for protocol. Quickly, when you think about your Sheik, he is with you; when you forget, you are far away. When you remember, he is with you, quickly. You must understand this point. Then it is going to be easier for our brothers and sisters to be in contact with their Sheik. Any time they may be in need, if reciting a Fateha and send it to the Prophet and their Grandsheik, it is alright.

- Being with your Guide

And in our time, people are using so many wrong methods. They do not understand, or they do not even know, what is the beginning and what is the end; from where they are beginning and to where they are reaching, as a blind person never understands where he is or where is going to be. And most important for a person throughout his life is a true guide. A true guide can be known when your soul is in peace and satisfaction with a person. That is the sign, the real sign; to feel peace and satisfaction with him in your heart. If you are still in doubt, hesitant, it means that something is wrong with that person and you must look for another. If your heart is not in peace with his method, you must not follow that way. There are so many ways. You must try for another one until you reach peace in your heart, so that it should be alright for you.

Then this is the way to attain peace, to die before dying. This means that when you find a guide, you must be with him. You must not carry about a different personality from his but must agree to be one with him, one unit. You can't carry about another personality from your guide's; you must melt your personality in his personality and you must appear as himself. Then you will be all right.

Once a person came to a Grandsheik and knocked at his door. The Grandsheik asked,

"Who is there?"

"Ibrahim," the man said. "It is I.- I, I, I - always saying I.

"I?" the Grandsheik said. "My place is only for one, not for two. Go away."

And that person went away. After one year he tried again, coming and knocking at the door. "Who is there?" the Grandsheik asked.

"You, you."

"If you say, You, now you may come in"

Therefore, the first condition for a person who is asking to reach real peace is that he must give himself, all that he is carrying, to put into his guide. His guide can take it and carry it. When you are going to be your guide that is the way to reach your destination.

There is an airplane. It may hold one hundred or two hundred or three hundred passengers, but when it flies you can see only one jet plane. You do not see five hundred persons inside; you can see only that it is a plane, flying. The plane takes all those people into itself, finished. Therefore, when you take a guide to your destination, you can be in him; you can give yourself, your selfhood. You must consider yourself as a drop. Then it reaches its ocean and no more drops - finished. You leave that drop and are going to be an ocean.

That is peace. When that drop falls into the ocean, can you take it out, can you find it? Finished; it is all ocean. Therefore, peace is not to be found without leaving your drop in that ocean. And your guide may be a lake or he may be a sea, but they run into oceans, also. That is important. When we say, "Die before you die," this is the meaning of how we can die before the natural death. You give your personality to your guide; you throw your personality into your guide's personality, and then you say, "I am no longer in existence," finished. When you look at your guide, you see yourself in him and when he looks at you, he looks at himself, and we - we reached our spiritual peace. You may find it during your short lifetime in this life. But if you do not use true, correct methods and you go wrong, you will always go far away from peace. Instead of running toward oceans, you will be running toward deserts.

- The Obeyed One

There are two types of Quran : "Quran un Nathik" and "Quran us Samith". The Quran is something that speaks. It must speak and we must listen and obey it. If the Prophet (Sal) had not come the Quran would not have spoken. Almighty Allah first sent the Prophet (Sal) and then the Quran. The Quran was sent through the Prophet. The Prophet spoke. Therefore the written Quran is one thing and the speaking Quran is something else. If there is no speaking Quran then that Quran-i-Kareem shall give no benefit to the people. Therefore Almighty Allah first sent the Prophet (Sal) and then through him made revelation by sending Holy Quran to him. Then, the Prophet (Sal) spoke ? The speaking Quran is the Prophet (Sal). The Sahabas - Mea wa-arba ishreena alf - 120,000 of the Sahabas, all of them listened to this speaking Quran. Listened and obeyed. If only the Quran was sent who is to be obeyed.

The Prophet (Sal) is the representative of Man atha ahu faqad atha Allah, those that obey Rasoolullah obey Allah. He is the representative, representing Haqq. Therefore, the Sahabas listened to the speaking Quran and obeyed him. Before Islam the Sahabas were at the lowest of levels. From this level Rasoolullah (Sal) brought them up to the highest level. So much that no community either before or after shall reach to this level. It is impossible for any community to reach to the level of the Sahabas. Is this a fact or a falsehood? Rasoolullah did take them from the lowest of levels to the very highest level so much so that no community shall ever be able to match it. How was this possible? It was made possible by listening to the speaking Quran.

- The True Ones

There are some foolish people today who deny this point. They are a heedless people. They say that everyone should read Quran and Hadith and that it is enough. According to them there is no need to follow an Iman or to follow a Sheik. They follow only shaithan. If one

does not follow an Imam or a Sheik, who is he following? Everyone must follow someone; so in that case they love to follow shaithan. They are an ignorant people because they say that you must look to the Quran and the Hadith only. I am asking : Were the Sahabas looking to the Quran or were they looking to the Prophet, who was the actual speaking Quran? Were they not obeying him? Allah Almighty has made it very clear through the Holy Quran “Asta-eedu billah. Ya ayyu halla-zeena a?manuth thaqullaha wa koonoo ma’sadiqeen.” “O believers be fearful of Almighty Allah and be with the True ones (The Awliyas).

These foolish people say that the “True Ones” (The Awliyas) referred to here have all passed away. They say on the other hand that if these “True Ones” can be found today, then we must find them and be with them. Even the tombs of those True Ones are being destroyed by these people. They deny even them. “Koonu” means you must be “Ma’a-saadkeen” with the True Ones. Who are these True Ones?. Sadik ? means trustworthy and true ones. Who are they? Sadakoo ma a’tha Allahu ala rijalin - they are Rijhalun. They are a group of people from mankind. They are the ones who promised to Allah on the day of Promises “Yawmul ahd wal meezan, alastu birabbikum qaaloo balaa.” They never changed their promises “You are our Lord and we are your servants. Only Your Servants”. They were the ones who did not change this promise to become servants of their egos, or servants of Dunya or servants of shaithan. They are the servants of Almighty Allah only. These are the ones whom Allah ordered people to be with. They are the trustworthy and True Ones. The Sahabas gathered around Rasoolullah and listened to him and obeyed him and reached the highest level of mankind.

Therefore we too have been ordered to look and search for a “True One” (The Saints). It is an order from Almighty Allah. The entire nation of the Prophet (umma) they should have a “True one” to be their Khalifa. But they have lost it now. Wherever we may be, we must search and look for such a “True One”. Don’t say that you can never find them. - No! We can always find one. If a person asks Khidr Alaihi Salaam, “Thalabna wajadna” it is impossible for a person to ask and not to meet one. It is Almighty Allah’s Divine Attribute. If a person asks for something with sincerity and seriousness, he must achieve it. As you are Ceylonese people, you know about gems. The miners keep digging till they find, they do not say that it is impossible to find. They keep on digging till they find the gems.

Almighty Allah likewise teaches you. If you are asking to find precious stones and working for it and then finding it, then likewise “there are also precious servants of mine” says Allah, if you ask sincerely you may find them. Don’t say: “No”, I am asking. I know that this is Sri Lanka, or Malaysia or India. Perhaps you may say : we shall never find. Even if these precious ones are all gone from this area then it must be that they shall be at Mecca within the Kaaba and at Medina at the Rawla Sheriff. It must be.

I ask so many people what do you find in Mecca and Medina? They say they have kissed the black stone on several occasion. Then I ask them whether apart from the stone and the buildings they have not met any beloved ones of Allah, (Saints). Did you ever look or search for them. They said :”no, only the Kaaba and the black stone, then we were involved in buying and selling goods, we did nothing else.” This Umma is forgetting to ask from the Saints. Therefore all the Saints are now hiding themselves. They say (the Saints) that the Umma of today do not value the Saints anymore. So they have escaped and are hiding themselves, and the Umma ends up losing them. They never ask from the Saints and then troubles begin to rain on them. This is the punishment from Almighty Allah because they are not asking from the good ones, the ones that Almighty Allah ordered us to be with, instead

they keep company with the bad ones. When people get together with these “bad ones” curses fall upon them. On the other hand when they are with the “good ones” blessings rain on them. Therefore it is very important for you and for the entire Islamic world to look and search for the Saints. Where are they ? They must search for them. If they are pleased with them, then Allah Almighty and Rasoolullah (Sal) are pleased with them. If Almighty Allah and Rasoolullah (Sal) are pleased with them, always mercy and blessings will pour on them.

Today people are fearful. What are they fearing. If Almighty Allah does not give them permission nobody can be able to do anything. If He gives permission then no one can prevent them (the Saints) from coming to you. Therefore this is a punishment because we are not with the Saints. Some foolish people are attacking Saints and trying to put them down. Therefore those who do this to them, have curses coming on them. “Ala inna awliya Allahi la khawfun alaihim walahum yahzanoon.” Allah Almighty in the Holy Quran praises the Saints when he says “In the Saints, there is no fear, in them now or in the future, and they will not be sad forever.” It means that it is also for those who are with the Saints that they also shall have no fear or sadness. The companions of the Prophet, (Sal), said that when they were fearful, the Prophet, (Sal), was a shelter for them. Those who were far away came running to the Prophet, (Sal) to feel safety with him. All the Saints are the inheritors of the Prophet (Sal). When you are going to be with them, physically or spiritually you are sheltered by them. If you can’t find them physically, let your spiritual body search for them and be with them. If at anytime you feel fear, run to them with your spiritual being. They should send a shelter and also confidence to you. May Allah Almighty forgive us and our attenders here. Your hearts are very suitable hearts. Therefore may blessings come on you. I feel confident and refreshed through my heart as you are here with me. May Allah Almighty make it continuous and forever. May He bless you and your ancestors.

-The Rope of Allah Almighty

Allah Almighty says : Fala Tamootunna illah Wa Antum Muslimoon. Allah Almighty orders: “Oh people, Oh Believers, you believe, but through your heart you may lose your faith and your wrong actions will make Iman to leave you and make belief to leave you and make you not to die in Islam. You must be very careful not to lose your Iman by your speech, by your actions or by your intentions or by your opinions. Bad opinions lead you to bad intentions. Bad intentions lead you to bad actions and bad actions lead you to loose your faith and your Iman”. “Fala Tamootunna Illa Wa Antum Muslimoon.”

You must take care and not be guided by our own opinion. There is no “own opinion” for Muslims - Muslims who surrender to Allah Almighty and to Rasoolullah (Sal) should not say: This is my opinion or that is my opinion because this is the twentieth century, and even if it is the one hundred and twentieth century you must try only to follow and not to have opinions. Don’t think that A-immatil arbathil the four Imams, gave their own opinions, No, Never. They always gave their decisions after looking at the Quran and Hadees. Therefore wrong opinions lead people to wrong intentions, wrong intentions lead them to wrong actions, wrong actions harm Islam and destroys Islam. When they destroy Islam, they lose their faith and Iman as well. Therefore Allah Almighty orders: Wa’thasimu bi Hablullahi Jami’ah. Don’t say this is my opinion, or that is my opinion, come altogether in unity. “Wathasiu bi Hablullahi Jami’ah”. Allah Almighty says “Hablullah”.

Hablullah means Rope - Rope of Allah Almighty. What is that Rope? Have you seen that Rope? What is that Rope? Hablullah. Quran: “Hablullahi Ummati”. Rasoolullah (Sal) said,

“Quran Hablullahi Ummati.” Quran-e-Karim” is that Rope or the unbreakable Rope of Allah Almighty. Then there are also two Qurans. Perhaps you have never heard about the two Qurans? There are two Qurans - one is the silent Quran and the other the speaking Quran. The Prophet (Sal) is the speaking Quran. The Sahaba, were with the speaking Quran. They were not only reciting the silent Quran but they were understanding from the speaking Quran wa'thasimu bi-Hablullahi Jami'ah.

What is that Quran? It is the Rasool (Sal) who is Hablullahi Ummati and you must understand this point well. Please don't aspire to reach the level of Rasoolullah (Sal) because no Prophet ever inherited any money or property. Their only inheritance was Meeraz (revelations) and nothing else. The Prophet (Sal) inherited the Holy Quran and the Holy knowledge that was revealed. He left that Meraaz (revelations) to His Sahaba and to the hearts of his Sahaba. Therefore Prophet (Sal) was given that inheritance by Allah Almighty, who in turn gave it to the hearts of the Sahaba. Particularly Prophet (Sal) said that “Allah Almighty poured through my heart and then I poured it to the heart of Abu Bakr (Ral). As Prophet (Sal) was the speaking Quran to the Sahaba, the Sahaba were connected to him with this unbreakable rope.

After the Prophet (Sal) the Umma was with the Sahaba, and after the Sahaba, who carried it? Who carries that Divine trust which is revealed from heart to heart? Who are they? What is the Speaking Quran and who is making mankind connected with that Rope. After the lifetime of Prophet (Sal) who connected the Speaking Quran to the True Umma? Not the Umma, we see today of people who think that anyone who reads a translation of the Holy Quran is an authority on Islam. That is the way they think. It is their opinion. They don't ask the Speaking Quran or care to search for them and to be with them. That is our power. Islam's power is to be connected with holy people because Allah Almighty has promised that - If you get connected with Hablullahi Ummathi, that is with such people who belong to the Heavens, with such Holy people who are the Friends of Allah and who are close to Him and His Rasool (Sal) and they are the Saints. If you are not with them “Wala Tafarraqu”, you would be separated. It is such a sad separation that it is a punishment in itself. This is a punishment for the Ummah and what is happening to the Ummah nowadays is only a punishment because you are not getting connected with the inheritors of the Prophet (Sal) and because everyone is claiming that they know in accordance with their opinions.

The End



8- Come Again and Again Whoever you are:

From this Dergah of Splendour None is ever turned away

Today, as I was praying, an important point appeared in the mirror of my heart, a subject that needs to be addressed. What is the position of every single person towards the rest of humanity and the rest of creation in general? Each person, each being, is by nature self-centered, though constantly interacting with others in his surroundings.

Everybody divides his fellow beings into distinct categories: those having more in common with himself and others more in opposition - and the less in common the more critical the question becomes. So as a follower of a certain religion, you must ask yourself, what your attitude towards members of other religions will be. As a man, what kind of attitude do you have towards women, or as a woman towards men? As an elderly person towards the young, or as a youth, towards the elderly? As a wealthy person towards the poor, or as a poor man towards the wealthy? As a literate person towards the illiterate? What is your attitude, as a human being, towards animals, plants, inanimate objects, everything in existence?

The Holy Prophet, Muhammad, upon whom be peace, gave guidance to mankind in this matter when he said: “My Lord has taught me to show respect to all, to maintain a high level of good manners, and my Lord has perfected His teaching’. Now we need to know what those best manners are, and how they help us to show respect to all creatures in accordance with their respective levels, for, while Allah Almighty has made all creatures worthy of respect, He has especially honored mankind. We are invited to realize the full potential of that honor by perfecting our relations with all that surrounds us.

This perfection calls for a balance in our relations, along with the perception of the differences between beings and an ability to adjust our behavior according to those distinctions. This is because Allah’s creatures, most especially men, are not factory productions, mass produced and cut out of the same mould.

Each person has his own unique form, characteristics and capabilities - you can’t find two exactly identical people even identical twins may differ drastically in character. Everyone carries something distinct, and we must observe these varying and distinguishing marks, that thereby we may receive Divine Wisdom, and marvel at the Power of our Lord, for who else could create such diversity? Whether you look around you at your fellow men, or at the stars in the sky, you will know, by their infinite variations that only Allah could have created the universe.

Human beings, the “Crown of Creation”, are candidates for the honourable rank of “Deputy of Allah on Earth”. We are beings who have been endowed with the potential for uncovering a great secret within ourselves. If in heedlessness we do not strive for it, it will remain deeply hidden within ourselves. What is the great secret within man that he must discover to attain this rank? It is to understand that you are a manifestation of one of our Lord’s endless Divine Attributes.

Each person manifests a distinct attribute, no matter how many billions of people appear and disappear from this Earth, each one manifests a unique aspect of the Divine Reality. Each Divine Attribute is distinct, and, when fully unveiled, equally Divine. Therefore, our Lord is oblivious to our outward forms but is always mindful of the states of our hearts, as the heart of each man is a throne from among the endless thrones of Allah Almighty. That heart is not the organ in or chests, it is only represented by it as a figure of speech. In your real heart, your

“heart of hearts”, there is a throne and He Almighty appears on that throne through a distinct attribute that manifests in you, and nowhere else in creation.

Therefore, you must respect everyone in existence, as, in reality, that respect is the respect for your Lord within him. That is the way our Prophet treated people, the way taught by real Islam: a deviance from this “Way of best manners” is a dangerous innovation (bid’a) of high degree. The respect that we must show towards our fellow human beings is such that, should a baby be born, take three breaths and die, we must name him, wash his body and pray over him the funeral prayer; and if there is no one else to perform those rites, even the Sultan himself is required to do so, and even if it be that baby is born to the lowest class of his subjects.

And what if the living or the dead be of another religion or without religion, do we show them less respect? One day the Holy Prophet (sal) was sitting with his companions when a funeral procession passed by. The Holy Prophet (sal) stood up in a sign of respect to that departed soul. One of the companions said: “Oh Messenger of Allah, that is the body of one of the heathens. Are you showing respect to such people?” It was a sign of bad manners for that companion to say this, and he immediately regretted it.

Does the Prophet (sal) not know whether that dead person and those of the procession are Muslims or idol-worshippers? If not, how can he be a Prophet? But as the companions were at different levels of understanding and manners, building gradually towards perfection, the Prophet Muhammad (sal) was always patient with those who showed such a challenging attitude; he explained his actions to that companion according to the level of his understanding - which was the common level.

How difficult for the common believer, whose human feelings are caught in the ebb and flow of daily events to understand how the Prophet gave this respect for people who were actively engaged in oppressing the Muslims - killing and boycotting them, and generally showing abominable qualities! How difficult for the common people to make a distinction between people’s bad actions and the Divine Realities hidden and veiled, yet present and untouched, in their heart of hearts, and in this way to understand why you must not hate your enemies! Such understanding makes a person eligible to receive Divine Secrets, and a category of knowledge the Holy Prophet (sal) was instructed to reveal only to initiates.

Therefore, to guide that companion in the general direction of this reality while not revealing to him that which he could not comprehend, the Holy Prophet (sal) told him: “Yes, these are unbelievers, but you must know that each one has Angels accompanying him, recording his good and bad deeds, and the Angel of Death, Azrail, is accompanying the dead man as well: I am standing out of respect for those Angels”. In this way the Holy Prophet instructed all Muslims to show respect to all people living and dead, no matter how terrible their actions might be.

Mevlana Jalauddin Rumi, an Islamic Saint known throughout East and West (and the author of the epic Sufi poem, the Mathnawi) was once crossing a marketplace when a priest passed by and bowed his head in respect. Mevlana returned this gesture, bowing even lower, from the waist. The people asked him: “How is it that you bowed in front of that priest (who represents a religion that failed to recognize the Holy Prophet of Islam)?” In Islam, bowing is a gesture generally reserved for the worship of Allah, other signs of respect being used more commonly.

Then Mevlana answered them, on a level that accorded with their understanding: “That priest was humbling himself in front of us. He is Christian, we are Muslim; and Islam represents the completion of every goodness found in Christianity. Therefore, if he is humble we must strive to be even more humble”.

This explanation is true, but on a deeper level, this reciprocation may be understood as respect to the real personality, the Divine Personality of that priest - and it is only He Allah Almighty who dresses His servants in differing outward forms and predisposes them for different kinds of actions. Mevlana recognized that it was his Lord who dressed him as a Sheikh and dressed that man as a priest; and if He wills, He can cause them to change roles, for each of their hearts to cling to the other’s religion in the blink of an eye; and who can say what Allah will do? What is beneath all these clothes but the throne of Allah, in a unique personality manifestation?

In the Holy Quran it is related that, when Allah Almighty created Adam, He ordered all the Angels to prostrate in front of him. Do you think Allah Almighty was ordering them to worship other than Himself? All of the Angels were able to perceive that Divine Manifestation in Adam, and bowed down to their Lord by prostration in front of Adam. But also in attendance was Satan, who was veiled by envy, and said: “What is he that I should worship him: I worship God alone”. But Satan could not see what was inside of Adam: all the Holy Names of Allah that were to be manifested by all of his descendants. Were those veils of envy to be lifted, he would have been the first to obey. Envy blinds us to this vision, and, unhappily, it prevented many of those who represented earlier revealed religions from recognizing the Prophet Muhammad (sal) when he came, the veritable brother of the Prophets they venerate.

If we can remember that the presence of this Divine secret is in people’s hearts, and look past their outward forms and actions, we may learn from everything and everyone and increase in wisdom. Only with this vision can we aspire to a magnanimity that will cause good actions to appear from people, for a ray of their Divine Essence to shine through and encourage the veils of ego to be lifted. Respect of the Divine Nature in man leads to familiarity between people, and familiarity opens the way to love, and all love belongs to our Lord.

Our main responsibility in life is this: to clean off the bad characteristics that cover our Divine Personalities, and once we have accomplished this to help others free themselves of that heavy burden. We must always remember the sacrosanct nature of souls. Look, Sayyidina Umar, who was to become the second Khalifa of Islam, came to the Holy Prophet (sal) with the intention of killing him, but left that meeting with a heart full of love and goodness. He was the same man, the essence of his being never changed, only his attitude did. So, we must always beware of saying: “So-and-so is a bad person”. You can’t say that of his real essence, no.

Although we regard the essences of people, we don’t accept their bad actions, but “fire upon” them the same way that a surgeon removes a tumor from a patient and leaves healthy tissue inside of him: He knows to distinguish healthy tissue from cancerous tissue and removes only what is dangerous..

That is the method practiced by all the Prophets of all revealed religions from the beginning to the end. To help people purify themselves of destructive characteristics was the mission of Moses, of Jesus and also of the Seal of Prophets Muhammed (sal), who was ordered by his

Lord: “Purify them”. They all worked to this end and never despaired of success, as they had certainty that a treasure remained buried in people’s hearts.

Look, if you have a precious diamond and then it falls into the toilet, are you going to flush it down with the dirties? Would anyone suggest such a thing? Perhaps some proud or weak-stomached people might call for a servant to do it, but no one in his right mind would flush it away. Then, when you retrieve that diamond you are going to wash it with soap and water thoroughly, perhaps dip it in rose oil, and then return it to your finger. No one is then thinking that diamond is dirty. Diamonds do not absorb the qualities of what they fall into - souls are the same.

In our time many people are searching for common ground upon which followers of all religions may stand, a school of thought which may trace its thread through all true inspiration. This is that common ground: aspire to a deeper understanding through your religion, an understanding that will open your eyes to the presence of the One in all things that will reveal to you the respectability of all creatures, especially human beings, and enable you to desist from hating evildoers even while opposing their plots.

This view will distance us from such a strong identity with labels that evoke fervor or enmity, as: American, Russian, German, Turkish, Greek, Armenian, Jewish, Christian, Muslim, Buddhist, etc... and draw us closer to the realization that our Lord has honoured us all equally through the universal presence of His Divine Essence in our hearts. From that vantage point we will see that our Lord has given us through that Essence wonderful and unique characteristics, and made each and every one of us a manifestation of His Divine Attributes, of Himself.

Then it will be clear to us as well, that the veils of ego that cover our essence are as varied and subtle as the differences in the manifestation of the Essence; every one has unique “ego traps” designed to catch his own unique soul - and to avoid or escape these traps is at the heart of the knowledge of the Way. Only the one who approaches his Lord with sincere piety may discover that way, and that sincerity is what our Lord desires of us, what is of real value, as He says in His Holy Book: “The best (or most honourable) of you is the most sincerely pious and god-fearing”. In other words, our Lord has honored us all, but reserves His highest honors for those who strive towards Him.

The Prophet Muhammad, upon whom be peace, was endowed with the widest understanding of the significance of the Holy Verse: “We have honoured all the Children of Adam”, the understanding of the presence of the One in the many. Mevlana Jalaluddin Rumi was given the distinction of declaring these realities most openly to all Nations, inviting all people unconditionally through an open door, saying:

Come, come, whoever you may be, Come again.

And be you non believer, Magian or idolater,

Come again. Ours is not a Dergah of despair!

Though you may have broken

Your repentance a hundred times

Come again.

As Allah Almighty opens His doors to all His servants, so do we accept our Lord's servants. We are not fanatics who spend their lives interrogating those who seek to quench their thirst at the fountain. This is the way of our Grandsheikh, who declared: "I am an advocate for all the Children of Adam on the Last Day". When someone arrives at our doorstep, we know who sent him, so we can't turn him away.



9- THE LOVE CENTRE OF THE HEARTS

and the LOVE OF THE MOST BELOVED OF ALLAH



Oh Allah Almighty, give me your love,
and the love of those whom you love and the
good actions that will lead me to your love.

(a prayer of the Prophet Muhammad sal)

May Allah Almighty make us to be with his friends. It is difficult to be a friend of Allah as it may be too big for us, but at least we must try to be a friend to his friends. I never claim that I am a friend of Allah and I am ashamed to say, “Oh my Lord, make me one of your friends” but I am asking from Lord Almighty Allah that He grants me to be with His great friends, and to be the friend of His friends. This is the lowest point of Iman and below this level there is no level. As for him who loves the friends of Allah, even if he does not do any other good actions it should be a reason for his safety. It is impossible for that person to die, having a bad end (inhatima). Yes, he is never going to have a bad end. That Muhabba, that love, which is through his heart, keeps him with the friends of Allah. Islam was built on the foundation of love from the beginning to the end.

Firstly Seyyedina Muhammad (sal), he is the beloved of Allah. Allah loves him and therefore his composition is mixed with Divine Love. He became Habibullah (the most beloved of Allah). Almighty Allah granted to him from His Divine Love. Seyyedina Muhammed (sal), was taking from Almighty Allah this Muhabba, this Divine Love and giving from this to his Sahaba (the Companions of the Prophet). If he was not giving this Divine Love to his Sahaba, his Sahaba would not have been able to love him.

Hazarat Omar who loved the Prophet Muhammad (sal) so much told him one day, “Ya Rasoolullah (Oh Messenger of Allah), I love you, I love you more than my family and my children excepting for the love that I have for myself.” Then the Prophet (sal) said to him, “Ya, Omar, till you love me more than your own being, you will not be able to reach to kamal ul iman (Perfect Iman)”. The Prophet (sal) by saying this, made Seyyadina Omar to improve from the level that he was in, into what the Prophet (sal) was asking of him. This is a miraculous power of Rasoolullah (sal) Mujizah). From that very instant, in that very moment, he made Seyyadina Omar to say that he loved him more than his own being. Rasoolullah quietly took him to that point. All the Sahaba loved Rasoolullah (sal) from their souls. Don’t think that the above was only for Seyyadina Omar, no, it is open for the whole Ummah of the Prophet Muhammad (sal) and for all the nations. Yes, any one may be able to love the Prophet Muhammad (sal) even more than his own soul.

The Sahabas were full of love for the Prophet Muhammad (sal). They were full of this Divine love. Muhabbah. It was with this feeling of being fully in love with Rasoolullah (sal), that they traversed through the East and West giving the Prophet’s message to all people. They did not know their languages when they preached through all nations. When they were

preaching, people gathered around the Sahaba and listened to them even though they did not speak their language, but the love centre in their hearts were speaking to them. May be they recited only the Holy Quran but that love through their reciting reached to the hearts of the people. It was because of this that it was possible for Islam to spread from East to West even in such a short period of time of a quarter century, twenty five years. That is a miracle. If the Europeans had the intelligence to think on this point they would have submitted to Islam. They would have said “Ashadu An La Ilaha Illallah Wa Ashadu Anna Muhammad ur Rasoolullah”(I bear witness that there is no God but Allah and I further bear witness that Muhammad is the Messenger of Allah).

Such a revolution had never happened on the face of this earth so that in such a short time a new religion became established through the East and West throughout powerful nations. Rasoolullah (sal) changed nations and this was a big miracle, but today these fanatical unbelievers and fanatical enemies of reality (mutassim) never think on this point. How is it possible that one illiterate person, through an unknown desert, and who came from an unknown people, was able to get up and say “la ilaha illallah” and also to say “I shall be victorious, I have come to destroy falsehood (batil)” and he destroyed it, and was also victorious. But the Europeans are not able to think on this point as they want haqq (truth) to come from themselves not through Islam.

Yes we were saying that Muhabbat ‘ love made Islam enter into the hearts of all these nations. The Sahaba went all over the world from the far East to the far West. Perhaps to more than seventy nations and preached to people who spoke more than one hundred languages. The Sahaba only knew to speak Arabic. How did they address them. How did they make Da’wah (preach), and Islam go into their hearts? You speak, only with the tongue and not from the heart and therefore no one listens to you. But your hearts must say “minal kalbi minal dalwish a lilaa”. We are trying to bring that method back to the Umma today through the tariqats. We want to bring love back to the Ummah, (nation of the Prophet) because without love you won’t be able to make them into one people, in the land.

If you are unable to give Muhabba ‘ love to the hearts, you won’t be able to connect up one world with another. Our aim is to make the Ummah to love each other. It is impossible for the Ummah to love each other without meeting on the love of Allah. Only the one who meets on the same lines can be together. There shall be no jealousy, no hatred and no enmity among themselves. When a person meets another through the Divine Love Oceans how can there be jealousy, hatred, enmity and envy. It is impossible. Yes, it is impossible.

I am foreigner to this country and yesterday I met some people and they were all new ones to me. They were all fighting to get to me, pushing this way and that, kissing my hand and trying to get something from me. How is this love coming through them for me. I have never seen them before. They meet me only once and they are trying to attack me with their love. From where is this love coming? It is coming from the secret power of Iman, from a secret line of the Prophet (sal), and it is coming from heart to hearts. Only hearts will understand what I say. Yes that is important. We are asking that this love would be common through the whole Muslim community. They must be in love.

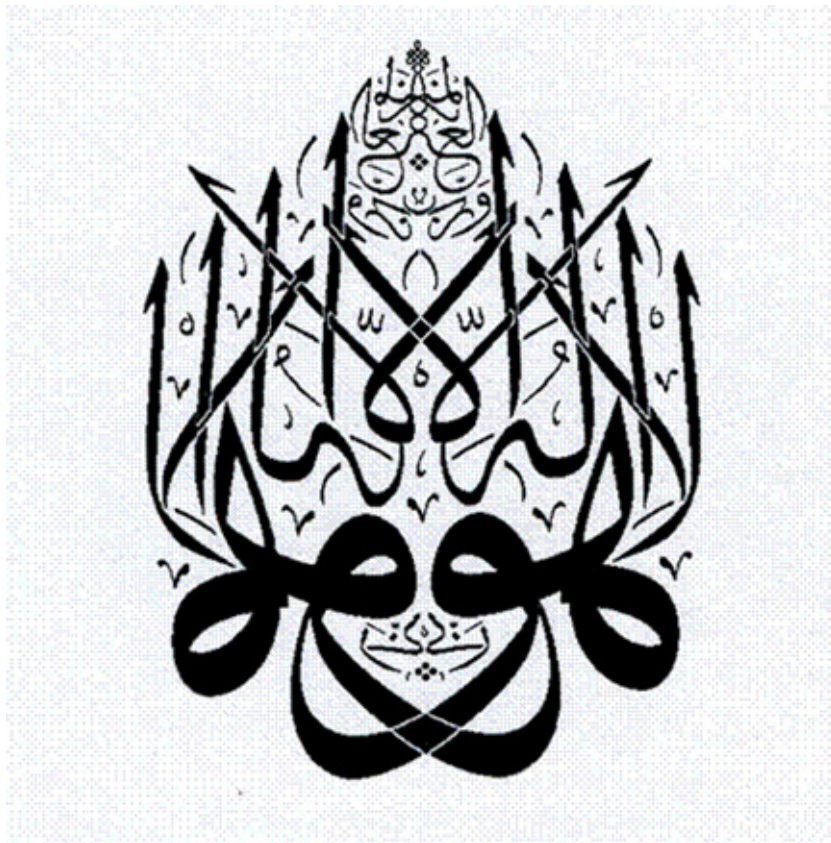
The leaders of the Quraish came up to the uncle of the Prophet (sal) and said to him, “Tell your nephew that we will give him anything that he may ask for. We will give him what he wants from our properties and from our daughters. Yes we will make him to be even our king. The only condition is that he should stop his preaching”. The uncle of the Prophet

conveyed this to him and the Prophet replied, “Even if they give to me the sun in my one hand and the moon in the other I shall not stop my preaching, and I am not asking anything from them in return, for my preaching”.

That was the foundation of Islam and the Prophet (sal) trained his Sahaba in this fashion. They only say “illahi antha maksoodi” (Oh our Lord, Allah we are asking only for Your pleasure so that You may be pleased with us, that is our aim, nothing else). In Da’wah we are not asking for anything from you, neither for us or for the people of our country. My aim is to make that Divine Love that is in my heart to be able to reach to the hearts of believers. Do you think that this love contained in our hearts is not enough for all nations? Don’t be in doubt. Even if one heart reaches to Divine Love, the love from that heart is enough to reach to the hearts of the people of all nations.

Have you heard about the well of Zam Zam. Even if all nations were to use its water it would not empty. It is impossible. Likewise hearts, that is more important. The Divine Love that runs through our hearts is enough and more for the hearts of the people of all the nations. If Allah is willing (Insha Allah) we hope that this is a grant from Allah Almighty to me, and to you, and we hope that we can make Divine Love to reach to the whole of mankind and through this to make them alive, never to die and to have everlasting life.

The End





10- KNOW YOURSELF to find THE HIDDEN IDENTITY

Don't allow your mind to be busy with the world (dunya). Let yourself be with Allah Subhana wa Tala. Let your thinking and everything else be of Him. You are a human being and as such, the highest and most valuable of all creatures. You are honour to Allah, because you are created to be His servants. Honour is only for those who are in servant hood, and they will have many people coming after them, trying to make them back off and to turn them away from their way. This is all they will ever be able to do, as they cannot take your heart in their grasp with their hands. They may reach to your physical body and take that away, but the Iman (certitude or belief) in your heart they cannot even touch.

Your heart must either be with Allah, or with dunya (the world). One or the other. If it is with dunya, then their hands may reach to squeeze you. But if your heart is with Allah Subhana wa Tala then they cannot reach to you. He will protect you so that they are not able to reach to you. If your heart is with Allah, then your physical bodies' actions will never harm you. Never!

You cannot imagine being close to Allah Almighty, physically, but when you are keeping your soul (heart) with Allah Almighty, then you become closer to His Divine Presence, and that carries your body to be also in the Divine Presence. But if you follow your physical desires, your soul cannot carry you to the Divine Presence. Those really alive are living with Allah.

At least when we pray we must try to be with Allah Almighty, then it will be spreading after the prayer, and the blessings will be running through all of our actions throughout the twenty-four hours in a day. Honour is for "alive people". We made an oath on the Day of Promises, to Allah, that we would be with Him, and not leave Him. But now that we are here, we are leaving Him. Honour for believers, depends on their Nur (Divine Lights). Their rank and closeness to Allah, here and in the hereafter, depends upon it. So we must look for Nur.

There is not one moment even be it for the duration of a blink of an eye that the Holy Prophet Muhammad (sal) is not with Allah. If he is not with Allah, then with whom should he be? What else is there more important than to be with Allah? Is there anything that gives higher honour than to sit with Allah? Allah Almighty is saying, "I am sitting with the one who is remembering me" (hadith). If you are with Allah, Allah will be with you and this is what is required from you. Say, "O my Lord, You are that which I am asking for." This should be your aim. Someone who is intending to go somewhere, always has his destination as his aim and in his sight. Your aim must be to reach to the Ocean of Unity.

All difficulties and problems are due to being distant from Allah. The one who is far from Allah, is not with Allah. The reason for all difficulties, sins, depressions, worries and all dangers in this world, and in the hereafter, is from being far away from Allah. All problems and complaints come from being far away from Allah.

As for him who reaches to the Oceans of Unity, it becomes that he is with Allah. It is like a drop of water falling into the ocean, coming closer and closer to the ocean, and when it enters the Ocean, nothing is left of this drop of water. All Sufi Orders, especially the Naqshabandi Tariqa, encourages people, to ask to be with Allah. He is with you, but you are not with Him. He didn't forget you. He is with you, wherever you are. Even in barzakh, on the Day of Judgment, or in Paradise. There is no place where He is not with His servants.

The time with Allah is of the highest rank, and is of the greatest value. Be with Allah. Where is Allah? Allah is the Creator. His existence is forever. He has no beginning and no end. None one can be like Himself. He is the Only One. You cannot ask, "Where He is?" However you may ask, "Where is He not?" "Where is He not present?" "Is there anywhere or any place that you are able to find without Allah?" Absolute existence is for Himself only. His existence fills everywhere. Do you know this to be the case, or not?

Allah is ordering us, "Don't think about Myself (His Essence)." "You can not." "It is prohibited to try and think about how I am" No! Forbidden. "You can think about that which I created." At least you may think about your own personality.

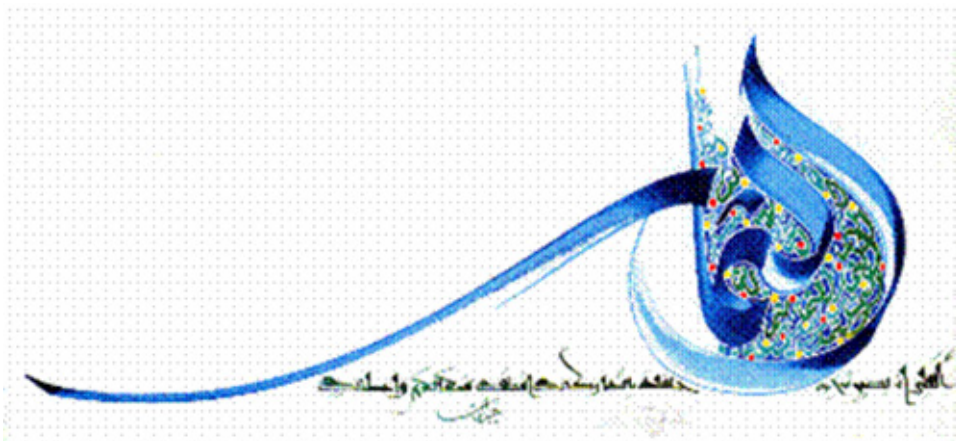
You are now like one of those stone pyramids in Egypt. People, look at them and think that are only built from stone, with no doors or windows. "Impossible!" "For what purpose?" "No gates or holes!?" But the time is coming when people will think seriously about how it is. And they will say, "We must look into it and find out." Then when they get deep into thought about it, the Lord of heavens will open a space to find a way inside.

Now you are like a pyramid, thinking that you have no gates, no holes and no way to heavens. That you are like a stone building on earth. Running around, coming, going, eating, drinking and then finishing. But the Lord of heavens says that if you take serious care to find a way from you to you, you will find it. When He opens it, you should find your Lord's way. But if you are not opening yourself, and knowing, then you cannot find a way to your Lord. (Or to know Him). The gateway to your Lord is through yourself. You are the door which you must open, and then find your Lord's Divine Presence.

He is with the smallest piece of mass. Even if it is smaller than an atom, yet He is with it. If He is not with it, then, there is no existence for it. Allah must be with everything of what He created. Therefore you may ask from Him. He is not away from you, but perhaps you are far away from yourself. This is because you do not know yourself, physically or spiritually. No-one knows his personal identity and no-one knows what his ego (I-ness) is, or his soul. Yet your spiritual being is hidden from you. The road is long and the work difficult, in order to reach to its hidden identity. This must be done patiently, step by step.

Allah Almighty likes for His servants to cry, shout and ask from Him, always. He likes for us to be like lions. The one with his Lord is like a lion and the one with his ego is like a jackal. The jackal is a dirty and harmful animal. The Lion is the king of the jungle. When he growls, everyone is in fear. The Lion never fears. All animals live in groups, but the Lion is single and doesn't accept another in its area. Groowwl!

The End





11- THEE ALONE WE WORSHIP AND FROM THEE ALONE WE SEEK HELP

When a Sheik orders you to do something you must obey him. When a Sheik orders you, do you say, “yes,” to him or “no,” to him. Do you question him, “Why did you order me so?”. Does a soldier ask the reason for an order coming to him from his officer. Does he tell his officer that he will not obey him, or ask the reason for this order? The attitude that a soldier has towards his officer should be the attitude that a Mureed must have towards a Murshid. This is the lowest level of Tariqa. The Mureed must not question his Sheik. It should not be like Sayyidina Moosa (alai) questioning the wisdom of Sayyidina Khidr (alai). These are the orders that a Sheik gives his Mureed so that he would become a good servant to Sayyidina Muhammed (on whom be peace), and to Allah Almighty.

If a Mureed does not have Adab with his Sheik, he will not learn to have Adab with the Prophet (on whom be peace). This means that he will also not learn to have Adab with Allah Almighty. The foolish Wahabi’s are denying this Tharbiya. When a person does not accept to be the servant of Sayyidina Muhammed (on whom be peace), they are also not accepted to be the servants of Allah Almighty because Allah Almighty shall not accept their servant hood. Allah Almighty says “Go to my Praised servant Sayyidina Muhammed (on whom be peace), first, be his servant and then come to me, give your respect to him and then come to me. If you do not respect him I shall not accept your respect to me. I Allah Almighty am giving Divine Respect to my beloved servant Sayyidina Muhammed (on whom be peace), then how is it that you deny giving respect to my beloved One “.

This is the real Adab that Tariqat’s give, and for which we are in need today. Yes, it is easy to understand this, but these square headed people do not understand. They say that respect to Sayyidina Muhammed (on whom be peace), is Shirk (associating partners with Allah). They say that we are associating partners with Allah Almighty.

How can they say this when Allah Almighty himself gives His Divine Respect to Sayyidina Muhammed (on whom be peace). How can you say that you cannot give respect to Prophet (on whom be peace). They say that he is dead and therefore there is no need to give respect. What is this foolishness. Allah Almighty gives everlasting respect to Sayyidina Muhammed (on whom be peace), and they say to Allah Almighty, “why is it that Allah Almighty is giving respect to Sayyidina Muhammed (on whom be peace), who has now died”. Those who say this are kafirs, no worse than the kafirs. Yes, you must first try to be a servant of Sayyidina Muhammed (on whom be peace), if not Allah Almighty will not accept your servant hood.

Allah Almighty threw away the worship of Iblis because he did not accept to be the servant of Adam (alai). He was ordered to respect Adam (alai) as the Noor Muhammedi was carried by Adam (alai). Allah Almighty ordered all the Angels to give their highest respect by prostrating, making Sajda to Adam (alai), as Adam (alai) was carrying the Noor of Sayyidina Muhammed (on whom be peace). Iblis did not accept to do Sajda to Adam (alai) and due to this he was chased away.

We know that no one of mankind would be able to reach to the level of Iblis’ s worship to Allah Almighty. He worshipped Allah Almighty for thousands and thousands of years. But when he refused to be the servant of beloved Muhammed (on whom be peace), when he refused to bow down before Adam (alai) he did not reap any benefit from all his worship.

This is because Adam (alai) was carrying the light of Sayyidina Muhammed (on whom be peace), the Noor Muhammedi.

Why are some people refusing to give respect to Sayyidina Muhammed (on whom be peace). Everyone is refusing to do Sajda to Sayyidina Muhammed (on whom be peace), today. Take the example of Yakoob (alai). He was a Prophet, and his sons were also Prophets. They made Sajda to Yousuf (alai). Did they commit the sin of Shirk.

The Wahabi's are angry when people kiss my hand or kiss the hand of some other respectable person. What about the eleven brothers of Sayyidina Yousuf (alai) who prostrated before Yousuf (alai). All eleven of them were Prophets and Sayyidina Yakoob (alai) being the father and also a Prophet bowed to Sayyidina Yousuf (alai) and made Sajda to him. Is anyone denying this. Then what about doing Sajda to Sayyidina Muhammed (on whom be peace). Animals they did Sajda to Sayyidina Muhammed (on whom be peace). We are more than animals we may also do Sajda. At the beginning however it may not be clear for people, as they have been prevented from doing Sajda to Sayyidina Muhammed (on whom be peace).

When you say Iyyaka Na'budu Wa Iyyaka Nasthaeen, to whom do you address it. Allah Almighty is Ghaib. If he is Ghaib, not present, to whom do you say Iyyaka? Who is that Iyyaka. Allah Almighty knows that you do not know to whom you are doing Sajda when you do Sajda to Allah Almighty because you are told that He is Ghaib - Invisible. This is Secret Sirr, and there are Oceans of Knowledge and Oceans of Secrets in the Holy Quran and this is from its Secret Wisdom. Yes, when you are saying Iyyaka Na'budu Wa Iyyaka Nasthaeen, Allah Almighty knows that common servants are not looking at Him. But as a training you must look at the one to whom you make Sajda to. You must know that one when you are looking towards that one .

When some people say Allahu Akbar, they look towards the Kibla but who are they looking at through this Kibla. They are looking at that One to whom they are saying "Iyyaka N'abudu wa iyyaka nasthaeen", and not to the empty walls or to the empty house which is the Kibla. The empty Baithullah does not give any benefit to the Umma.

Baithullah means the House of Allah Almighty. I am saying that it is the Baith or the house of Sheik ul Burra. If he is not in that house how could I say that it is the house of Sheik Ul Burra. Iza Ma Yakhthanee Sheik Ul Burra Ma Yakoon Haqiqathan Baithul Sheik Ul Burra. If there was not the Lord in His House we cannot call it the House of Allah Almighty (Baithullah). Why are we saying Baithullah to the House of the Lord if He is not in it. We know that Allah Almighty is everywhere. Yes, we know that, but He is also specially in that Baithullah to be seen. If anyone, who looks for Him, looks for Him there, they may see Him. The Umma are making Sajda, looking to the Kibla, to the Baithullah. Yes, they must look as to whom they are making Sajda. Surely they are not making Sajda to the walls of the Ka'aba. That is Shirk.

How can you say that you can make Sajda to walls. How can it be so. Who do they see when they look towards the walls of the Ka'aba. They are looking at the Lord of the Ka'aba, who has been dressed by Divine Dressings, and to him who is the Khalifathullah, the representative of Allah Almighty. When you say Iyyaka you look at him and when you look at him you are looking at Allah Almighty.

Therefore this is the way of training so that people would be able to reach the Divine Presence of Allah Almighty. How can one be a servant of Allah Almighty if he is not ready to be the servant of Rasulullah (on whom be peace), before that.

The training of a soldier first takes place at the hands of a Sergeant, and then thereafter at the hands of a Colonel. When he is a Colonel he goes up to be a General after receiving training at the hands of a General. How is it possible for a soldier to go up to the highest position of being a Commander when he does not know the lower position of being a soldier. This is the Adab.

Likewise it is important for a Muslim to be trained at the hands of a Murshid Ul Kamil, a perfect inheritor of Sayyidina Muhammed (on whom be peace), who knows to train Mureeds. May Allah Almighty help us.





12- THE CHANGING OF MASTERS and the CONSENSUS OF THE TRUE SHEIKHS

Insha'allah, we are about to speak on a very important subject. We are going to talk on Tariqa Orders (Sufi Orders). So many people come to Damascus from different countries in order to visit us. Some of them already belong to a sheikh and a Tariqat order. They are now asking for new Bayyat from us. One of them, Sheikh Salahuddin, is finding conflict in himself about this. This is why we have to make clear to everyone all over the world so they may know as to what is Tariqat, who is a sheikh, how many Sheikhs may one follow, and what the relation of Sheikhs to each other is.

Allah Almighty will ask from everyone on the Last Day, "What did you bring today, oh My servant? Did you bring Qalb-us-Saleem, a pure heart, a golden, precious heart?" Allah Almighty is asking from everyone to have a clean heart. You may make it pure only through tariqat orders. Those without tariqat are only occupying themselves with the outer life and leaving out the heart.

There are 41 tariqats (Sufi Orders). Forty (40) of them springing from the heart of Imam Ali, and one (1), the Naqshabandi order, coming from the heart of Abu Bakr as-Siddiq, (may Allah be pleased with them). The Prophet had 124,000 companions. Who was the Grand companion? It was Abu Bakr. The Prophet said, "The whole of what Allah entrusted to me on the Night Journey I put into the heart of Abu Bakr." Sayyidina Ali was connected to Abu Bakr in such a way as to make Ali the entrance of the City of Knowledge. This is well known among the real tariqat Sheikhs. They respect the Naqshabandi Order as the first one. I am talking about the real Sheikhs, not of those giving titles to themselves.

All of the Great Sheikhs, Jilani, Rumi, Darqawi, Rifai, knew the real station of the Naqshabandi order. If a person is following one of these other tariqats, they may take Tariqat Naqshabandiya also and remain free to follow those exercises or follow the Naqshabandiya exercises. If also they only follow the Naqshabandi exercises it is enough. It doesn't matter whether you are coming from another Tariqat into the Naqshabandi Order. Some fear that their first Sheikh will hear they have taken a second tariqat and be angry with them. If he is a real Sheikh, how can he be angry? A real Sheikh must know if his mureed was given to him on the Day of Promises or not. A shepherd knows his sheep, even one from a thousand and even if they are all white. He has light in his eyes and recognizes them without mistake.

In Tariqat there is no sorrow or anger if any mureed goes to another Sheikh. We are thankful to the first Sheikh for training him until he reaches his real Sheikh. Abu Yazid al Bistami said, "During my search, I met 99 sheikhs before reaching my Grandsheikh." You may meet so many Sheikhs and take exercises, but you may not find satisfaction until you find your Grandsheikh and then it is like a river meeting the Ocean. So many Sheikhs are only trainers, but finally a Grandsheikh must call you. Not by letters but from heart to heart. There are ways. If a Naqshabandi Sheikh is giving tariqat, he must tell the mureed who the Grandsheikh for the Naqshabandi Order is in this time. He must point out to him.

So many people from the West are coming now invited by the way of hearts, to our Grandsheikh. The chain of Sheikhs ends in one. Our Grandsheikh is the last link in the Golden Chain and he is holding that position. I am only his servant. As for the other Naqshabandi Sheikhs, we are waiting for them to renew their Bayyat with us or else they are only putting on titles for themselves.

Seyyadina Muhammad Mahdi alaihi salam and his seven (7) Grand Wazirs, his ninety nine (99) Caliphas and the three hundred and thirteen (313) Grand Murshids are all from the Naqshabandi Tariqat. In this time, there is no power for other tariqats to carry people all the way to the ultimate goal. All are invited to renew Bayyat to our Grandsheikh and then they may observe their improvement. In our time, there may be one thousand (1000) Naqshabandi Sheikhs, but there is only one Grandsheikh bringing them all together and he is the Imam. If you bring the 124,000 Sahaba together, who is the Imam? It is Abu Bakr as Siddique (ral).

Each Sheikh must appoint one Deputy. Mevlana Khalid Baghdadi appointed Sheikh Ismail, but so many Naqshabandi Orders lost him in their Silsila (Chain of Spiritual Transmission) and lost also the secret of our Grandsheikh. Now there are so many Naqshabandi Sheikhs in Damascus, Aleppo and Homs who can't find a successor. Except for our Grandsheikh, no one has pointed to a Deputy. This is because we have Sheikh Ismail in our Silsila.

If my Grandsheikh's power would fully appear, no one could be sitting here; but that tremendous guiding and directing power (Irshad) is being stored up for the time of Sayyidina Al-Mahdi. At that time, all other Tariqats will be engulfed by the huge irshad ' power carried through the Naqshbandiyya Tariqat , they will be engulfed like inland seas being absorbed into a great ocean. Other Tariqats are already all slowly grinding to a halt, not moving forward. Since no Grandsheikhs are appearing among them, all that is left of them is their saying, "Follow this Tariqat or that one." Since no Grandsheikhs are now appearing among them, they are only imitating what they found their predecessors practicing, without being able to improve - like soldiers marching in place.

(A person in attendance commented) : "Some of the Sheikhs of the other Tariqats are angry at you for your making such statements; they think that you are making Naqshabandi politics, trying to take away their disciples."

(Sheikh Nazim replied) : Don't speak foolish words. They may scream, "Politics!" and they may be angry, but they must know that what we are saying is reality, not politics; for we hate politics. If they have real spiritual knowledge (Maanawi Ulum), then they may see the reality of what we are saying; if not, they may be angry - but their anger is useless. Now, the Last Prophet, Muhammad (sal), is present in the spiritual realm and for the Awliya there is an assembly with the Prophet's Presence every night. If they are there, they may realize and know; if not, then they are only with us - not seeing what will happen and not seeing the reality of what happens now. If the latter is the case, then they are only looking at books and talking, and you can't know these things like that - no, that knowledge is distinct, it comes by way of the hearts.

When you are mentioning the names of persons, we may know whether they are inside or outside. In the time of Abdul-Qadir Al-Jilani, a great Grandsheikh, there was another sheikh who heard about him and said to his pupils : "I have heard so much about this Sheikh Abdul-Qadir, but I have been waiting at the entrance of Allah Almighty's Power Castle for thirty years, and up until now I haven't seen him entering or leaving, so how is it that they are saying he is such a huge Sheikh?" When Abdul-Qadir heard this, he laughed and said: "How can a doorkeeper know who sits in the presence of the King, in the proximity of the Majestic Lord?"

And so, you may find so many Tariqat Sheikhs, but their levels are different. So why are they angry? Do they claim to know everything? What we have stated we know from the Heavenly Assembly, and that knowledge is coming to us from the “central power station”, so that if they bring forward a statement, claim or knowledge, we know from where they are bringing it. If anyone is angry because of these things, he is providing proof that he is not from the Assembly of Awliya; but he who says, “I believe in this and more,” you must know that he is from within.

All Tariqats teach people humbleness and to accept the truth. Who accompanied the Prophet when he made his migration (Hijra) from Mecca to Medina? - Abu Bakr. And what did the Prophet say about Abu Bakr? – “Everything My Lord put into my heart, I have put into the heart of Abu Bakr.” Which Sheikh can come to argue with us saying, “Abu Bakr is our father in Tariqat”? (Only the Naqshbandiyya Tariqat traces its lineage back to the Prophet through Abu Bakr, the rest of the Tariqats came through Sayyidina Ali). Grandsheikh is the inheritor of Abu Bakr - only ignorant people can deny this.

13- INTERPRETATION OF THE QURAN and THE OCEANS OF KNOWLEDGE

Allah Almighty says that whatever that a person may ask for is to be found in the Holy Quran. He says Quranul kareem kithabul mubeen, but we cannot enter into these Oceans of Knowledge because it is for Sahib Makamul Mahmud who is Seyyadina Muhammad, on whom be peace. It is he who has been authorised to enter into these Oceans and to bring out pearls from it. He is the one who during a period of twenty three years made the Holy Quran clear to the Sahabas.

Everything must be found in the Holy Quran. Everything that everyone does must therefore also be found in the Holy Quran. If a person says that this meeting or association is not mentioned in the Holy Quran there will be danger for his Iman, for his belief. Yes, if Allah Almighty says that everything is in the Quran, it must then be so. This meeting too should be mentioned in it. The verse of the Holy Quran, *La fee hee Zikrukum*, is proof of this. Allah Almighty says "Oh! mankind you have been mentioned in the Holy Quran". "You cannot say "how can this be"? You must believe in it.

You must believe in the endless Power of Allah Almighty, in Kudratallah. You have been created weak; therefore do not try to measure huge things with your small mind. Huge things belong to Allah Almighty and that is His attribute forever. He says that everything about you is in the Holy Quran. You must believe in it. This is why the Prophet, on whom be peace, gave "Thafseer" or explanations of the Holy Quran for a period of over twenty years. Without this giving you cannot enter into these Oceans.

This is why you are not able to read Quran Kareem or the Hadees (Traditions) of the Prophet and give an interpretation as to its meaning. You have not been authorised to do this. Therefore you must not try to give meanings to this. Today however, people who are not authorised are giving all types of meanings and interpretations of the Hadees of the Prophet, on whom be peace, and they say "I know Thafseer, I know the explanation".

The Ulemas (Scholars) of days gone by authorised their successors and their students only after teaching them for a period of time. This period may have been for over ten years, fifteen years, twenty years, twenty five years, thirty years or maybe even for over forty years. It is only after teaching their students for such a long period of time that they gave their students the authority to speak to people about the Holy Quran and the Hadees.

I am therefore ashamed to give the meaning of a verse (Ayah) of the Quran or of the Hadees and to say that this is its meaning. Yes, I am ashamed to do this even though I have the authority from my teacher under whom I learnt. He gave me this authority fifty years ago. My teacher gave me authority in the traditional way. I was authorised to speak on Quran Kareem and on Hadees. It was given to me in writing, "I am giving authority to my student Muhammad Nazim bin Adil to speak to people on the Quran and on the Hadees, I give that authority to him".

My teacher was also an authorised person. He was authorised by his teacher and likewise and so on until from teacher to teacher it reaches to the authority of the Beloved Rasoolullah , on whom be peace.

If a person gives meanings and interpretations to verses of Quran or Hadees and addresses people on it, and also if that person has not been authorised to do so by such an authority, he will be held responsible by Allah Almighty for the meanings that he gives to people. It is wrong, yes, very wrong for unauthorised people to give Bayan (religious preaching). They do not have permission to do that. Allah Almighty is their witness when they interpret without authority. They carry entirely the responsibility for this.

The Prophet Muhammed, on whom be peace, explained the meanings of the Quran for a period of twenty three years. The Prophet, on whom be peace, also spoke many Hadees during this period, perhaps millions of them. The Wahabi people take only a few hundred Hadees from one book or the other and say that these are all the Hadees that they accept to be the sayings of the Prophet. No! this cannot be so. The Prophet spoke for a period of twenty three years after the revelation came to him. He spoke not only for his Sahaba (Companions) but for the entirety of his Nation (Umma), He spoke to teach the whole World. How can this be that he only spoke a few hundred Hadees which are to be accepted?

Even when I speak to people they do not allow me to stop speaking. They want me to speak more. I am nothing compared to the Prophet, on whom be peace. Then what about the Prophet, on whom be peace, how much more would he have spoken. The Prophet Muhammed, on whom be peace, is an Ocean of Knowledge. In comparison to the knowledge of the Prophet, on whom be peace, the knowledge of all the Alims (learned scholars) put together would be like a drop of water compared to the mighty Oceans. Then how do we say that we know something.

People came from all over and from all directions to speak to the Prophet, on whom be peace, and he spoke to all of them. They came like unending rivers and he spoke to them. Therefore I am wondering why is it that out of all the things that the Prophet said only a few hundred Hadees of the Prophet, on whom be peace, are today acceptable to some people. Yes, he spoke so much and people are only accepting a few Hadees.

When the revelation of the Quran (Wahi), came to the Prophet, on whom be peace, he spoke to them about it, and he spoke so much else also. If people are not accepting this they cannot accept the Risalath or Prophethood of Seyyadina Muhammad, on whom be peace. These people claim that they are Doctors but they are ignorant ones. Yes, they say that they have received their Doctorates from England or from France or from some other such place. With their small minds they say that this Hadees is true and that Hadees is false. They say that a certain Hadees is weak and therefore it cannot be accepted. How can they say this? It is not Adab (good manners) to say such a thing.

If a person relates to you a Hadees, it is Adab, a good manner to accept it for the sake of the saying that it is a Hadees. This is giving respect to Rasoolullah , on whom

be peace. You may however say that you have not heard of it before, but do not throw it away and say that it is a weak Hadees. Yes, we must give this respect just for the sake that it is a Hadees. It is a good manner to do so.

Today the whole culture of Islam has been put into one book or one volume. Is the culture of Islam so small that you can do this? Therefore our levels of belief keep getting gradually lower. It is slowly losing its power. Our belief levels keep getting weaker and weaker and then there shall not be the Power of Iman.

This is why people are suffering great calamities and have so many problems. There is now not enough power for our Iman to be able to bring solutions for us. The Muslim World today, because of this is like a boiling pot. The enemies of Islam are making everything difficult for the Muslims and the Christian World is helping them to do this.

I heard recently that thousands of Muslims have been thrown out of their mosques and their homes. Yet, the Islamic World is still quarrelling and fighting amongst themselves. This is because our Iman levels have come down. Allah Almighty has ordered us to be united and we are separated from each other.

The vast body of water that surrounds the land masses is known as an Ocean, It is one of the great seas that divides the continents. A thimble is a cap that is used to protect the end of the finger when pushing a needle through cloth. This being the situation how one could put an Ocean into a thimble. Neither can a person put some water from the Indian Ocean into a thimble and call that the Indian Ocean. But the Wahabis are well known for this. They try to put some water into a thimble and call it an Ocean.

A translator has only a little knowledge of the Quran and his knowledge can be compared to a thimble and the Quran to an Ocean. He translates the Quran and says that he has written the translation of the Quran and the interpretation of it.

The Quran Kareem is an Ocean. How can the Wahabis translate and interpret the Quran? They cannot. They disrespect the Holy Quran by doing this. But the Saints respect the Holy Quran when they say that the Holy Quran through every letter is like an Ocean. Alif Laam Meem, these three letters are like three Oceans. Alif, contains an Ocean of Knowledge. Therefore the Saints as a mark of respect would not interpret less than 24,000 meanings on that letter Alif. The letter Laam has another 24,000 meanings, the minimum, and Meem at least another 24,000 meanings. Alif, Laam, Meem contains at least three different meanings to each other. This is the reason that it is not good for a person to bring down the meanings of the Holy Quran by giving only a few meanings. This is why the Saints are ashamed to interpret even a verse of the Holy Quran.

The Saints give at least a minimum of 24,000 meanings to each letter from the Holy Quran. How then is it that these ordinary people give only a very few meanings and say that, it is the interpretation. We cannot accept it because they cannot give as much as a Saint. This being the situation can we accept their translation of the Holy verses in a few sentences in English, French, German or any other language. They say "this translation is according to my understanding", we cannot accept this because we do not get the proper translation or the interpretation. They are ignorant

of the fact that the Divine Verses cannot be translated or interpreted even with their high intellectual capacity. Hence, these people are exhibiting the highest degrees of ignorance.

Therefore, in the early days, the learned religious people did not allow the others to interpret the Holy Quran because they knew that they did not have the knowledge to do so. They also knew that those who listened to this interpretation would also misunderstand and would be misled, and as a result they would start losing faith in the Alims.

The Alim may look at the Holy Verses and give some meaning. Without an Alim you cannot read Tafseer and you cannot read the translation. Even an Alim can only give a few meanings. Therefore how can others translate or interpret these Holy verses. A person should have personal knowledge through wisdom to interpret, but even with that knowledge you must not translate the Quran or the Hadees.

Presently the Wahabis are trying to stop people from following the Imams. They tell you to read the Quran and that you will find your way through the Quran. I would like to ask them as to which Quran they are referring to, and is it the translation. They are so foolish, and they are trying to direct people by way of their so called path by telling them to follow only the translations and not the Imams or the Madhabs. They are asking the people to find their own way without following Imam Shafi, Imam Hanafi, Imam Hambali and Imam Maliki.

The Wahabis are advising people by telling them not to follow these Imams. Due to these Wahabi teachings the Islamic World is in danger. It is a very difficult time for Muslims throughout the Islamic World.

Each person is trying to translate the Quran and give his own view on it, and not the Divine Meaning, because they cannot and the Wahabis are encouraging them to do this. They are also trying to prevent people from following the Imams. This is a very bad situation. The Islamic World is in danger. Therefore the only way that we can take steps to mitigate the Wahabi's actions is by following an Imam and to follow the Madhabs. If you follow you will be safe, if you do not follow you are in danger.

There are so many people who make Bayan. They cannot give Bayan, because they have not been authorised by an Alim. Therefore they have no authority to give Bayan and through this great danger, most people are being misled and only a very few have survived in the right path. People who are trying to go out of Madhabs and who do not follow Imams have fallen into a valley. No one can save them. But there is a way that way is to follow the way of the four Imams. The mission of Shaitan and his army is to change everything and to make people go in the wrong direction. May Allah Almighty forgive and protect us and our belief from Shaitan.

14- SAINTS ADDRESS THE SOULS while SCHOLARS ADDRESS THE MIND

The Importance of Sohbet

Tariqatuna as-sohbet wa khairu fi jamiat'- The way of our Tariqat is association with the Sheikh and goodness lies in the congregation This is the root of our Tariqat. Allah Almighty made Shah Naqshaband the main pillar of the most distinguished Naqshabandi Order. He is one of the guides who take people on their way to the Divine Presence, so that they never lose their direction towards Allah Almighty. He was saying: "We are teaching people, so that they never lose their way, and their efforts never go without benefit."

It is a short way, a safe way, a happy way. Everyone is walking, moving by themselves, or time makes them move. So many people are not moving, only time makes them move. And at any moment they may reach to an end, as every beginning must have an end. The movement of people must stop one day, and then they will find themselves in front of two entrances. On one of them is written: 'The Way of Paradise', or the way on which people reach to the Divine Presence. On the second entrance is written: 'The Way of Hell', who steps through that entrance should be taken to Hell. There is no safety on that way. It is a terrible end.

Day by day we are approaching that day. One more day has passed. It is going to be one day less, and the day will come when we reach to that entrance. The Naqshabandi Order is taking people in a direction, where their destination in the end will be Paradise. It is the way of the Prophets and the Saints. It is difficult for our egos but happiness for our souls. Everything that is going to be difficult for our egos finally should give us an enjoyment, a pleasure.

Most people are carried on the second way, and Shaitan is walking ahead of them with his devils and soldiers. Who follows that way finally should reach the entrance to Hell. Why are they going on that way? They are running after it, because their egos are enjoying that way.

If you are not using your will-power, your ego will take you in that dangerous direction. Every association in our Tariqat makes people to pay attention, so they don't follow their ego, but follow the way of the Saints and Prophets. Every association with the Sheikh gives a spiritual power to our soul, so that we may be able to use our will-power against our ego's will. If you are not taking power, spiritual power, it is difficult to prevent yourself from following your ego.

Therefore we are in need of those people who have spiritual power and who may also give support to our spirituality, so that we can be able to say to our physical demands, to our ego: "No, I am not following you, I am following the way of the Saints and Prophets!"

Every association gives that power secretly through your soul. Whether you know it or not, feel it or not, doesn't matter. But this power must be given through every association. It is not important, what we say, or what we hear. What are we saying

here? Even if I am reading a newspaper, it doesn't matter. You are in the operation-room, and you are covered. What is important is to attend the association of the Sheikh, and his spiritual power will go through everyone. When you are sitting here, blessings are coming from Heavens, coming from Allah Almighty, and those blessings make you powerful. We may say anything through our associations, and it doesn't matter. Even if you hear it or not, or you make yourself keep those orders or not. To be here, to attend the association of the Naqshabandi Order, gives you that spiritual power, which makes your soul to be stronger than your ego. Your spiritual power is increasing, so that you can use your will-power against your ego. You may even say: "I can never remember what sheikh says." Sheikh's address is not to your minds. Ulema and scholars address your mind; Awliya, Saints address your souls. Therefore, anytime when you are faced with something, what your soul has already caught and kept reaches you at that time and gives you that power.

Therefore association with the Sheikh is a most important pillar in the Naqshabandi Order. Always we are under the spiritual supervision of the Sheikh. But our physical body also has a right to visit him at least once a year. It may be every week, or every month, or once in 40 days, but don't make it longer than 40 days not to come for an association. This will keep a person going towards his destination, Paradise.

Now, in our days, there are going to be less and less people, who have been authorized in such a way. If they are not authorized and they are only imitating it gives power also, but when authorized people make association their full power comes through your hearts, and the heart is the station of the Sultan, the Throne of the Sultan. The Sultan's power runs around your physical body to take it towards its direction and destination.

The Seal of Prophets, Muhammad, (Peace be upon him) taught his companions, above all else association, by taking them as his companions, by entering them into association with him. Accordingly, the Inheritors of the Prophet, the Naqshabandi Masters, stress the importance of "Sohbet", association with the Sheikh, as the essential pillar in the training of seekers. Shah Naqshaband, the illustrious Imam of the line of Masters that we follow, the Imam after whom the Path is named and without whom there would be no Naqshabandi Tariqat, always used to repeat in his assemblies: "Our Way is Sohbet, association, and all good things result from congregating". He furthermore stated that if anyone attended an assembly of this way even for five or ten minutes, he would derive such immense spiritual benefit from that brief encounter so as to outweigh the benefits that would be gained by seven years of supererogatory worship.

Another important point to understand is that whenever any group of our brothers or sisters meet for the sake of Allah Almighty, unanimously joining their hearts with the Masters of this way, that meeting will attain to the level of an association with the kind of beneficial effects just described. Don't make the mistake of thinking that the only beneficial meeting is the one where the Sheikh is physically in attendance. When our brothers or sisters meet, one of them must be the channel for inspiration to come from the Sheikh, one must speak and the others listen; one must take from the Sheikh and the others, through him from the Sheikh. The Naqshabandi Way is the Sufi Path adhering most closely to the practices of the Holy Prophet (Sal), and association in this manner was his way, and the way of his companions, as he always appointed a leader to preside in his absence.

If you cannot find anyone for association, even two Mureeds can come and sit together. They may say: “Audhu bi’llahi mina shaitani rajim, Bismillahir Rahmanir Rahim”, and then one of them can say: “La ilaha illallah” , and the other one: “Muhammad Rasulu’llah”- and they may ask: “Oh our Lord, keep us on Your right path, the way of Your Anbiya and Awliya. Keep us and prevent Shaitan and devils from affecting us, protect us against their tricks and traps!”. A few minutes is enough, and that mercy may cover them and protect them.

May Allah bless you and shelter your physical body and protect our souls from falling into the hands of devils. May He make a way for those who fall into their hands to save themselves. We are asking for real power for our Naqshibandi Order to collect people, and to move towards Allah Amighty’s Divine Presence.

15 - THE GENERAL AMNESTY and OCEANS OF MERCY

- Faith granted to everyone

My Grandsheikh was saying that the gates of Paradise are open for all to enter; and according to the hadith of the Holy Prophet, Allah Almighty has parceled out Paradise, assigning to everyone his portion, and not allowing anyone to occupy the portion that has been assigned to another. What this means is that Allah Almighty has given to His servants before they ever ask for anything, has given with a generosity that is absolute, as He doesn't wait for us to ask that then He may give us according to our requests, He gives unbesought.

Our Grandsheikh went on to say that Allah Almighty treats His people in this life with the absolute Mercy emanating from His Divine Name Ar-Rahman (The All-Beneficent). No one can fall outside of the bounds of a mercy and a beneficence that is boundless, as is the mercy implicit in the Holy Name Ar-Rahman. Don't ever think that the mercy oceans belonging to this Divine Name has any shore – no – they are boundless and endlessly deep, and so they ever will remain. You must know that Allah is never going to take back anything which He has granted to His servants, and that even to think such a thing is unbelief (Kufr) and the worst thought that we can think about our Lord. Yes, our Lord gave to us all a grant never ending, and that grant is faith.

What we are listening to now of Grandsheikh's words is not knowledge of the sort that we may be accustomed to hearing – it may seem new and strange to our ears, but nonetheless it is the truth from the secrets which are opened up day by day to the Saints (Awliya). Allah Almighty granted faith to the Sons of Adam on the Day of Promises, the day when the souls of all the descendants of Adam were brought forth from his backbone and asked by their Lord: "Am I not your Lord?" We were all present on that day – looking to our Lord, talking to Him, knowing Him – and we replied: "Yea, verily. We testify that You are our lord." (Surat-ul-Araf : 172).

That faith was granted to everyone, but Divine Wisdom decreed that in this life some people's faith would remain covered while that of others would appear. The Holy Prophet said in regards to this: "The hearts of the Sons of Adam contain treasures, and the keys to the hearts are in the Hand of our Lord." Therefore, if He is not going to open the hearts, no one can- not even His Beloved Muhammad, for whose sake the whole creation was created.

If you understand that faith is present in all of mankind, you must be very respectful

towards each one of them and you must understand that only with Allah Almighty's permission are you believing and showing your faith, while someone else is not showing faith only because his Lord has not opened it up for him. You must understand the matter like this, and never say about anyone, "He is an unbeliever", - who can know what will be the state of any person at the end of his life? The key to the hearts is in the Hand of the Almighty, and what will become of each person in the end is a secret known in its entirety only to Allah Himself; even the Prophet can only know something about this matter within defined limits. On the Day of Promises, Allah Almighty granted faith to His servants, and He is not going to take it away from them – perhaps they will declare their faith upon breathing their last breath – such is Allah's mercy. Allah Almighty is keeping and hiding so many mercy oceans which are destined for His servants.

(A question was asked) : "Mevlana, it is easy enough for me to understand how someone who dies a slow death from a long and torturous disease may have time to reflect on his life, and realizing his helplessness, believe and turn to Allah in repentance (Taubah) even though he was the most stubborn unbeliever and evildoer up until that time; but what I can't comprehend is how someone who is, for example, shot and killed while in the act of committing a heinous crime, may attain repentance despite the suddenness of his death."

(Sheikh Nazim replied) : Allah may create time within time. The time that it takes that bullet to kill him may seem very short to us, but for that person Allah may make it a very long instant indeed, long enough for him to reflect upon his whole life and repent unto his Lord. Isn't Allah Almighty capable of extracting a confession from His slave? – He most certainly is.

(Question) : "But, Mevlana, how shall we understand all the verses of Qur'an which speak about eternal Hell with no exit?"

(Answer) : Allah Almighty says in one verse of the Qur'an : "And we don't send our verses (Ayat) except to frighten (Takhweefeh)." In other words, 'To scare the hell out of people.' For example, you may say to your son, "If you don't stop doing that I will kill you!" In reality, you are never going to do any such thing, but that warning may just be sufficient to make him listen to what you are saying and to desist from that disliked action.

(Question) " "Mevlana, why is it that the meanings we derive when we read the Qura'n seem to contradict the hidden meanings which you are uncovering?"

(Answer) : Here I have some salt; it is a white powder that we use in most of our foods. Who could guess that it consists of two poisons that would kill whoever consumed them? Also, here we have some water – who could guess that it consists of two gases – two hydrogen atoms and one of oxygen? He who knows, knows, and he who doesn't know sees only the obvious and apparent. The latter may deny, but his denial won't make him right.

“My Mercy outdoes My Anger”

Similarly, people read the Holy Quran and understand it on their respective levels; they may deny anything beyond their level of understanding, but their denial doesn't decrease in the least the validity of the deeper truth, truth which cannot be gained merely through outward study, but is given as a grant from the Divine Presence.

Grandsheikh, speaking about the final results of our actions (Aqiba) and Allah's manner of judging them, pointed to Allah's word: “My Mercy outdoes My Anger”, and he said: “For me, these are the greatest good tidings, as it gives me hope of my safety from Hell to know that Allah Almighty's Mercy will come and cover everything on the Last Day”

That Divine Forgiveness will cover so many people on that day; and the Prophet said that even Satan will be seeking forgiveness, and hoping that it may come to him also, but more than this the Prophet didn't say.

Grandsheikh said that nothing from the actions of Allah Almighty's servants will be a burden on Allah; don't ever think that it could be. Now, listen carefully to the following description which is recorded in the Holy Books: on the Day of Judgment, Allah Almighty will order a person to Hell, and the Angels will grab him and start dragging him to the fire. When he realizes that this is really happening he will turn to his Lord and say: “Oh my Lord, I never thought that You would really put me in the fire of Hell.” Allah then orders: “Bring him back.” He was such an evil person, did so many dark deeds and listened always to the dictates of his lower self, but he never lost hope in his Lord's Mercy for him and His reprieving him from Hell. We can be proud of being our Lord's servants, even if we are not obedient ones – proud that He is such a merciful Lord who will reprieve so many of us from the jaws of Hell, and admit them to Paradise.

My Grandsheikh was saying that there are different stations for each person in

Paradise that Allah gave without their ever having been asked for; that is His favour and His grant unto His servants which he has communicated to them through His Prophets. When our Grandsheikh was saying that even disobedient servants will also finally attain Allah Almighty's Mercy, he quickly drew our attention to the following important point: "Oh my son, I am saying that with Allah's Endless Mercy everyone should finally enter Paradise. Such considerations, however, are for the common people, and we are not seeking to stay at that level. We are asking for the highest station, the greatest pleasure, the highest degree for His servants: the stations of Ridwan-Allah-ul-Akbar. With those servants our Lord will be absolutely pleased, and they, in turn, will be absolutely pleased with their Lord.

Here is the answer to a question that anyone who is striving hard in the way of his Lord and obeying his commandments may ask: "Why should we make a great effort to please Allah if there is a good chance that he will forgive us anyway?" The answer is: The degrees in the Divine Presence of those who have made efforts must differ from the degrees of those who were complacent in this life.

The Two Paradises

Grandsheikh was saying, quoting the Holy Qur'an, that there are two Paradises: one of them is the real Paradise and the other is but a shadow or copy of it. Allah Almighty is going to give to His servants according to what were their wishes and desires in this life. Whoever was satisfied with this life's pleasures, and preferred them to the love of his Lord, asking for ever more pleasures in everything of this world, and giving the love of Allah the second place in his heart, Allah will give him what he loves most: a Paradise full of pleasures: splendid gardens, luxurious castles and lovely virgin girls – all these gifts will be of a beauty unimaginable, incomparable to any beauty on Earth.

The original Paradise in the Divine Presence and the highest station (Maq'adu Sidq) is entirely different from the shadow Paradise. The Prophet said that in that Paradise there are no palaces, no gardens and no girls. In their place one will find the Lord's smiling, radiant Countenance. In the first Paradise, the shadow Paradise, the people will regard their Lord's Divine Countenance once a week at the time that we now pray the weekly congregational prayer (Salat ul-Jum'a). When they take a look at His Face they will forget all else; the Divine lights from His Divine Face will make them forgetful of everything else, this will occupy them until the veils of Majestic Grandeur are lowered; then they will return to their selves. When they are gazing at their Lord's Countenance, they are taken from themselves and are no more there, but when the Veil of Grandeur is lowered, the inhabitants of that Paradise come to themselves and proceed to enjoy their paradisiacal pleasures more than ever – everything will appear new and full of more light than before. But for those who worked in this life for His pleasure, Allah is taking them to His Divine Presence and not letting them out. That is the real Paradise. Our Grandsheikh was saying that to be in the Divine Presence for only one second, he would give all the eight Paradises – it is so valuable an

experience.

In general, the people now living in this life like it more than they like the worship of their Lord, for which they are making only minimal efforts. In their hearts, this life takes the first place and Allah takes the second; in the afterlife, they will find everything according to what was their liking here on Earth. The inhabitants of both Paradises will be perfectly pleased with their Lord: those who are in the Divine Presence will be pleased, and the inhabitants of the Gardens will also be pleased – everyone will be content. Now, you are all free to choose: If you prefer physical enjoyments, you will find what you are accustomed to, but if, in this life, you cultivate love for your Lord in your hearts, then, in that life, you will find His Presence.

For each group there will be eternal improvement – everyone will be improving within their stations. Allah Almighty will bestow on them ever increasing bounties, always corresponding to their levels. For example, an immature child is not going to enjoy the company of adults – he will rather seek the company of other children – just as an adult will not be content among children; and so, in the afterlife, each will blossom on his own branch and will never look to his position as being in the least deficient: there will be no envy on the part of the inhabitants of the lower Paradise in regards to those of the higher realms, for their satisfaction with their Lord's favour will be complete.

The effigy

A QUESTION WAS ASKED AT THIS POINT: “Mevlana, in the light of these good tidings from the secrets of the Holy Qur'an, namely: that Allah's Mercy encompasses all, that the mere assumption of Allah's Mercy is sufficient for attaining it, and that neither body nor soul will shoulder the blame for bad actions and will thus escape punishment – in the light of these teachings the element of fear seems to be negated. So many of us came to Islam because of the fear of Hell that we feel when we read about it in the Holy Qur'an; won't this news of Allah's All-Embracing Mercy eliminate the fear of Hell as a deterrent of bad actions?”

The Sheikh answered:

We can understand that punishment is Allah's way of purifying the servant for his entry into bliss. Many people will suffer in their graves, on the Day of Resurrection and in the fires of Hell. Absolute Justice will relieve both body and soul from punishment, and forgiveness will be granted; but from those dirty actions which have come out of the interaction of body and soul, Allah will create shapes in the exact likeness of the sinners to represent them in Hell. This likeness or effigy will be just as dirty as those actions were, and it will stay in Hell until it is cleaned. In the face of this punishment, one will suffer intensely – his shame will be so great, and at that time so

difficult to bear, that he will wish for the Earth to swallow him.

There is a famous tradition (Hadith) from the Holy Prophet which will shed more light upon the point in question. He said that once a man died and was laid in his grave where two Angels came to question him, saying: “Who is your Lord? What is your religion? Who is your Prophet? And what is the Book that he brought?” He withstood this interrogation and gave all the correct answers, so that, when the angels left, an opening formed in his grave and through this entered a person of such beauty, elegance and delightful fragrance that he couldn’t turn his eyes away from him. He had never seen such a magnificent person, and his happiness at beholding him was so great that, if it could have been divided among the whole World, no one would have remained sad. He asked that radiant person: “Oh my Lord’s servant, who might you, be?” That person replied with the sweetest voice: “I am your good actions. My Lord created me from the good actions performed throughout your life, and now I am your friend and companion forever.”

Then the Prophet went on to say that if, however, a person has spent his life committing evil deeds and then, in his grave, is not able to answer the questions of the Angels correctly, there will come to him a person so ugly, so vile and so vile impossible to imagine. How do you feel when a scorpion or a cobra is creeping up upon you? The disgust and repulsion he will feel at the sight of his horrible shape will be far in excess of that, and he will be thinking only of how he could escape from that grave, but it is impossible and every way he turns he will be facing that hideous apparition. You cannot imagine the distress he will find himself in. Finally, that horrid shape will take him in its arms and embrace him, exuding such a stench, that if you were to smell it now, you would not be able to eat for the next forty days.

Then the person in the grave will say: “I seek refuge in Allah from you! Who are you?” The vile creature will answer: “Don’t you recognize me? You were with me all your life and you were very proud of me; I accompanied you to so many bars, casinos and houses of ill repute, and now you will not know me? I am your bad actions; I carried you all your life, and now you must carry me – I shall be with you until Judgement Day.” Then, he and his bad actions will lie in that grave, and for that reason the grave is called ‘the box of works’.

On the Day of Resurrection, Allah orders for the effigy of those bad actions to be thrown into Hell, while the person stands on the heights between paradise and Hell (Al-A’raf) to observe, in a state of shame and contrition, the punishment being dealt out to him, unto the form of his bad actions. Then, finally, when he has been cleansed of those dirty actions, he is freed of them and passes on to the gates of Paradise. There he finds two springs, two pools of water big enough for the whole Nation of Mankind (Ummah) to bathe in. In the first spring, all those who enter it will be

transformed physically, so that they emerge in a form befitting the inhabitants of Paradise: if they be male, they will come out as handsome as the Prophet Yusuf and if they be women, they will be transformed into equivalent beauties. From the second spring they will drink, and this drink will eliminate all of the ego's bad characteristics. Both physically and spiritually clean, handsome and excellent, they will pass through a gate so wide that one billion people may pass at one time; but immediately on entering Paradise, each one will find his own private way to his own private Paradise, where he will be with his loved ones.

That is the final destination, but along the way one will encounter many troubles, as the results of bad actions are sufferings. The Prophet said that his Nation (Umma) would often find punishment in this life rather than in the next and that each of those sufferings in this World would amount to forgiveness there. This applies to all people after the time of Muhammed, Peace be upon him, for now all people belong to his Nation, whether they like it or not. There now remains no Nation belonging to any of the former Prophets, as their time has passed and gone. This is the time of the Last Prophet, and, at the end of time, Isa (alai) will return and announce that he and all Prophets before him are followers of Muhammed, on whom be Peace.

The General Amnesty

Allah Almighty has created Hell for the purpose of cleaning and purifying, as He does not like to make people suffer without wisdom. This is Grandsheikh's understanding and it was also Sheikh Muhiyuddin Ibn al Arabi's understanding of the Holy Tradition (Hadith Qudsi): "My Mercy surpasses My Anger." Therefore, we may hope for the final outcome to be a 'General Amnesty' for everyone, and we are pleased by that prospect. For example, you may be in a palace full of every comfort, but the fact that there are suffering people outside your palace prevents you from being truly happy; when, however, you learn that all those people have attained mercy according to their levels, you will feel relieved and say: "Now Allah has expanded His encompassing Mercy to everyone".

It is a good manner to always think about our own egos as being worthy of eternal punishment in Hell. We can hope for reprieve only through Allah's All-encompassing Mercy, and we ought never to assume that we will be the first to enter Paradise; instead, we should always think to ourselves: "I am the worst and my ego is the dirtiest; were it not for Allah's Mercy, I would surely be destined for Hell. My only hope is His Forgiveness".

In a famous hadith the Prophet, peace be upon him, is related to have said: "To him who knows no mercy, no mercy will be shown." The merciless person in whose heart there is no wish for mercy for anyone, he will himself not taste of mercy. Mercy

attracts more mercy, cruelty attracts cruelty, badness draws badness and goodness draws goodness. But mercy dwells in the hearts of all true believers and therefore, in the face of the punishment, so many saints will run forward offering to take the punishment of so many others upon themselves – this is the degree of mercy and self sacrifice their hearts have attained – however, it is not Allah’s way to lay any burden or punishment on his saints in the afterlife, nor to punish any individual for sins he has not committed.

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Sultan Al-Arifin, Abu Yazid Al-Bistami, once said: “Oh my Lord, You have Power over all things and You have absolute Power to do anything You wish to do; therefore, I am asking You now to make my body so big as to fill the seven Hells, so that no place remains for other people. Every punishment You would give to Your people, pour it on me instead.” Then came the Divine reply: “Oh My servant, are you trying to compete with Me in generosity and mercy whereas I am the Most Merciful of the Merciful (Arham-ur-Rahimeen), the Most Generous of the Generous (Akram-ul-Akrameen)? All your generosity and mercy is only like a drop in an endless ocean compared to My Mercy and Generosity that I am giving out to My servants every minute, and I demand of you no blood sacrifice.”

Grandsheikh says” “Whenever I speak on this subject, I am always asking Divine Permission to bring out more and more good tidings of Allah’s endless Mercy and Generosity Now we are giving these good tidings, and if you are not receiving them with welcome, then you are only making yourselves suffer. If there is anyone objecting and saying that there must be eternal Hell, then he may go there. We are trying to pull them into our Lord’s Mercy Oceans – but they intend to put everyone in Hell, and they never think that they themselves will enter it; therefore they are agonized and outraged by our good tidings to the servants of our Lord.”

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