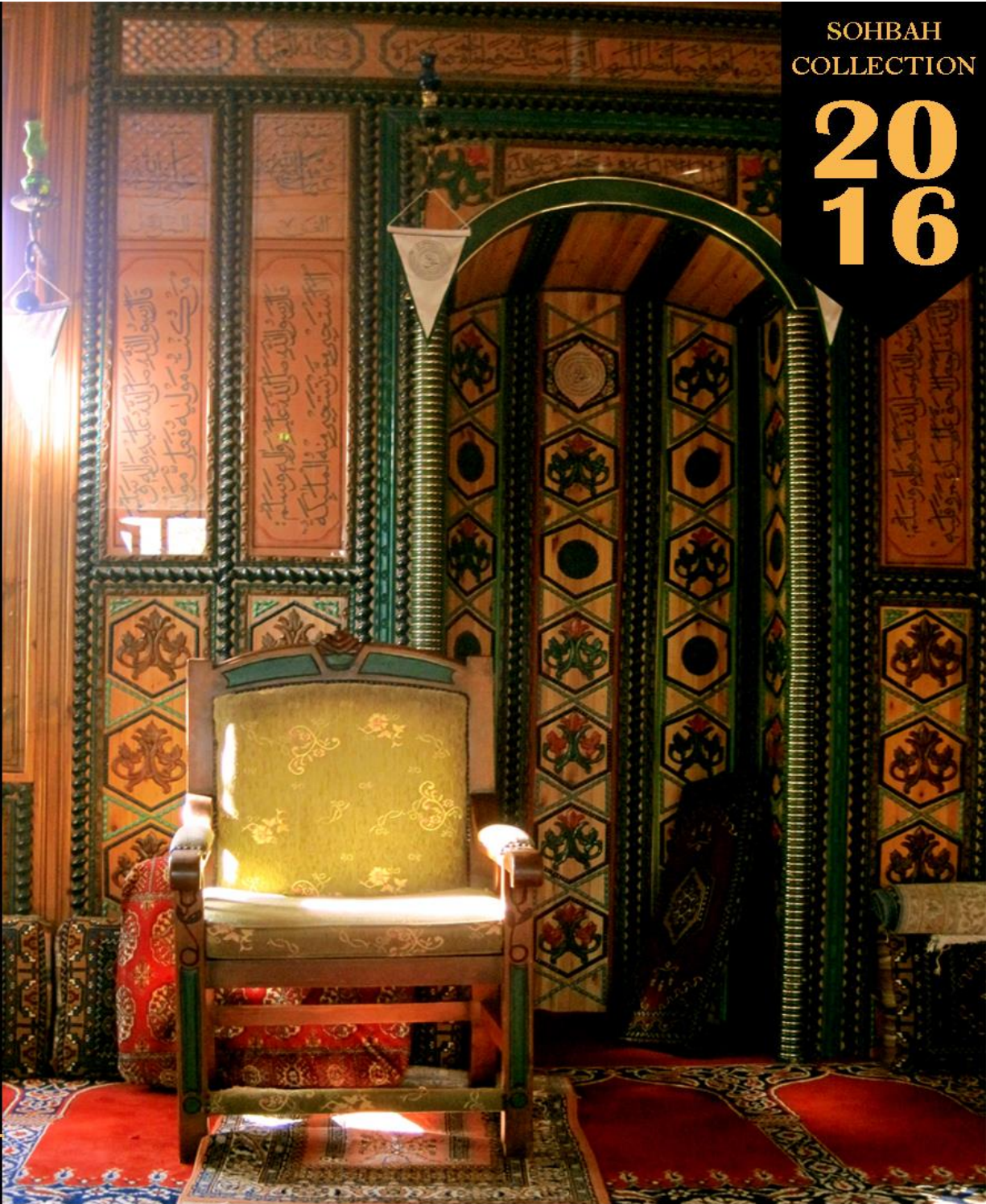


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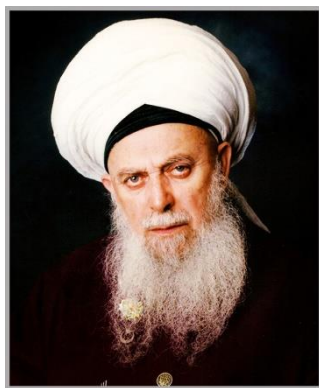


**MALFOOZAAT OF MAULANA SHAYKH
MUHAMMAD AADIL AR RABBANI
QADDAS ALLAHU SIRRAHU**



MALFOOZAAT OF MAULANA SHAYKH
MUHAMMAD AADIL AR RABBANI
QADDAS ALLAHU SIRRAHU

Dedicated to my Murshid



MAULANA SHAYKH
MUHAMMAD NAZIM AADIL AL HAQQANI
QADDAS ALLAHU SIRRAHU

"Al Faatiha"

Table of Contents

I.	INTRODUCTION	1
II.	FOREWORD	2
III.	ACKNOWLEDGEMENT	5
1.	LOVE THAT LEADS TO ALLAH.....	6
2.	THE DOOR OF REPENTANCE IS OPEN	8
3.	CONTROL YOUR HAND AND YOUR TONGUE.....	10
4.	KEEP YOUR IMAN STRONG.....	12
5.	LESS THAN A NEEDLE'S HEAD.....	14
6.	ALLAH'S GREATNESS	16
7.	IT IS INAPPROPRIATE TO OPPOSE THOSE WHO HOLD AUTHORITY	18
8.	THE FAVORED SON OF ADAM عليه سلم	22
9.	THE DOOR OF REPENTANCE.....	23
10.	THE BEST BOSS.....	25
11.	DO NOT BE FOOLED BY SHOW	27
12.	THE NEEDY PERSON	29
13.	THEY ARE DENIERS.....	31
14.	THE SECOND IGNORANCE ERA	33
15.	DUA IS THE FAVOR OF ALLAH	35
16.	THE VIRTUE OF SURA AL-FATIHA	37
17.	LET OUR INTENTION BE GENUINE	40
18.	THE USER'S MANUAL	41
19.	THE AWARD FOR WHAT IS DIFFICULT.....	43
20.	LOVING HIM (SAW) IS A WORSHIP	45
21.	CHOSE THE EASY PATH	47
22.	FASHION TRENDS DO NOT SATISFY	48
23.	WISDOMLESS KNOWLEDGE IS USELESS KNOWLEDGE.....	50
24.	THE WEALTH OF THE HEREAFTER.....	54

25.	RICHNESS IN AKHIRAH	56
26.	YOU MUST BE TOGETHER	59
27.	LOOK FOR THE REAL LIFE	62
28.	THE VALUE OF BELIEF	65
29.	WHAT ALLAH WANTS WILL BE	67
30.	ALLAH CREATED EVERYONE'S PROFESSION	70
31.	RICHNESS ONLY FOR ALLAH	73
32.	ADVICE FOR LEADERS	78
33.	PRAYER IN ALLAH'S PRESENCE.....	81
34.	FILL YOUR LIFE WITH BELIEF	84
35.	RUN TO ALLAH	87
36.	ONLY FOLLOW ALLAH'S ORDER	89
37.	THE END OF TIME	91
38.	ALLAH CALLS TO THE PLACE OF PEACE (10:25).....	96
39.	VISIT THE AWLIYA	99
40.	DO NOT ACT BASED ON DREAMS	101
41.	EVERY FUTURE IS NEAR.....	103
42.	THE SHAYKH SAYS THE TRUTH	104
43.	BOTH SPIRITUALITY AND LAW	105
44.	THE PERMISSIBLE IS PERMISSIBLE AND THE FORBIDDEN IS FORBIDDEN	107
45.	PATIENCE AND THANKS	109
46.	COVER THE FAULTS.....	110
47.	SULTAN ABDUL HAMID KHAN.....	113
48.	THE PRAYER OFFERED ON TIME	115
49.	IN RETURN FOR WHAT IS DONE.....	117
50.	BENEFIT OF THE DOUBT.....	118
51.	TYRANTS WILL BE UPROOTED.....	119
52.	FORGETTING	120

53.	PEOPLE OF STATES AND IMPOSTORS	121
54.	THE ARRIVAL OF MAHDI (AS) IS NEAR	124
55.	FAMILY TIES IS OBLIGATORY	128
56.	LOVING ALLAH IS SALVATION	130
57.	HADRAT IBRAHIM (AS).....	131
58.	SHAME IS FROM EMBARRASSMENT	132
59.	DO NOT LAMENT FOR THE WORLD	133
60.	OUR WAY: MAWLANA'S WAY.....	134
61.	THOSE WHO DO NOT DESIRE POSITION (28:83).....	137
62.	BE HAPPY	140
63.	BEWARE OF SHAYTAN.....	142
64.	RANCOUR FROM THE HEART	145
65.	THE GREATEST TREACHERY.....	146
66.	DO NOT BECOME SHAITAN'S JESTER.....	147
67.	KEEP YOUR HEART PURE.....	149
68.	STRONG BELIEF	150
69.	DO NOT FORGET ALLAH	155
70.	THE PREDESTINATION OF ALLAH	156
71.	THE WORLD OF DISBELIEF	158
72.	IMPRISON YOUR EGO	160
73.	THE SPIRITUAL SPRING AND KHALWAT	162
74.	IF YOU WANT TO BE LOVED BY ALLAH.....	167
75.	THE CURE FOR SPIRITUAL HEAVINESS	170
76.	EVERYTHING IS WITH PATIENCE	173
77.	YOU REAP WHAT YOU SOW.....	174
78.	THE REQUIREMENTS OF KHALWAT	175
79.	THE MASHAYIKH AND KHALWAT	177
80.	SECLUSION IS STRUGGLE WITH THE EGO	179

81.	HONORABLE SHABAN	180
82.	SECLUSION AND RESTRAINING THE EGO	181
83.	MERCY SEASONS	182
84.	DUAS ACCEPTED ON THE NIGHT OF BARAAT	183
85.	DO NOT DEFEND YOUR EGO	184
86.	MOROCCO AND THE BLESSING OF TARIQAS	185
87.	DO NOT BE A SERVANT OF THE WORLD	187
88.	FOLLOW THE SUNNATS.....	188
89.	THE MANIFESTATION OF RAMADAN	189
90.	ARGENTINA AND MUSLIMS WORLDWIDE	191
91.	VIRTUES OF RAMADAN FASTING	192
92.	THE SULTĀN OF MONTHS	194
93.	DON'T BE AFRAID OF FASTING	197
94.	NEVER ALONE	200
95.	BE FROM THE SPECIAL PEOPLE	202
96.	DO GOOD IN RAMADĀN	205
97.	SHAYTĀN	209
98.	LOVE OF THE PROPHET	212
99.	COME TO THE LIGHT	215
100.	DU'Ā' AT IFTĀR.....	217
101.	END OF TIME	220
102.	DU'Ā' FOR A NEW LIFE	223
103.	ONLY STRONG WITH ALLAH	227
104.	THE MOST IMPORTANT WEAPON	230
105.	ZAKĀH IS FOR CLEANING	233
106.	THE BATTLE OF BADR.....	236
107.	THE RELIGION OF MERCY	239
108.	THE EU IS FINISHED	242

109.	ALLĀH LOVES JUSTICE	246
110.	ZAKĀTU L-FIṬR	249
111.	THE REAL WAY	251
112.	TIME OF FITNAH.....	253
113.	THE SECRET OF SUCCESS.....	256
114.	LAYLATU L-QADR	258
115.	THE HEART OF THE BELIEVER.....	261
116.	THE END OF RAMADĀN	264
117.	GIFT FROM ALLAH.....	267
118.	THE HOLY FEASTS.....	270
119.	HAPPY DAYS	273
120.	THE SIX DAYS OF SHAWWĀL.....	274
121.	DON'T BE ANGRY	276
122.	AN EXALTED CHARACTER (68:4)	280
123.	LIFE IS LIKE A PLAY (6:32)	283
124.	THE WAY OF HAPPINESS.....	286
125.	ALLĀH'S ORDER IS FOR EVERYBODY	288
126.	REAL ISLĀM IS ṬARĪQAH.....	291
127.	BE STRAIGHT	294
128.	VICTORY IS FROM ALLĀH (8:10)	298
129.	IN YOUR EGO'S HAND	300
130.	MAHDĪ (ع) AND THE ROLE OF WOMEN	303
131.	EVERYONE IS A SHEPHERD.....	308
132.	ALLĀH DOES WHAT HE WANTS.....	311
133.	THINK ONLY GOOD	314
134.	BE PREPARED FOR DEATH.....	316
135.	ARMAGEDDON MUST COME	318
136.	LONG LIFE FULL OF GOODNESS	323

137.	ACCEPT THE TRUTH.....	325
138.	LET THEM REPENT	327
139.	ALLAH LOVES CLEANLINESS	328
140.	LET THEM LEAVE THAT WAY	329
141.	DO NOT INTENTIONALLY JUMP OFF THE CLIFF.....	331
142.	MAGNIFICENCE OF STARS IN THE SKY	333
143.	WE ARE OBLIGED TO SAY THE TRUTH HERE	335
144.	THE CLERICS OF DAJJAL.....	338
145.	KNOW YOUR OWN WORTH	343
146.	DO NOT GET USED TO COMPLAINING	344
147.	THE MOST VIRTUOUS OF DAYS.....	346
148.	PRESENT DAY NIMRODS	347
149.	BROTHERHOOD OF A MUSLIM WITH A MUSLIM.....	349
150.	DO NOT READ THE RISALAH NUR, READ THE KORAN.....	350
151.	THE BENEFITS OF NIGHT PRAYERS.....	356
152.	DIFFICULTIES ARE OVERCOME WITH FAITH.....	358
153.	DO NOT BE WITH TRAITOROUS PEOPLE	359
154.	ONE OF FORTY DAJJALS	360
155.	LEARN TO ENDURE AND FORGIVE	363
156.	WE FOLLOW THE GRANDFATHER OF SAYYIDS.....	365
157.	MAKING SHOW IS A SIGN OF HYPOCRISY	367
158.	THOSE WHO DO NOT FEEL LIKE STRANGERS.....	369
159.	THE HAJJ WORSHIP	370
160.	DO NOT TORTURE THE SACRIFICE	372
161.	A SHAYKH FOR THE WORLD	374
162.	THE TEN DAYS OF DHŪ L-HIJJAH	377
163.	LOVE THE PROPHET!	381
164.	LABBAYKA LLĀHUMMA LABBAYK	385

165.	MILLATI IBRĀHĪM (2:130)	388
166.	DON'T CHEAT	390
167.	THEN HE CURES ME (26:80)	393
168.	THE WAY OF TRUTH	396
169.	UMRAH WITHOUT ḤAJJ?	400
170.	LIKE A SMOOTH ROCK.....	403
171.	ARḤAMU R-RĀḤIMĪN	405
172.	THE BIGGEST FAVOUR	407
173.	THEY CANNOT DO ANYTHING	410
174.	DO NOT LEAVE THE SUNNA	411
175.	ALLAH WILL TAKE REVENGE FROM THEM	412
176.	THE SAVED FACTION	414
177.	ASK FOR ALLAH'S FAVORS	416
178.	THOSE WHO DO NOT BELIEVE IN MAZHABS	417
179.	DO NOT BE HOPELESS.....	420
180.	DO GOOD WORKS.....	421
181.	HAVE LOVE TOWARDS THE SHAYKHS	422
182.	THE YEAR OF VICTORY	424
183.	MUSLIM-LOOKING CREW	426
184.	THE GRANDNESS AND OMNIPOTENCE OF ALLAH	428
185.	FEARING ALLAH IS A VIRTUE	430
186.	WE ARE ALL GOING TO ALLAH	432
187.	THE QUALITY PERSON	434
188.	THE MONTH OF MUHARRAM AND KARBALA	435
189.	TAKE ADVICE FROM THE COMPETENT	440
190.	THE BARAKAH OF 'ĀSHŪRĀ'	441
191.	THE REWARDS OF 'ĀSHŪRĀ'	443
192.	AS-SALAF AṢ-ṢĀLIḤ	447

193.	SULṬĀNU L-AWLIYĀ'	450
194.	THE HIGHEST LEVEL	452
195.	HAZRAT SHAH-E NAQSHBAND	456
196.	MOST PEOPLE ARE ON THE WRONG WAY	457
197.	THE EGO DOES NOT GET ENOUGH	459
198.	DREAMS SHOULD INCREASE FAITH	461
199.	MIRACULOUS DEEDS OF SAINTS	463
200.	DOMINION IS IN THE HANDS OF ALLAH	465
201.	THERE IS FINESSE IN TARIQA	466
202.	THE PUNISHMENT FOR TEACHING SIN	467
203.	KNOWLEDGE IS PLENTY BUT USELESS	469
204.	LISTEN TO THE GOOD WORD	471
205.	NOTHING IS A COINCIDENCE	472
206.	ALLAH FORGIVES ALL SINS	474
207.	THE WORLD IS THE PLACE OF TRIALS	476
208.	THE MONTH OF SAFAR AND THE IMPORTANCE OF CHARITY	477
209.	PEOPLE WHO ARE LIKE ALLIGATORS.....	478
210.	THE REGRET OF ATHEISTS.....	480
211.	LIFE IS NOT LONG.....	481
212.	LOVE TOWARDS OUR HOLY PROPHET (SAW) IS A MUST.....	482
213.	SALVATION IS IN TELLING THE TRUTH	484
214.	VISITING THE ELDERS OF ISLAM.....	485
215.	ADAB AND TRUE KNOWLEDGE	487
216.	CHOOSE THE EASIER PATH.....	490
217.	KNOWLEDGE THAT IS NOT UNDERSTOOD GIVES NO BENEFIT	492
218.	HAZRAT SULTAN ALPARSLAN.....	494
219.	A MUSLIM DOES NOT HOLD A GRUDGE	496
220.	FOR THE SAKE OF A CUP OF COFFEE.....	498

221.	THE LAST WEDNESDAY OF THE MONTH OF SAFAR	499
222.	OUR MASTER (SAW) IS OUR GREATEST BLESSING Hazrat	500
223.	TYRANNY DOES NOT LAST LONG	501
224.	THE EGO IS UNTAMED	502
225.	MAHDI (AS) WILL APPEAR WITH TAKBIRS.....	503
226.	WE DOT NOT APPROVE OF THAT WHICH IS NOT GOOD	505
227.	THIS LIFE AND WORSHIP	506
228.	THE LIGHT OF THE UNIVERSE.....	508
229.	LOOK FOR BARAKAH	513
230.	MAWLID SHARIF	516
231.	WITH LOVE YOU WIN	519
232.	ṬARĪQAH IS TO FACE DIFFICULTY	522
233.	AN INTERVIEW WITH SHAYKH MEHMET	524
234.	KNOW YOUR LIMIT	531
235.	THE WAY OF MERCY	533
236.	ḤUSNU L-KHULUQ	536
237.	THE MEANING OF LIFE	540
238.	DO NOT FALL FOR SHAITAN’S TRAP	542
239.	TAKE PRECAUTION FIRST THEN TRUST	544
240.	TRY TO CHANGE YOUR EGO’S WAY	545
241.	IT IS A FAULT TO SAY AND NOT DO.....	546
242.	WHAT IS IMPORTANT IS THE MAWLID DAY.....	548
243.	A MUSLIM HAS MANNERS	550

I. INTRODUCTION

Auzubillahi minash shaitanir rajeem
Bismillahir Rahmaanir Raheem

Maulana Shaykh Muhammad Aadil Ar Rabbani is the head of the Naqshbandiya Aaliya Haqqaniya Sufi way and the elder son and successor of Maulana Shaykh Nazim Aadil Al Haqqani in this path.

His words are words of wisdom and light for all of us on this path.

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

Please feel free to forward this book to as many people as you wish, in its full form (without changing anything) as it does not have any copyright on it. We intend to keep these books free of cost always.

May Allah SWT make it easy. Aameen.

Al-Fatiha.

II. FOREWORD

Auzubillahi minash shaitanir rajeem
Bismillahir Rahmaanir Raheem

Allahumma Salliala Sayyidina Muhammadin wa alaa Aali Sayyidina Muhammadin wa Sallim

As salaamwalekum wa Rehmatullahi taala wa Barakaatu

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

This book is a compendium of sohbeets or spiritual discourses, of the year 2016, of our Master and teacher of millions and worldwide leader of the Naqshbandiya Aaliya Sufi Order, Maulana Shaykh Muhammad Aadil Ar Rabbani QS, may Allah SWT grant him good health and long life – Aameen.

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

1. Videos
2. PDF copy
3. Hard copy

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

Alhamdulillah we are blessed that Maulana Shaykh Muhammad QS, the head of the Naqshbandiya Aaliya Sufi Order has been traveling all over the world and is spreading the teachings of the tariqa. This is indeed a blessing where the Shaykh himself visits and all the murids are able to sit in his blessed company. Maulana Shaykh Nazim QS had stopped traveling in his last 15 or so years of his life, due to his age. But he said, “if you cannot reach me, I will reach you.” Subhan Allah we have seen that Maulana had been and is reaching all of us with his blessings, teaching and spiritual support all over the world. And now with Maulana Shaykh Muhammad QS, the one and only successor & carrier of the secrets of this tariqatul aaliya, traveling so often to every corner of the earth, we are indeed blessed that Allah SWT is sending his selected one to us in his physical form.

We must make sure to keep track of his travel itineraries / plans and block those dates in our calenders and make sure that we spend time with Maulana when he visits us in our countries. The easiest way to know about his plans is to keep in touch with the local zavias / zikr centers / dergahs and the appointed khadims there.

These official zavias / zikr centers / dergahs play a very important role in our spiritual journey and growth. Grand Shaykh Shah Bahauddin Naqshband QS said thousands of times in his blessed life, “At tariaqtun as sohba wal khairu fil jamiaa (the way of lectures & the khair is in congregation).” The zavias / zikr centers / dergahs are the place where murids gather every week to act upon this great teaching of Shahu Naqshband QS.

Please be connected to the Shaykh through rabita (heart to heart connection), through the zavias and please try to learn the teachings of our Shaykh through one of the mediums that suit you. Hopefully this book will be of good help.

Maulana Shaykh QS has a very special place in the hearts of millions of murids. Indeed he is a perfect Murshid (guide) and a Murshid who is a perfect Wali. He QS is the only appointed successor and Murshid of the Naqshbandiya Aaliya Tariqa. 41st Shaykh on the Golden Chain. The Chain which has the giants like Abu Bakr As Siddiq RA, Abu Yazid Al Bistami QS, Abdul Khaliq Al Gujdawani QS, Shah Bahauddin Naqshband QS, Shaykh Ahmad Al Farooqi SirHindi, Maulana Shaykh Nazim Al Haqqani, many other Diamonds in between and Maulana Shaykh Muhammad Aadil Ar Rabbani QS, our guide in these dark times.

The Prophet صلى الله عليه وسلم said, “Never anything was revealed to me that I did not pour into the heart of Abu Bakr”; “Abu Bakr does not precede you because of much prayer or fasting, but because of a secret that is in his heart.”

Grand Shaykh Tayfur Abu Yazid Al Bistami QS said, “I made four mistakes in my preliminary steps in this way: I thought that I remember Him and know Him and I love Him and I seek Him, but when I reached Him I saw that His remembering of me preceded my remembrance of Him, His knowledge about me preceded my knowledge of Him, His love towards me was more ancient than my love towards Him and He sought me in order that I would begin to seek Him.

Grand Shaykh Abdul Khaliq Al Gujdawani QS met Khidr alai his salaam and accompanied him. He took from Khidr alai his salaam heavenly knowledge and added it to the spiritual knowledge he had obtained from his Shaykh, Shaykh Yusuf Al Hamdani QS.

Grand Shaykh Imam Ar Rabbani Shaykh Ahmad Al Farooqi SirHindi QS is noted to have said, “the gaze precedes the step and the step follows the gaze. The ascension to

the high state is first by the vision, followed by the step. When the step reaches the level of the ascension of the gaze then the gaze will be lifted up to another state, to which the step follows in turn. Then the gaze will be lifted even higher and the step will follow in its turn. And so on until the gaze reaches a state of perfection to which it will pull the step.

Maulana Shaykh Nazim Al Haqqani QS once mentioned that, “you should always observe your Shaykh, as he is always looking after you. He never leaves you. To observe means to know, that the Shaykh is always with you, and that he is always watching you. The murid is never alone!”

Maulana Shaykh Muhammad QS is that perfect diamond, polished through out his life by his father and Murshid Maulana Shaykh Nazim QS himself. Today we find Maulana Shaykh Muhammad QS, the polished Diamond, reflecting the teachings of the 40 Grand Shaykhs above him, into our hearts and our lives. We just need to humble ourselves and surrender to our Murshid Maulana Shaykh Muhammad Aadil Ar Rabbani QS.

I am a weak student myself and I am not trying to teach but this is just my humble advice to myself and my fellow murids.

Wa minallahi tawfeeq
Al faatiha

Khaadim Shaykh Ashraf Ali Ghansar Naqshbandi
Dubai – UAE.

III. ACKNOWLEDGEMENT

I would like to thank Maulana Shaykh Muhammad Nazim Aadil Al Haqqani (RA), may Allah bless his soul, Maulana Shaykh Muhammad Aadil Ar Rabbani Qaddas Allahu Sirruhu for his permission and blessings to compile this book, Shaykh Bahauddin Aadil Al Haqqani Qaddas Allahu Sirruhu for the inspiration and permission to compile this book.

Special thanks to Sister Mariam Van Rhodie, from Fish Hoek, South Africa who has supported me in arranging for the transcript of the malfoozaat compiled in this book. May Allah accept this service and reward her endlessly.

I would also like to thank the entire Safar E Sunnah team and specially, Brother Farook Naqshbandi, who have been supporting, every year in editing the book.

And thanks to all who have supported in helping me in the making of this book and in the previous books in this series.

Videos of these lectures are available on www.saltanat.org & www.hakkani.org.

Al-Fatiha.

1. LOVE THAT LEADS TO ALLAH

Tuesday, December 29, 2015

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin, Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Today, Mashallah, we are in the month of Mawlid again. Let us speak, talk about the affection of our Holy Prophet (SAW) since this love is love that leads to Allah. Those who love him are in happiness in this world and in happiness in the hereafter.

Shaitan cannot digest this in our country and other places. They say, "What is the need? The Prophet (SAW) was a messenger, he brought what Allah said, then he passed away and is gone!" Whereas, our Holy Prophet (SAW) is amongst us thank Allah.

He is making Allah's mercy to reach us. All good is coming to Muslims through his intermediacy. The person who is Khayrun Nur, meaning he is both living and blessings come to us with his intermediacy, with his blessing. Allah Azza wa Jalla created the worlds, everything, for his sake. If it was not for him there would be no blessing, because ever since our Holy Prophet (SAW) came, this world has been lit and kufr has sunk. Unbelief has taken a blow, Shaitan has grown more anxious, because whatever he does Allah is helping Muslims more.

Muslims are naive. If it were up to kafirs, not a single Muslim would be left. For the blessing and honor of our Holy Prophet (SAW), Islam will stay until Judgement Day Inshallah. It will stay. They can meddle with Islam as much as they want, nothing will happen because Allah is with us.

They want to separate the love of Islam and the love of the Prophet (SAW) from this nation, the nation of the Ottomans, from nations that follow the Ottomans. So what are they doing? Allah's mercy and gaze does not occur without the respect and love of Hadrat Prophet (SAW). They want to separate it. This nation has been serving Islam since it entered Islam. The love of the Prophet (SAW), the love of the Ahl-e Bayt, the love and respect of the Sahabas is present in our nation ever since the beginning. Because of their trying to go on his way, to do exactly what they did, Allah gave blessings, Allah helped them, and they reached the highest stations.

Kafirs know this and that is why they have started a fitna. They say, "Do not respect the Prophet (SAW). Only respect Allah Azza wa Jalla!" They started a fitna that nothing else should be respected. Just a few people are following them, but if they do not repent either their end will be at loss.

They cannot succeed in anything without the love of our Holy Prophet (SAW). They would pass and go away like hay on water. They have no value. People think they are something when they see three to five people, whereas the majority is mostly granted the love of our Holy Prophet (SAW).

Hadrat Prophet (SAW) does not look at them here or in the hereafter as long as they do not show respect. People who deviate to these ways for twopenny worldly benefit are foolish. May Allah give them all good sense. May we be protected from their evils Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

2. THE DOOR OF REPENTANCE IS OPEN

Friday, January 1, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin, Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

May Allah refrain us from sins because it says in the holy verse: "You keep the person whom You have mercy away from sins." Humankind follows their ego, goes after their ego, and goes to evil. May Allah help us all. We were not a witness thank Allah last night. We were in bed at that time anyway (31 December 2015). We do not know what happened, but certainly it was a night of sins all over the world. They are celebrating the New Year because we entered the New Year and they committed much sin. May Allah (JJ) give them guidance and may they repent. When they wake up in the morning, they know themselves what a mess they made at night. They know themselves whether they have a headache or another ache. They wake up with a distress being regretful for what they did, seeing that they gained nothing and this night was void. That distress is of course distress caused by sins and distress for having opposed Allah (JJ), but Allah's door of repentance is open. Allah Azza wa Jalla says those who repent and pray for forgiveness are forgiven of all their sins no matter how much they have sinned. That is why they should ask Allah for forgiveness. We are all sinners, let us all ask Allah for forgiveness. May Allah (JJ) give us mercy. The mercy of Allah is an opportunity to keep people away from sins, or to repent and ask for forgiveness when a sin is committed. There are angels, on the right and on the left. When people commit a sin, our Holy Prophet (SAW) says, "The angel on the left writes the sins, and the one on the right writes the good deeds and rewards." The angel on the left watches, the man committed a sin, and asks the angel on the right, "Should I write this?" "Wait, it might just happen that he might repent and ask for forgiveness, and Allah might forgive him," says the angel on the right. They wait for him to repent for eight hours. If he repents, the sin he committed is forgiven. If not, "Write it already," he says, "what can we do? He committed this sin and did not repent."

So Allah (JJ) has so much mercy for people to repent. Whatever sins they have committed, Allah forgives all sins. May Allah, Inshallah, not get us involved in sins. Whoever Allah has shown mercy, they stay away from sins. Our late Nawfal Bey used

to say, "An obstacle arises in the middle of the night if we were to try and commit sin or theft." Meaning an obstacle occurs so you do not commit that sin. May Allah (JJ) treat us with His mercy so that whatever sins we are to commit He may keep us away from them. May Allah (JJ) be our helper. May Allah, Inshallah, give this nation guidance because the guidance of Allah is the best gift. They gave gifts to each other at night, but they are forgetting the real gift: they are forgetting iman¹ and hidayat. May Allah give us all intelligence and good sense because intelligence is needed. In any event, if there is a little bit of intelligence, they are taking it away with drinking. May Allah give us all intelligence and good sense.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

3. CONTROL YOUR HAND AND YOUR TONGUE

Saturday, January 2, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin, Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Holy Prophet (SAW) has stated: "Al-Muslimu man saliman nasu min lisanihi wa yadihi." "The Muslim is the one whom people are safe from his tongue and his hand." It is they who do not harm anybody with their hand or their tongue. Some people's tongue is worse than their hand.

Those who torment people with their tongue, those who slander, and those who disturb people are not considered complete Muslims. Their Islam and iman¹ are missing, are little.

Those people need to listen to our Holy Prophet's (SAW) order and advice. They need to get their act together and get themselves under training, because you cannot call yourself Muslim and torment people. These people are showing Muslims as bad, whereas the Muslim our Holy Prophet (SAW) describes is not like that.

The Muslim is in the most beautiful temperaments and in the most beautiful natures. They do not unjustly harm anybody and they do not cause anybody pain. And when in the right, they can defend themselves against the tyrants, infidels, and unjust people across. They can defend with their tongue and their hand, but they do not out of the blue go and cause people pain with their hand or tongue. They have permission to ask for their right, but that is also within the framework of Islam.

Whoever the person across might be, it cannot be that you get angry at him and cause pain to people who have no fault. You can only ask for your right against the person who is a tyrant, is guilty, and harms you. And this you do if you can do it. If you cannot do it, you refer them to Allah (JJ). Allah (JJ) will see that they account for it on Judgment Day.

Allah (JJ) will question them for it and will certainly get your right. If Allah (JJ) wants, He can get it in the world and in the hereafter, whenever He wants. As we said, let people keep their hand and their tongue and not oppress anybody. May Allah (JJ) give us all this strength so that we may restrain our ego and be on the right way. May we not

oppress anybody or cheat the rights of anybody, because Allah (JJ) will surely question that right, what you did, and what you were up to.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Faith

4. KEEP YOUR IMAN STRONG

Sunday, January 3, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

What is iman? What is meant by believing in Allah (JJ) and believing in the Prophet (SAW)? It is to believe in the ghayb, things we do not see, and to believe in the things told us by our Holy Prophet (SAW). This is a high virtue. Iman is to believe in the existence of Allah (JJ). Shaitan does not want this and wants people to go [to the hereafter] faithless. When people go faithless they go to hell, there is no other way. Shaitan knows he is going to hell. He said to Allah Azza wa Jalla, "I will make all people, the whole of them, go astray and send them to hell without faith." So Allah Azza wa Jalla said, "Do as you like, take those who follow you and go."

That is why the end of those who are going on the way of Shaitan is loss and hell. There needs to be faith in the hereafter. When that is not there, say you can do anything in this world as much as you want, do not think it will benefit you. There will be questioning in the hereafter. What do they say? "He got shocked," they say. It will be like that. Faithless people, those who do not believe in the hereafter, leave this world in various sorts of ways. Some commit suicide because they are faithless, or these people leave without faith in various forms, Allah forbid. When the hereafter comes, when it is the Day of Judgment, and when 'Get up' is said, Allah (JJ) will resurrect them all. Allah (JJ) is capable of everything. He made you exist from nothing anyway, and it cannot be that He does not resurrect you after you are in existence afterall.

He is capable of everything. They will be shocked when they rise. "What have we done?" they will say. They will be regretful but regret will be of no use. They will say, "We followed Shaitan, we are in loss, and there is no turning back anymore." What is essential is that time.

People can lose in the world, they can lose everything, but as long as they do not lose their faith, they will gain again in the hereafter. The most important thing is for us to hold our faith strong. Let us not follow these shaitans. May Allah (JJ) also give guidance to people who have no faith. When people are faithless, all sorts of bad habits are on them. And the first is jealousy. How can others be faithful when they are faithless? They want to make all like themselves. We need to be careful of this. It is better to stay away

from these types of people. May Allah (JJ) give them guidance so that Inshallah they are not caught by Shaitan.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

5. LESS THAN A NEEDLE'S HEAD

Tuesday, January 5, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Almighty is the one who knows everything best. Inshallah, may Allah (JJ) make us also continue on the beautiful way. Because you can try as much as you want, if He does not want it, it does not happen. Nothing is a coincidence, Allah Azza wa Jalla is doing everything. The world we see, the universe, and whatever exists, everything is in the hands of Allah. Allah Azza wa Jalla is Himself setting the rules. It is the wisdom of Allah that we do not understand this science, but it was showing on this Shaitan box (TV) last night. They were showing scientists in the news. The men are researching the universe saying, "This happened and that happened." Shaykh Mawlana (QS) did not like these things either. They try so hard not to mention Allah (JJ). But in the end while saying, "An explosion occurred and worlds occurred, this did it and that did it," now they are saying again that this could have happened. These men have studied the laws of physics all of their lives. They are professors. They have become professors of professors. They are such people. They studied the laws of physics for so many years and in the end they are saying, "What we know is nothing!" Again, there is this energy and what not everywhere. So what they are seeing, the universe is not empty. There is no space and the power¹ of Allah is everywhere. This knowledge Allah Azza wa Jalla is giving them is not even the size of a needle's head. They made laws, physics laws and what not laws... Some foolish people think these laws will go on forever. These men are saying it themselves: the laws they know are nothing. If something happens, everything would change from the start and laws that we never knew would emerge. They think they have known everything. The men say with their own mouths that they do not know anything in the end.

The universe is not empty, but they just cannot open their mouths and say they believe in Allah (JJ). They do not say they believe in the Prophet (SAW). You can be as much of a scientist, as much of a wise person, or as much of a know-it-all as you like, it has no value as long as you do not say Allah (JJ). Allah Azza wa Jalla gives iman². Thanks be to Allah, even though we do not know anything, Allah has granted us this blessing³. We

need to be thankful for this. There is no need to complain about anything.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Qudrat
2. Faith
3. Nimat

6. ALLAH'S GREATNESS

Wednesday, January 6, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Humankind thinks highly of themselves. Allah Azza wa Jalla has showed us honor¹. It is the hadith of our Holy Prophet (SAW), Allah (JJ) finds His believer² servant more valuable than the Kaaba.

However, faithless people have no value anyway. We are nothing in comparison to Allah's greatness. We are all nothing, but Allah Azza wa Jalla gives that value to His mumin servant. What is meant by 'Allahu Akbar, Allahu Akbar' is the greatest is Allah. It is not enough no matter how much we glorify Allah (JJ). We should know everything is from Allah (JJ) and He is with us in everything. But people are forgetting Him. Sometimes they remember, but what needs to never leave us inside is making the zikr 'Allah'. We need to make zikr in every step and in every breath. Allah gave us so many blessings³, He gave us so much honor that He says, "My mumin servant's value is more than the Kaaba."

So it is a great favor and a great honor. Let alone humankind, the whole world is not even a dust among existence seen and held by hand. Let alone the world, our whole solar system is not even a dust in this universe. Now you go ahead and make judgments saying, "It is like this and it is like that." Let people know their boundaries! Let them turn to Allah (JJ) and believe. The value of people who believe is great. It is always our duty to know the value and remember it. Humankind thinks we come, we do something, and we are beneficial to people. What will be of benefit is having faith⁴ and believing in Allah (JJ).

You cannot think about the essence of Allah (JJ)! What shows Allah's (JJ) grandness are what He does and things He creates. Our minds cannot fathom Him. What a beautiful system he has made the whole universe and all things in existence. Even nonMuslims are astonished. They do not know, they read and read, and in the end they are back where they started and are left helpless. Allah (JJ) is that great.

We are not to be ashamed of anybody while Allah's (JJ) greatness exists. Some are Muslims but they are ashamed and do not want to show it. Those who need to be

ashamed are those who do not believe in Allah (JJ). Let them be ashamed. Let them be ashamed and let them be afraid. Thank Allah this nimat was given to us. We need to be thankful.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

1. Ikram
2. Mumin
3. Nimat
4. Iman

7. IT IS INAPPROPRIATE TO OPPOSE THOSE WHO HOLD AUTHORITY

Friday, January 8, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin, Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

These gatherings give power to people, it gives spiritual powers, it gives relief, and it gives happiness. Those who come to these gatherings both find peace and gain rewards in the sight of Allah (JJ). Because we have come to these gatherings to mention Allah. You find relief when you make zikr of Allah. It is not found in anything else.

The world is in the End Times now. People were already foolish and they have become completely foolish. The Hadith Sharif says, "When Allah wants something He firstly takes away the mind from the person, then He makes him do what He likes." Then people ask, "Gosh, why did I do this?" Judgement Day is near now, and Allah Azza wa Jalla gave this foolishness not to a few people but to all people.

Let people who are Islam be thankful for their situation and not complain. It would especially not be good at all to complain for those people who are comfortable like us, and with the permission of Allah live in this country. Let them thank Allah, glorify and praise Allah. When Allah (JJ) creates a person in a place, both the good and the bad that will descend upon that place are from Allah. This is luck. If Allah wills, you cannot interfere in His work. Thanks be to Allah that our ancestors, the Ottomans, took these places saying, "Allah Allah," while spilling their blood, and left its title deed until Judgment Day. It will remain as Islam Inshallah. There are many Muslim places, and lots of blood was spilled there too. The blood of Muslims is a thing of no worth for infidels¹, but every drop of it is worth more than the world in the sight of Allah (JJ). Again, you should say thousands of thanks and make dua². May Allah (JJ) keep Islam and this country safe, since it is being a leader for Islam, it is favoring and looking after Islam

Shaykh Mawlana (QS) would call television the Shaitanic cabinet. Now, greater Shaitanic cabinets have appeared, it is a very light thing next to these. We hear the news on TV but the news became a masquerade too now. So they show things that have nothing to do with news. We watched a world news two days ago. A country on the other end of the world. For a couple of days, radio and television in that country does not say anything

but what their beloved president says and shows. That is how big the world is for them. A granny in that country put on lots of make up, wore her local costume on top of it, robes and what not, and is giving good tidings to her people while laughing. People are dying of hunger there. The streets and what not are full of poverty. "Our beloved chairman, our president, our leader, our beloved leader, the son of our leader, etc." the whole family is mentioned. Perhaps they have become a Communist kingdom, those jokers.

Soo, what is the good news you are delivering? They built a hydrogen bomb. People are in such an ovation and clapping. The guys are hardly standing up from hunger, and they are conducting an interview. He asks them how they feel. We are relieved they say. They do not recognize Allah. They are about to say thank Allah but they do not acknowledge Allah. The fellers are completely irreligious and faithless. So they have nothing to do with religion. If you say Allah perhaps they would lose their mind. They say they are very very happy. How smart of a man is this leader of ours?! Instead of us suffering hunger and dying, we would all die together and go away!

Allah created countires like this too. That is why we are thankful a thousand times that we did not live in countries like that. This is the worst, as there are also lighter ones. You see our neighbor too. He burned the whole country, and the man says he is happy, he is happy. There is tyranny like this everywhere. After the Ottomans, 40 or 50 years always pass in tyranny.

Thank Allah you hear the five calls to prayer in our country. There are some places, Muslim countries, where our tariqa came out from that you cannot hear the azan³. It is forbidden. They throw women in jail when they wear a headscarve. Oppression has covered everywhere now. And this means Judgment Day is that much closer. Mahdi Alayhis Salams is the one who will get rid of this tyranny Allah willing. May Allah (JJ) make us reach his days.

Humankind is unpredictable, they are as Allah wills. We would want it to happen as soon as possible but it says, "Anta turidi, ana uridu, wallahu yaf'alu ma yurid." You want, I want, and Allah does what He wants. He predestines it as He likes. Inshallah the signs told by our Holy Prophet (SAW) are near.

May Allah (JJ) save the Islamic world as soon as possible. When Mahdi Alayhis Salam appears, no religion other than Islam will be left. Now at that time, there is neither the poll tax⁴ nor taxes. You either become Muslim or, just as you oppressed Muslims, you will not be left here either.

The people they call peace loving Buddhists are burning Muslims alive. We see it everywhere. Buddhist clergy have spilled Muslims on the road with no regard for

children and the young, and are burning them alive. We have brothers who arrived from there. They cannot leave home after 4:00 PM, it is forbidden. It is their responsibility if they leave. The blood of Muslims is lawful⁵ for these infidels⁶ everywhere.

That is why when Mahdi Alayhis Salam appears, they will get what they deserve. Just as, "Neither friends can be made of a giaour⁷ nor hide from a pig," these days they are giving this saying its complete due. None of the kafirs are to be trusted. We trust in Allah (JJ), the best friend. Our friend is Allah.

"Wa kafa billahi shahidan wa kafa billahi haseeba." (Sura Fatih:28; Sura Ahzab:39) Allah Azza wa Jalla is sufficient for us all anyway. What are they anyway? They are not even a few particles of dust compared to the capability⁸ of Allah Azza wa Jalla. Neither the atomic bomb nor the hydrogen bomb are anything.

However, just as it is End Times, many crazy men got to be heads. It will happen: Doomsday will erupt. Nobody would believe if you told them what is happening twenty or thirty years ago. Say ten years ago and they would not believe you much either. There was a Saddam, they would call him crazy, but the man was not crazy either. Then they understood that the man defended Islam. He stood in the face of so much fitna⁹.

There, humankind does not know. Inshallah we are ruled by good people. May Allah (JJ) also give these people the capability. These times are times of fitna. They say you should not change horses during battle. These words apply to these times. Let us make much dua for these people and support them. There is much fitna and separation amongst some Muslims too.

It is great sin to oppose the "holders of authority"¹⁰. Those who claim to be leaders should also hear this. It is inappropriate to oppose those who hold authority. You have no right to oppose those who pray five times a day and who are always in the congregation for Friday and Eid prayers. You will have made fitna when you oppose, then you will answer for that too. There is a curse on those who make fitna.

There is a curse on all those who claim to be a scholar, who divide Islam, who stab those people in the back, and the supporters of those who stab in the back, whoever they may be. The curse of Allah is on those who make fitna. We are not to damn anybody, but it says Allah (JJ) is cursing: "Al fitnatu naimatun, la'anallahu man aykathaha." (Hadith Sharif) Those who make fitna were damned in many verses and hadiths. Do not follow them, and do not deal with those people.

There are lots of naive people. Naive people think they are doing good. They are harming themselves, people, and this land. Treason is not only a crime by law, it is also a great sin in the sight of Allah Azza wa Jalla.

What are the big sins? Drinking, fornicating, stealing, and opposing the parents. There is also running from battle within these big sins. You will have committed a big sin if you run from battle. You will pay for it because if one person runs from battle, it could cause the soldiers to be routed.

Stabbing from the back and harming the country is the same way. They will pay for it all. Those who do this knowingly will carry a greater burden. Every person also carries the faults of the person he misguides. One for one, two for two, and if it is a thousand, the faults of those thousand are the burden of that person.

That is why, repent and spill true tears. Do not spill fake tears. Do not spill tears for money. Spill tears for Allah, for Islam, and for Hadrat Prophet (SAW). You have a favor¹¹ of Allah over you, so appreciate it. This country has been through so much, it suffered so much torment. Were they not jailed for teaching the Koran, or executed for wearing a turban?! This country has been through so much. Ungratefulness is not a good thing. It is not a good thing to deny the blessing¹². Be human and be thankful.

“Fathkuruni athkurkum washkuruli,” says Allah Azza wa Jalla (Sura Baqara:152) Be thankful to Allah (JJ). Thanks be to our Allah. “Wa bish-shukri yadoomun ni’am.” Blessings continue with gratitude. The greatest blessing of Allah is the blessing of Islam and the blessing of health¹². There cannot be greater blessings than peace and safety, than safety and security. We are travelling with ease thank Allah. There is no fear, nothing. We need to be thankful for this.

May Allah keep [us] safe. The head of Islam is here, the Ottomans are here. May Mahdi Alayhis Salam appear as soon as possible and receive these trusts. Inshallah the whole world will be Muslim. It was the good tiding of our Holy Prophet (SAW). To believe in him, to have faith¹³ in him is obligatory¹⁴. We need to confirm whatever the words of our Holy Prophet (SAW) are.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Kafirs 2. Supplication 3. Azan 4. Jizya 5. Halal 6. Kafirs 7. 7. Unbelievers in the Ottoman language 8. Qudrat 9. Discord, dissension 10. Ulul Amr 11. Lutuf 12. Nimat 13. Afiyat 14. Itiqad 15. Fard

8. THE FAVORED SON OF ADAM عليه سلم

Friday, January 8, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin, Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla created mankind as the most supreme creature. "Walaqad karramna Bani Adam." (Sura Isra:70) He says, "We have favored him." Human beings are born, become children, get young, and grow. At first, their mother looks after them, then their father and family look after them. Their family looks after them until they get married and look after themselves. Only after working, finding a job and making a living, do people start looking after themselves. It is like this whether they are Muslim or non-Muslim, whether they recognise Allah (JJ) or do not recognise Him. Allah (JJ) showed everybody such a way, the way of livelihood, and they will follow it and keep going. Everybody is the same from this point of view. Animals are the same way: they eat and drink, will come out to the hereafter, account for themselves, then become dirt and go away. What is important is for humankind to both work and know Allah (JJ), do what Allah says here, in this world. If they do so, they enter the class of 'Walaqad karramna Bani Adam'. So he enters that favored class. Allah (JJ) has promised them paradise and every goodness in the hereafter. Then he referred to them as humans which is the highest station. If you do not recognise Allah (JJ), you will work, work, and work like a four-legged animal in this world and in the end die and go away. That time you will not go to a good place in the hereafter but to a bad place. Not like animals, but worse than animals says Allah Azza wa Jalla. Why is the situation of animals good? If they have tormented another animal, they will also account for it in the hereafter. However, they will account for it and not go to hell but become dirt and go away. Only humankind will account for themselves and will be in paradise or hell for eternity. That is why they should be thankful again if they would be like animals. Their situation is worse than animals. They will never be saved in the hereafter. This world is short. Worldly life is very short. It is not even as long as blinking an eye compared to the hereafter. It is even less. That is why we should not forget Allah (JJ) in this world and do what Allah (JJ) says. May we reach the highest stations for the sake of this Friday Inshallah.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

1. Mukarram 2. Juma

9. THE DOOR OF REPENTANCE

Saturday, January 9, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla created human beings for them to make mistakes then repent so He may then forgive them. This is what differentiates humans from angels. Angels are innocent and never commit sin. They worship Allah (JJ) and obey the orders of Allah (JJ). Humans will either imitate the angels or the devils. Devils never do any good to be rebellious and stay in rebellion towards Allah (JJ). Just as angles are in worship and obedience, devils are the exact opposite.

If human beings are in obedience, they would be higher than angels because they would be crushing their ego and obeying Allah's (JJ) orders. If not, if they follow their ego, they would be together with devils. And human devils, Allah forbid, are worse than Shaitan.

As we said, Allah (JJ) created humans to make mistakes. If humans know their mistake and correct it, this time they would gain ten times the reward because Allah (JJ) forgives when they turn back from error. Allah (JJ) created humans to forgive them. Allah (JJ) created humans so, "Repent to Me. Those who sin should repent so I may forgive them, so I may take them into My mercy and compassion."

If not, if they do not repent, He still makes the angles wait and does not let them write the sin. Allah (JJ) makes the angles wait for 7-8 hours or until a day passes, then if they do not repent, He makes them write the sin. So it is not written immediately. When they do good, it is written immediately, it is even written ten fold.

When they commit sin, He makes them wait so maybe these people get their head together and repent. If they do not repent, in the end not ten fold is written like good deeds but a sinlge sin is written. Even though a sin is written, they have the right to repent until the end of their lives. Truly Allah (JJ) still forgives them again and even changes their sins to good deeds.

Allah's (JJ) door of forgiveness and repentance is open. He says until the sun rises from the west, then the door of repentance is closed. But it is open now. When you commit a sin, repent immediately. In fact, we need to repent and ask forgiveness everyday for sins

we commit knowingly or unknowingly.

Even our Holy Prophet (SAW) says he repents 70 times a day. Let us also Inshallah fulfill this advice and order of our Holy Prophet (SAW). May our sins be forgiven Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

10. THE BEST BOSS

Sunday, January 10, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Human beings work for life, to live. What he looks for is a good job and a good boss that does not steal his money, a solid job. There are many who try to take away the rights of workers in some places. Especially if they are illegal like this and like that, it is easier for them to deny their rights.

The man works for 5-10 months, and while saying he will give later, he will give later, in the end they do not give him his due. There is no place for him to complain anyway. If he complains, they would deport him from the country and that would be a problem. That is why when you are to work, let your boss be solid, let him be a good boss.

Who is the best boss? It is Allah (JJ). Work for Allah (JJ). When you work for Allah (JJ), He gives ten for one, He gives a hundred for one, He gives up to 700 to one, and Allah Azza wa Jalla gives even more. Let all of our works be for Allah (JJ). He gives our right in multiples.

If you work illegally to make more, there will be many who will fool you. And that boss is Shaitan. He makes you work and does not give you your right. He makes you work and work, and in the end he makes you be at loss and you do not even get five pennies. All your efforts would come to nothing and would be of no use. On the contrary, it will be harmful for you in the hereafter.

That is why what we need to be careful of is for everything to be for Allah (JJ). We need to follow Allah's (JJ) orders as He wants and says, so that our life and our hereafter is built-up.

There are many heartless people, there are many people who follow their ego. They are Shaitan's employees, they have become slaves of Shaitan. We need to be slaves of Allah (JJ), servants of Allah (JJ). Those who follow Him are always in gain.

May Allah (JJ) grant us Inshallah to continue on this way. Let us not deal with such crooks, crook bosses. The most true, the most solid is Allah Azza wa Jalla. There is none

to be trusted but Him. Do not go and trust bosses that have no dignity. May Allah (JJ) give us all guidance. May we not go astray from the right way Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

11. DO NOT BE FOOLED BY SHOW

Monday, January 11, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin, Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Auzu Billahi Minashaitanir Rajim. Bismillahir Rahmanir Rahim. ۞

“Fala taghurrannakum alhayat addunya, wala yaghurrannakum billahil ghurur.” (Sura Fatir:5; Sura Loqman:33) “Let not the life of this world fool you,” says the holy verse. Most people are very interested in showing off. And just as a fly gets fooled by filth or something else and comes, people get fooled by show and make a loss, lose their way. So vanity is not an important thing no matter how much people show off.

Imposters also do this most of the time. They show themselves as very rich then they make a hit and run away. Then they say, “But this man had such a car and such a property. So they were all fake!” He rented or borrowed it for show and he is just fooling people. It does not matter for worldly things, people can lose some money. They might get sad and upset, it is not important. Let not people hand their hereafter for this world or for show.

So tell me what it is sir, well, they go after them because all the intellectual class and the educated are saying this and that. They have gone astray anyway, they do not know what they are doing, and they have only become soldiers of Shaitan. Instead of becoming soldiers of Allah (JJ), they have become followers of Shaitan. They are bound to be contemptible in the world and they are to suffer in the hereafter.

“Do not be fooled!” says Allah Azza wa Jalla, “Don’t you ever be fooled by people who are not on the right path.” He is warning us but human beings are still getting fooled. Do not be fooled by these garrulous people. They are showing black as white, right as wrong, and instead of ordering good, they are enjoining evil and are forbidding good. Do not follow and do not be fooled by people like this. May Allah (JJ) reverse their evil upon themselves. If they are to find guidance, may they find guidance. If they do not find guidance, they are to suffer.

May Allah (JJ) keep the children safe, because young people are really making mistakes. Even those who are not young are fooled by them, but more young people are being fooled. As we said, they are being proud, showing off, and saying they are collegiate.

And they get fooled the most. Then when they get older, some of them regret what they did very much, and some have slipped and gone.

Families are taking their boys and girls to attend university and throw them in the middle of the fire. Then they say, "This happened and that happened, they do not look after us, and they do not approve of us." Of course it is not going to happen. You have to be careful of it. You will first give your children training at home, then let others give your children training. May Allah (JJ) keep the Nation of Muhammad¹ safe from the evils of Shaitan. It is the time of confusion². May He really keep [us] safe.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

12. THE NEEDY PERSON

Tuesday, January 12, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Helping people attracts the mercy of Allah (JJ). The consent¹ of our Holy Prophet (SAW) and the consent of Allah (JJ) is achieved. It is good to help. People who receive the help should also be careful because our Holy Prophet (SAW) says: "Ittaqi sharra man ahsanta ilayh." "Do not harm someone who has done you good. Protect yourself from the one you have done good," says our Holy Prophet (SAW).

This is the human ego². The bad ego does not know goodness, it does not know thanking, and it makes the person who was about to do good to be regretful. The person giving should also look at how the receiving side is, what kind of people they are. Of course, people are evaluated according to their intentions. It could happen, sometimes a person would give but the receiving side might not be deserving of that blessing³. Allah Azza wa Jalla would again accept according to the person's intention, but it is much better for the help to go where it is needed. People give accordingly anyway. They give thinking, "May it go to a good place. These people deserve it." Now there are such people that if you do them good, they do not like it and might throw it in the garbage. You do him good and the man buys his cigarettes and what not with it. It is under the responsibility of that person now. The person doing the good has done it. Do not be left behind from doing good, but give to true, deserving people, needy people, as much as possible. The world is such a place now that there are many needy and poor people.

When you give, Allah (JJ) gives you ten fold and a hundred fold in return. The receiving person should be careful too, because it has been given to you. You are a needy person, if you throw it away or misuse it, its sin would be upon you and Allah (JJ) would put you in a worse position. You need to be grateful and you need to be thankful.

Allah (JJ) loves those who are thankful for His blessings. He says, "Wallahu yuhibbush shakirin." This is very important. Allah (JJ) increases the blessings of those who are thankful, and takes away what is in the possession of those who are unthankful.

This is the harm of the ego on the human. Ego and Shaitan do not think of anything but evil. So do not follow your ego and do not follow Shaitan. May Allah (JJ) keep us safe from their evils.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

1. Rida
2. Nafs
3. Nimat

13. THEY ARE DENIERS

Wednesday, January 13, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

These are times of confusion¹. Everything has a time. These are the End Times, times of fitna. May Allah (JJ) keep us all safe. Islam gave everybody their rights. Actions and works done outside of it are cursed.

We read the hadith of our Holy Prophet (SAW). It says in the hadith: "I am the adversary of whoever hurts a zimmi person." What he means by zimmi are non-Muslims living in the countries of Islam. Those people will answer on the Day of Judgment and will suffer punishment for their doings.

Now, many people come out and do actions that are not in Islam, then they call it Islam. Those who do these actions are people who have nothing to do with Islam from the start anyway. They are Shaitan's soldiers, Shaitan's friends.

First of all, committing suicide is a great sin. Our Holy Prophet (SAW) says, "Whoever commits suicide will constantly repeat what he did and how he did every day, every hour, and every minute until the Day of Judgment." They are committing suicide due to having no faith anyway. They think there is nothing after this when they commit suicide. Where as the real life is after death.

This life is as long as the blinking of an eye, but the life of the hereafter is the never ending life, it is the eternal life. The guy who commits suicide will blow up every minute until Judgment Day. "The severity of each death is like that of a thousand sword strikes," says our Holy Prophet (SAW). That is how severe death is. It is not easy.

Death for a Muslim is like going from one room to another, but it is very hard for those who die with unbelief, without faith. That guy will blow up every minute. If he drinks poison, he will drink poison every minute and will remain in that state until Judgment Day. There is no such thing as the end in death. He has gone without faith. Allah (JJ) will not leave him unpunished.

Those people are zimmi, meaning non-Muslims, but they came to this country for safety and security. If you take the lives of others and oppress them, there will be accounting for it.

You are also oppressing Muslims, the inhabitants, in your own country anyway. And you shamelessly call yourselves Muslims. You have nothing to do with it. You have nothing to do with Islam and Muslimism. The person who is Islam fights like a man, not like a bitch! This is treachery, this is low-down! These are people that have nothing to do with Islam. May Allah (JJ) keep us safe from their evils. Allah (JJ) will punish them anyway.

May Allah (JJ) give foolish people intelligence. Saying, "It serves them right," would harm the person. You will feel contempt towards such people. We are not content with what they do, and we do not accept what they do. They have nothing to do with Islam, they are deniers². We are all saying this now here. All Muslims should say this too so that they do not have the slightest inclination in their hearts for these people.

The cleanest Islam, the most beautiful Islam was the Islam during Ottoman times, because the Ottomans were merciful. The Ottomans were those who adjusted everything according to its balance in the best way and implemented it the best way. This too, of course, did not make Shaitan happy and he removed it. However, Inshallah it comes with Mahdi Alayhis Salam and the world fills with justice. These people, these tyrants, will go at first Inshallah. May Allah (JJ) make away with them all Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

1. Fitna

14. THE SECOND IGNORANCE ERA

Thursday, January 14, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla says, "Do not get into an argument or stand in struggle with kafirs." Now people, the people of these times, are ignorant. This is the time of the second ignorance. The time of the first ignorance was during the time of our Holy Prophet (SAW). There was ignorance at the time but they would still believe in god.

Those of today are worse, more ignorant. They say they have studied, have become professors, have become associate professors, and professors at universities. These people, of course not all of them, show more arrogance and become more pharaonic. They do not recognize Allah (JJ), they do not respect the Prophet (SAW), and they insult Islam.

Islam does not expect anything from such creatures anyway. Islam does not expect anything from anybody. Islam gives benefit. These type of people should look at themselves and look at their own faults. But unfortunately, in the name of knowledge, they have turned houses of knowledge into houses of ignorance.

They themselves are no good for anything anyway, and the generations that will come out of them are in danger too. They teach all kinds of evil because they do not know anything. And because they do not know anything, they meddle in matters that do not concern them so people do not see their ignorance.

They stay over there through flattery and fraud. They are Shaitan's soldiers and they favor each other. They can also become professors or doctors without knowing any science because those who give them those titles are people like themselves.

However, nothing happens to Islam. Islam is Allah's (JJ) religion, Allah (JJ) protects it. The most sublime religion is Islam. Nobody can do anything to it. It does not matter how learned or knowledgeable they may be, there is no knowingness anyway. They are knowledgeable because they are ignorant. They are educated but only to satisfy their ego and only to serve Shaitan. They have not learned anything. They have learned ignorance. No benefit comes from them, harm comes from them.

Only those who are like them believe them. Those who are like them go after them, but people who are after true knowledge know what they are. As we said, to cover their ignorance, they meddle in other things, matters that never concern themselves. These people are not high people, they are base people, because people who stand up to Allah (JJ) are always bound to baseness.

If you are to rise, believe in Allah (JJ), do what Allah (JJ) says, and turn to Islam. You can only rise like this. Otherwise, however much you rebel against Allah (JJ), that much your station drops, and that much you descend. May Allah (JJ) cause these people to think straight (give them intelligence) so that they may be saved. May the world also be saved from such people Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

15. DUA IS THE FAVOR OF ALLAH

Firday, January 15, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Auzu Billahi Minashaitanir Rajim. Bismillahir Rahmanir Rahim.

“Wa ma dua’ul kafirina illa fi dalal.” (Sura Ra’d:14; Sura Mumin:50) “The prayer of kafirs are not acceptable.” Allah Azza wa Jalla clarifies this in the Koran. Dua is the weapon of the Muslim. Muslims supplicate (make dua) to Allah (JJ) and get their rights and ask goodness for their families and themselves. The best thing to do if you have been subjected to oppression from someone is to make dua. The best is to ask from Allah (JJ), to ask for your rights. He does help.

Wronged people are many but they cannot think of this. They do not say, “There is no need to ask for that by using an intermediary from such and such.” Or you will file a lawsuit against the man, or this and that. Most of the time nothing comes out of it anyway.

That is why dua is a great favor from Allah Azza wa Jalla. Allah (JJ) gave this favor to Muslims. The dua made by Muslims for their own family, their children, their husband, and their relatives have benefits for everything. For those going astray, for a clear mind, and for healing: Allah Azza wa Jalla gave this opportunity so people may make dua for everything. ◦

“Wa qala rabbukum ‘iduni astajib lakum.” (sura Mumin:60) “Make dua and I will certainly not turn you back.” More precisely, “not turn you empty handed.” Even if sometimes the dua is not answered in this world, it will be reciprocated in the hereafter. Our Holy Prophet (SAW) says, “When people see the blessings that will be given, they will wish that none of their prayers were answered in the world and would have been left for here.” They will be met with so many virtues and so many gifts in the hereafter. Let nobody say that their prayers were not answered in the world. Allah (JJ) says, “Make dua to me and I will give in exchange.” There is also an important thing when making dua. Shaykh Mawlana (QS) would also always say this. The person making dua certainly needs to perform prayers (namaz/salat). Even if not all the prayer times, their forehead needs to meet the ground ever day. Shaykh Mawlana (QS) would say duas cannot be answered any other way. Even if we were saints¹, our duas would not be accepted.

People's duas are not accepted when they have no prayer and no prostration². That is a must, do not forget it.

You are praying to Allah (JJ) but when you do not obey the commands of Allah (JJ) your duas are hardly accepted. There, our Shaykh Mawlana (QS) used to say, even if it were a seven headed awliya, if there is no prayer, if his forehead does not meet the ground, the man's prayer is not acceptable. Because for prayers to be accepted, the most important condition is at least for the forehead to meet the ground every day. Let them not pray other ways for nothing. Most people are saying they make duas but do not pray (namaz/salat). Pray then. Who is holding you back? Shaitan is.

May our duas Inshallah be a guidance for the Nation of Muhammad. May they obey the orders of Allah (JJ) for the sake of this holy Friday Inshallah. These days are days of confusion³. May we all, with the children, be kept safe Inshallah. May Allah (JJ) give victory to those who are on the right way, on the way of Islam. Those who are with the fitna making infidels⁴ are hypocrites⁵ anyway. May Allah (JJ) also give them what they deserve.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

1. Awliya
2. Sajda
3. Fitna
4. Kafirs
5. Munafiqs

16. THE VIRTUE OF SURA AL-FATIHA

Friday, January 15, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin, Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

May Allah (JJ) not deviate us from the right path. Thanks and glory be onto Him. This is the Sura al-Fatiha. First, it says thanks and glory to Allah. It is called the "Assab'ul Mathani" (Another name for Sura al-Fatiha meaning the praised seven verses). Seven verses for seven thanks and glorifications. It is the first sura in the Koran. People read it as a cure. It has blessings¹, goodness, and of course an invitation for people to come to guidance inside.

Allah (JJ) is the Lord of all worlds. Allah says not to be alarmed as long as we are with Him. Allah is not just the owner of this little world, but of all dominions that have no boundary and limit. The mind is left helpless in understanding His dominion, calculating it, or comprehending its size.

It says to guide us, to show us the right way. Show us that beautiful way and keep its blessings everlasting upon us. It is the way which its blessings are upon those people. Those who have been granted guidance have gained the greatest benediction². Material benedictions are also a great benediction after knowing Allah, but it has no value if not recognizing Allah, if not on the right way.

Let us go straight, without deviating, on the way of the right people. After reading a couple of books, finishing university, or studying somewhere, some people do not see anybody higher than themselves around, they see others as lower. Let us not go on that way but on the way of our Holy Prophet (SAW), on the beautiful way shown by our Holy Prophet (SAW).

It asks Allah (JJ) to help us. It says it is the way that is not the way bad people are on, but the good way. Make us amongst those servants whom your wrath and anger are not on O our Allah. This is a concise summary of Sura al-Fatiha. Volumes and libraries are not enough to interpret it. However, no matter how short it may be, this is still enough for people.

People are alarmed. Do not be alarmed! Allah (JJ) has shown us the right way. It has no

effect even if the whole world is not on that way. They have not been granted that benediction, like shaitans, they have been worthy of Allah's wrath. They can oppose Allah as much as they want, they can oppress people on this way as much as they want, slander or think badly with all kinds of trickery and traps, what they can do is only in this world, and that if they can do so.

What Allah says occurs. Allah has appointed a time for everything. These are End Times. Shaitan's supporters and soldiers have come to the last phase, they have lost their humanity, and have become demonized. It has to be this way for it to change, for Allah (JJ) to send a savior. And that our Holy Prophet (SAW) has promised.

This world will fill with tyranny and evil, it will reach its utmost limit so that a person from our Master's (SAW) lineage should come. His name is like our Master's (SAW) name, his mother's name is like our Master's (SAW) esteemed mother's name, and his father's name is again like our Master's (SAW) father's name. We are waiting for him. This is why Muslims should be patient. Allah willing the time is near, because the whole world is against Muslims.

Those who say they are Muslim and oppress Muslims are not Muslim. If they are with the infidel³, if they like them, they will be resurrected with them. A Muslim does not oppress. A Muslim is on the way shown by our Holy Prophet (SAW). Those who say they are Muslim according to their own mind have nothing to do with Islam. Allah knows the Muslim, and Allah knows the hypocrite⁴. They are more munafiq and fasiq⁵ than Muslim. They are not Muslims on the right path.

The whole non-Muslim world is against Muslims because the End Times are here and the time is near. The things our Holy Prophet (SAW) spoke about are appearing one by one. Inshallah, when the good tiding who is Mahdi Alayhis Salam appears, the whole world will be filled with justice and beauty. Just as it is filled with tyranny, evil, and ugliness, he will do the opposite: he will bring justice, he will bring beauty, and he will bring goodness. He will come with miracles too. Now, a day does not pass that someone does not come out saying he is the Mahdi. There are three to five who come out claiming to be the Mahdi everyday. However, these people do not have the attributes told by our Holy Prophet (SAW). They have none of the qualifications of Mahdi Alayhis Salam described by our Shaykh Mawlana (QS). Because Mahdi Alayhis Salam will not attempt to convince people one by one like this. When he says the Takbir⁷ with a miracle, all people who have faith in their heart will understand that the Mahdi has appeared and will hear it.

If they attempt to convince people one by one that they are the Mahdi, not three years, a thousand years or even a hundred thousand years are not enough to convince these people. That is why the true Mahdi has not appeared. Inshallah it is near. When he

appears, Allah willing the whole world will become Muslim and not a single kafir will be left. This is Allah's promise: when Mahdi Alayhis Salam appears, the whole world will become Muslim in the End Times.

After that, of course, Judgment Day will have neared. There are events after that, but what is truly important is Mahdi Alayhis Salam's appearance and the end of this oppression. May Allah (JJ) bring him out as soon as possible so that he saves these people from oppression Inshallah.

From now on there really is oppression. The tyrant is backing the tyrant, and the oppressed is found guilty. We are in such a world now. The whole world is with the tyrant, the oppressed cannot make a sound, and the oppressed has been made guilty. There, for this reason Allah Azza wa Jalla will send Mahdi Alayhis Salam and he will get everyone's just rewards. May Allah not deviate us from the right way because this is the greatest benediction. We need to be thankful for this.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Baraka
2. Nima
3. Kafir
4. Munafiq
5. An open sinner
6. Karamat
7. Allahu Akbar

17. LET OUR INTENTION BE GENUINE

Saturday, January 16, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Let our intentions always be clean, be pure, be for the sake of Allah (JJ), and be genuine. Allah (JJ) is the possessor¹ of everything and the owner² of everything. Do not use this clean religion for benefit. If you use it for benefit, it means your faith is missing. If a thought occurs such that the person wants to gain not Allah's consent but people's consent and turn that into material benefit, that thought would ruin the inside of the person. Everything is like this. Our Holy Prophet says, "By constantly telling the truth, a person is written as siddiq, as truthful, in the sight of Allah. By constantly telling lies, a person is written as a liar." How people start at the beginning, their end is again the same. People continue according to how they are accustomed, they do not change later. Our tariqa is for Allah (JJ). We want Allah (JJ), we are working in order to reach Allah (JJ). Let us not ruin this intention. If this intention is for Allah (JJ) and is pure, Allah (JJ) would not leave you. Allah (JJ) would not leave you on the road and every good purpose of yours would come true. If not, if you try to rise with vigilance and with cunning, you will be disgraced in the world and in the hereafter. We have great examples and great instances in front of us, such that there are thousands. They took the road for Allah (JJ), in the end they are trying with all their might to harm people and Muslims as much as possible. May Allah (JJ) keep us safe. Let us take lesson so our intention becomes pure. Tasawwuf means pure, it means clean. Let us not blur it Inshallah. May Allah protect us.

Wa Minallah at-Tawfeeq,

Al-Fatiha.

1. Malik

2. Sahib

18. THE USER'S MANUAL

Sunday, January 17, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

All thanks be to Allah (JJ) that He created us as Sons of Adam, as human beings. This is a great blessing because He subjected everything to us. Allah Azza wa Jalla created everything on the face of earth for the benefit of humans. People need to be thankful, they need to glorify Him, and they need to thank and praise Him. People need not complain. Allah (JJ) created whatever there is with a balance: "Kullu shay'in bi mizaan."

Humans have wiped off some things, depleted some creatures, according to their own minds. When they did some things according to their own head, this balance was ruined. Allah (JJ) created everything beautifully, in accordance with its place. Allah (JJ) created everything for humankind to use without wasting, but humankind did not know its value. When this is the case, the fault is with humankind, the mistake and the flaw is theirs.

When a device is bought, it comes with instructions on use. Allah Azza wa Jalla told humankind how to use this world. Allah (JJ) specified to humankind how to use and how to conserve this world. But humankind has never even looked at it. Some have torn it and thrown it away, some have looked at it, but most have destroyed [the world] without looking at it. They have cut the branch they are sitting on and pointed the blame at others.

Do not ever point the blame at others. Allah (JJ) created the most beautiful, the most perfect. You have followed your ego and you have followed Shaitan. You have destroyed this beautiful thing, the most beautiful thing created by Allah (JJ).

That is why we need to be careful of each action of ours. The world is not everlasting but we also need to leave something good for coming generations, for people coming after you. Of course what is more important: Allah (JJ) says to people to build their hereafter.

You ruined the world, do not ruin your hereafter too. Allah (JJ) shows as an example how bad the situation can get when His orders are not obeyed. The world comes and

goes, but let people not lose their hereafter and let them build their hereafter. At least they ruined the world but let them build their hereafter. This is what is important. However, when you do something that is not good for the world, it will reflect on your hereafter and you will be questioned for it in the hereafter. You will be questioned: "Why did you do this? Why did you commit this tyranny? Why did you ruin it? Why did you leave bad things for people coming after yourself?"

Our Holy Prophet (SAW) says, "It is even a charity to move aside the rock from the road." "It is a sin to relieve nature in or to dirty the clean water." These two are enough for us. How important is this matter! It is interconnected for both the world and the hereafter. People who have done wrong should repent and be more careful from now on.

You were not sent to this world to waste, hit and destroy, and do as you like. This is a trust, those after you should benefit as well. There is Perpetual Charity¹, if you do something good, its good deeds and rewards come to you until the Day of Judgment. May Allah (JJ) make it easier for people to do good. It is not easy. May Allah (JJ) not make us depart from the right path.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

1. Sadaqa Jariya

19. THE AWARD FOR WHAT IS DIFFICULT

Monday, January 18, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Master (SAW) says in his Hadith Sharif, "Afdalul a'mal ashaquha." "The best, most rewarding, and most virtuous works are those that are difficult, or done with difficulty." Or the person who does it because it is the order of Allah (JJ) gains that much virtue.

All worship is hard on the ego, but not listening to the ego and worshipping is acceptable in the sight of Allah (JJ), and Allah Azza wa Jalla gives more rewards. The hardest amongst all these worships is, by the wisdom of Allah (JJ), the Hajj. No matter how much you want to go with ease, a difficulty appears, and that is the wisdom of Allah (JJ).

Most of the time Hajjis think, "It would have been easier if we were different," or, "it would have been better if the organization was different." Whereas Allah Azza wa Jalla made the Hajj difficult. And in return He gives that much in rewards. He gives a hundred thousand times the virtue for each prayer at the Kaaba. The virtue and reward is normal when praying somewhere else.

People who go to Hajj or Umra are sometimes fond of their comfort and pray from where they are sitting. When you prefer what is easy and there is no hardship, Allah Azza wa Jalla gives you one to one. If the reward for a prayer next to His House is a hundred thousand times more, a prayer in the mosque of our Holy Prophet (SAW) is ten thousand times more virtuous. As for outside, it is ten to one.

People are still fond of their comfort. They look for their comfort and do not do it. While saying, "It is hot there, it is crowded and what not, it is this and that," they pray where they are sitting. Whereas it is only a trip of a couple of days. People are not patient for those couple of days and always want it easy, always want ease.

Some others say they cannot pray, it is hard on them. It is hard on you, but Allah (JJ) will give you that much in rewards. It is not hard on you but hard on your ego. Your ego is being an obstacle, and Shaitan is being an obstacle.

Everybody has ego, has Shaitan, and they want to forbid you. That is why you should not listen to them, and as our Holy Prophet (SAW) says, however much hardship you

go through, that much more you would be virtuous and you would gain in rewards.
May Allah (JJ) make it easy for us all Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

20. LOVING HIM (SAW) IS A WORSHIP

Tuesday, January 19, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Those who love our Holy Prophet (SAW) are acceptable people. Allah Azza wa Jalla orders to respect the Hadrat Prophet (SAW), to honor the Hadrat Prophet (SAW), and to love him. He tells us to love him more than ourselves.

These people, people of these times, follow Shaitan and disrespect our Holy Prophet (SAW). They say he was human like us, he died and left. Whereas honoring him is the order of Allah Azza wa Jalla. Our Holy Prophet (SAW) is the beloved¹ of Allah Azza wa Jalla and Allah's (JJ) beloved servant for eternity.

To love him is a worship and a good deed. To have ill feelings towards him is also a sin and draws the hate of Allah (JJ) upon you. Allah (JJ) would torment in this world those who have ill feelings towards him, and those people would be ill at ease with their work. They can be as rich as they like, they can have as much possessions or children as they like, it has no use.

Our Holy Prophet's (SAW) tribe was large, each one of them came from different branches. When our Master (SAW) came out, they did not accept him because he was poor. They got arrogant because they were rich and did not accept him. Allah Azza wa Jalla decries them in the Koran. He describes them with this characteristic until the Day of Resurrection.

He says, "I created him as an only one, gave him children, gave him possessions, and he wants more. He does not accept the Prophet, he is 'anid.'" What is meant by 'anid is stubborn. He (JJ) says he has deserved hell. Everybody who does a complete reading [of the Koran] reads this.

Neither his possessions nor his properties were of use. Even though his children were Muslim, it was of no use to him because he was an enemy to the Hadrat Prophet (SAW), and he caused the Hadrat Prophet (SAW) pain. They were kafirs of the Quraysh. It was no use even though the Quraysh was the Hadrat Prophet's (SAW) tribe. 1. Habib

Pay attention O ye who are too educated and claim to be Muslim! Those who are too educated say they understand, but they are ignorant Muslims. Never say, "That is a tariqa. They are people of tariqa and know nothing. We are educated. We know." It is of no use. Those of the Quraysh were much smarter than you, they were much wealthier, and still it was of no use. It has no value when you do not respect the Hadrat Prophet (SAW), when you do not love the Hadrat Prophet (SAW).

Our Prophet (SAW) is the beloved servant of Allah (JJ). Actually, it is easy to love him. Hating him is ugliness and uneasiness. When you love the Prophet of Allah, when you love the Beloved of Allah, it is the greatest means and the greatest way for Allah (JJ) to love you. If you love the Prophet of Allah Azza wa Jalla, if you love His beloved servants, He will also love you.

Even in the world, if you love a person, that person would love you back. Now, you think about how much Allah Azza wa Jalla would love the person. Loving the Hadrat Prophet (SAW) is a good path, an easy path. May Allah (JJ) give that love to us all. May He grant us the love of Allah (JJ) and the love of our Prophet (SAW) Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

1. Habib

21. CHOSE THE EASY PATH

Wednesday, January 20, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Hadrat Prophet (SAW) says not to choose the difficult when something is to happen. There is license¹ and determination². Our Holy Prophet (SAW) says to chose the rukhsat because what is called azimat is hard. There is the easy and there is the hard. Our Holy Prophet (SAW) says to choose the easy so you do not get tired and leave it. There are some people, before you know it they are worshipping day and night, doing everything and what not, then they leave it all. However, if you do it gradually, if you take what is easy and continue, you can do it easily. Sometimes the brothers³ do things without asking. We have let them be to do whatever they want. They do things according to their own heads then they ask, "What are we going to do now?" Sometimes it can be compensated, but sometimes it cannot. There are other problems, they do things without asking, according to their own heads, then when there is a problem they come and ask. Whereas if you come and tell from the beginning, you would not have to go through this inconvenience. That is why, chose the easy side and not the hard side. Your ego would not be able to bear it, you would not be able to bear it, and you would suddenly leave it. But you would not leave the easy and keep going while handling it. Hadrat Prophet (SAW) gave the license and was merciful towards us. You should apply it, and continue even if little. Rather than suddenly doing and dropping it, do it gradually, and do what is easy Inshallah. May Allah (JJ) make difficulties easy for us.

Al-Fatiha.

1. Rukhsat
2. Azimat
3. Ikhwan

22. FASHION TRENDS DO NOT SATISFY

Thursday, January 21, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin, Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

People of today do not know what to do. The shaitans of today's people play with them as they like. They are never satisfied of anything and want ever newer things. That is why it is to the benefit of Shaitan. When something new comes out it is called fashion: "This year's fashion is like this."

"What happened to last year's trend?" "That trend is over. We need to dress differently this year." "What is with last year's? Was it naked last year?" "No." Of course, some could be naked. "It was like that last year. This year that is over. We need to dress in the new trend."

This is the case with everything. People have all the opportunities now, they are looking for something but cannot find it. What they are looking for is not in trends, it is next to Allah. You can wear the clothes again from not a hundred years ago but a thousand years ago. There is no obstacle, and there is no discomfort in it either. On the contrary, it is more appropriate, but these people who are not satisfied think everything will be better with clothes, everything will be more beautiful.

No, there is no such thing. The more you satisfy your ego, the more it wants. It does not get enough, the ego is insatiable. There is no such thing as doing it good. It wants new things until death. It is not satisfied. Every year there is a thing called 'following that year's fashion trend' thinking that it is better. They say they want to follow that trend.

France's Paris, which is the center of Shaitan, is what they call the heart of fashion. It is the wisdom of Allah, whatever that wisdom is, that it is the center that comes out with fitna¹ for the whole world for almost two hundred years. Of course there are other places, but what is evident is that place. People of that place have never been satisfied either, and this thing called fashion has not been of any use for them.

The thing they follow has never been of use for their spirituality, and on the contrary it killed their spirituality. Because they have inflicted a great damage on this religion. In fact, the damage is done on themselves, not against the religion but on themselves. Those

who are irreligious suffer the loss themselves. They are never happy with anything throughout their life, nothing satisfies them. And they will be worse still in the hereafter.

That is why you should go in the way of Allah (JJ), do what Allah (JJ) says, and follow our Prophet's (SAW) tradition². Go after the companions³ and the saints⁴. They take you to tranquility, clean you inside, not outside, and beautify you inside. May Allah (JJ) grant us all Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Discord, confusion.
2. Sunna
3. Sahaba
4. Awliya

23. WISDOMLESS KNOWLEDGE IS USELESS KNOWLEDGE

Friday, January 22, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya

Shaitan never rests easy and enters from every door. He tries to weaken people's faith¹ from every door. The ignorant person, meaning the uneducated person, knows their limit a little more, and is afraid of saying anything. What we mean by ignorant people is people who have no idea of religion: when they are about to say something, they do not say it most of the time out of fear that they might get smited. They are afraid of Allah or Hadrat Prophet (SAW), and shy away from the awliya². They say they might get smited and are afraid. That is to say, even they have fear inside but unfortunately people who study for their ego become ever more ignorant as they study. Because it says, "Ra'sul hikmati Makhafatallah." "The fount of wisdom is the fear of Allah." Fearing Allah is the greatest wisdom. So it is what needs to be learned most.

Even the ignorant person has a slight faith inside and fears Allah. Some become complete unbelievers and do not fear. Or they become a ride for Shaitan. They become more pharaonic as they study and as their knowledge increases. They become like Shaitan.

"Whomever Allah has given wisdom, He has been given great good." **"Wa man yu'tal hikmata faqad ootiya khayran kathira."** (Sura Baqara:269) It is not important at all to study and to become a scholar. It is of no benefit as long as you do not understand the wisdom if Allah has not given you wisdom. Knowledge without wisdom is knowledge that is no good.

Saints Now we see this portion called Salafi in the whole Islamic world. We certainly confuse the suras every time we stand for prayer. They have memorized the Koran.

Speaking of hadith, they have tens of thousands of hadiths memorized, but what use is it when they do not know its wisdom. They do not know the wisdom behind it! Allah (JJ) says not to oppress. They oppress. He says not to kill man. They kill man. He says the property and blood of Muslims are forbidden³ for you. They say it is permissible⁴. Those who do these are people who have memorized the Koran, who recite it nonstop

like clockwork, and as we said they have thousands, tens of thousands of hadiths memorized.

They are only servants of Shaitan when there is no wisdom. They do not show humility towards Allah (JJ), and become servants to Shaitan and Shaitan's soldiers. Because the religion of Islam is not as such. The religion of Islam is manners, wisdom, and humility. Whatever good things there may be, they are in the religion of Islam. Do we see such things in these people? We can never see.

These things taught us, the things taught to the Muslim world come from our Holy Prophet (SAW). Through his means, it comes from Hadrat Abu Bakr (RA) and especially from Hadrat Ali (KW) amongst the companions⁵. The Naqshbandi tariqa comes from Hadrat Abu Bakr (RA) and the other tariqas come from Hadrat Ali (RA).

They provide Islam with light. There is no fear as long as they are there. However, they found the field empty after the Ottomans, in the last one hundred years, and all kinds of dissension⁶ came out. As we said, they are educated, knowledgeable, and come out with all kinds of fitna. They come out with all kinds of fitna, but I do not think they are foolish. [Is is that] they have no faith!

Allah Azza wa Jalla tells in the Koran: **"Qalatil A'rabu amanna, qul lam tu'minu."** "The Bedouins said, 'We believe.' Say, 'You do not believe.'" (Sura Hujurat:14) He said, "You have no iman." You have become Muslim. Those who proclaim the Kalima Shahadat are Muslim. Iman is something else, it is a totally different thing. Speaking of iman, there, iman means tasawwuf. You need to believe in everything: it means giving yourself wholly to Allah with belief. They do not have this at all. Because they do not have this, they are not happy with anything and do things according to their own ego.

As we said yesterday, they like fashion. We have been following mazhabs for 1300/1400 years. They are saying, "We are fed up. What is this, mazhab? We do not need a mazhab, and we can do as we like!" There, this is also a fashion. Meaning not liking the old and making up something new: reform and fashion.

They have been trying hard for one hundred years, ever since after the Ottomans. There, the latest situation we see has come out of it. Everywhere in the Islamic world is full of Shaitan's soldiers. Shaitan has no mercy. Allah has mercy. Merciless people who are Shaitan's soldiers have come out in the open.

However, our people here, people who are a little educated did not take lesson. They are also saying there is no need for mazhabs. In fact, they are sniping words at the imams of mazhabs. They think the people of past are like themselves, sell-outs who sold themselves to Shaitan and became a ride for their ego.

Those people were people who had fear of Allah (JJ). Each of them had a shaykh, had a guide. They are people our Holy Prophet (SAW) gave good tidings of in the hadiths. Because prophecy means telling the future. Our Holy Prophet (SAW) has told of most things, and there are still things that will appear. Our Holy Prophet (SAW) told what will happen until the Day of Judgement.

He also has special hadiths about Imam A'zam⁷. There is about Hadrat Imam Shafi'e too. There are separate good tidings about all four imams. As we said, when you get rid of mazhabs, now you can do whatever you want. These people think they will live forever. No, it is not so. You can be rich, you can be poor, or you can be a scholar. Whatever you are, there is a set period and you will be pulled for questioning in the end.

You have gone astray yourself. You have no right to mislead others. Fear Allah. This advice should be enough for you because Allah will ask you. For every person that you mislead, sins will also be written for you. Our Holy Prophet (SAW) says in his hadiths the more people you mislead, the more people you deviate from the way, that much sins you will have.

We love Hadrat Imam Azam and we follow him. Who would we follow if not for him, a mindless person like you? Those who say this are either mindless, traitors, or hypocrites⁸. One of these three. There, as we said, it has become fashion. You can find everything bad in fashion. The thing these people introduced among Muslims as fashion is not liking the old and searching for something new.

Books written in the past cannot be compared with books written recently, because the people of old wrote without ego. Now, every line stinks of egocentricity, arrogance, pride, and selfishness. You cannot read these people's books. Not even a page of their books can be read. But its harm is again on themselves. Allah protects His religion, and they will be contemptible both in the world and in the hereafter.

Confusion is plenty, it is at the highest level, in the whole Islamic world. Wherever you go, you come across a Salafi, a Wahhabi, or these people of fashion who call for reform. They do not like other things. It is like this now. They know better. They will find the truth if they think a little.

Therefore, our Holy Prophet (SAW) says:

"Thinking for an hour is better than the worship of a hundred years." At least, it brings you to the right path.

Was there a Salafi with our ancestors, was there a Wahhabi during their time? They all built beautiful mosques, dargahs, makhtabs⁹, and madrasas¹⁰. They left us this homeland, the world of Islam, like paradise. But those who came later ruined

it. Therefore, when you think whether our ancestors were right or wrong: we would not be left Muslim till this time anyway. If not, if they were right, we need to go after them. Whatever they did, we also need to go in that way without changing it. It is not difficult either. It is not hard at all. Stay away from human shaitans like these. Let them keep barking. They will find their trouble and be gone Allah willing. This will also happen in the end, but fitna continues because it is End Times. May Allah keep us safe. May Allah send the owner.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Iman
2. Saints
3. Haram
4. Halal
5. Sahabis
6. Fitna
7. Abu Hanifa
8. Munafiqs
9. Academies
10. Theological schools

24. THE WEALTH OF THE HEREAFTER

Friday, January 22, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem,

Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin, Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya

“Kafaa bilmawti wa’ithan Ya Omar!” says our Holy Prophet (SAW) to Hadrat Omar (RA). “Death is enough of a lesson for you O Omar!” It occurred yesterday too (the passing away of Mustafa Koç). Death occurs everyday anyway, but they think it is different for some people. Everybody has a fate. When the time comes, money is of no use, possessions are of no use, and children are of no use either. Allah (JJ) will take His trust then, Azrail will grab your soul. He does not care whether the person is rich or poor.

Rich people need to enrich their hereafter, and they need to think about the hereafter so they can build it. Allah (JJ) gave lots of chances: you need to build your hereafter in the same way you are building in the world.

Allah gave these blessings¹. If you do not use them, they will not be blessings but things you will be questioned for. However, if you obey the orders of Allah (JJ), give your zakat² and charity³, then you are comfortable. But if you do not give, in the hereafter you will wish you were poor. And there, that is between the servant and Allah.

We cannot say anything to anybody. Because there are some people who do good without showing, on the sly. Nobody would expect this man to do good. That is between the servant and Allah, and it is more acceptable. People who do that have won their hereafter. These possessions become a blessing of Allah on them and it brings richness in the hereafter. But if they do not remember Allah, if they delve in the world and only think about the world, it is of no use for them to say “I wish” when fate arrives.

May Allah Azza wa Jalla Inshallah make us amongst those who recognize blessings, appreciate it, and are thankful for it. May Allah give and may He give a lot, but may He make us from those who know its worth Inshallah. Because our Holy Prophet (SAW) says, “The strong believer⁴ is better than the weak believer.”

Strength is also amongst those [things] that Allah gives. That is why may Allah give but may Allah not lead us astray Inshallah. As we said, it is between Allah and the servant.

We do not know either what happened and what is left [behind]. This is a lesson, but a lesson to all people. It can bring wealth in the world and wealth in the hereafter, or it can also bring poverty in the hereafter. May Allah Azza wa Jalla Inshallah make us from those who are rich in the hereafter.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Nimat
2. Obligatory alms
3. Sadaqa
4. Mumin

25. RICHNESS IN AKHIRAH

Saturday, January 23, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

We should always make shukr to Allah. He has given us this great richness; being on this beautiful way. If people think about it, is the greatest richness because what you call richness, how rich you are, a day will come, you leave everything and go. You can't take anything with you. Even if you take it, it has no use. We've seen when people in old times prepared graveyards for themselves. They filled their graves with gold, silver and jewellery thinking it would be useful for them after they die. After a while, thieves came and robbed them. Then other people came from other places, and even after a thousand years they took it out.

Goods of this world remain in this world. Even though a person tries, it doesn't go to akhira in this way. It goes to akhira in a different way. You can send with your hands while still living. Whatever you want you can have it there. No need for trouble. No need for filling the grave. Rather, you give one here, it will be written as ten there. If you give ten, it's written as 100. Sometimes you give one and according to its time and place it is written as 1,000, even as 700,000 by Allah Azza wa Jalla. His kindness and generosity; nothing of Allah has any limit. We can't put a limit.

If you follow His order and do something good, you make Allah Azza wa Jalla happy. Don't be surprised by saying "How can I, a weak servant make Allah happy?" Our Prophet says Allah Azza wa Jalla will be so happy, just like a man in a desert whose camel runs away and when he has not even a drop of water, when he falls asleep, then it returns with water and food on it. And as much as the man becomes happy, the more Allah Azza wa Jalla too becomes happy, when His servant repents and returns to Him. And when He's happy, He gives from His generosity.

So this world is a transfer to akhira for a clever man; it's a place from where you can easily send everything you want to akhira - goodness and charity. And Sheikh Efendi, our father showed it in the best way both by words and actions. Most people who claim to be scholars say something and don't do it themselves. But our Sheikh did it and showed to us. Therefore, we say shukr to Allah for this beautiful richness, that he gathered us in such beautiful place.

Everywhere in the world, wherever you go, spirituality in those dergahs is a sign of the presence of Sheikh Efendi. Wherever you go, when you go to the dergah, you don't feel strange. You find the same atmosphere, same peace and manifestation. Why? Because Sheikh Efendi still doesn't leave us. His strength always increases. He never leaves us. He still helps everywhere and his blessings reach people who gather in those places.

Shukr to Allah. We are thanking God for what He give us from the treasures. From His good things He gives us this richness, wealth. Wealth it is not only with money. No. It is with what He granted us. Alhamdulillah, we are in barakah of Maulana everywhere in this country, or other countries all around the world where they have his dergah, you feel same like here [Lefke]. You are not feeling other thing. Why? Because Maulana he gives still. his "rijalullah ahya'un" (a living saint). He has real life and he is visiting, and he is with everybody, with him.

Alhamdulillah this dunya [is] not only to collect money because money, we need money for here. And, for after. There, for real life. But, what we are collecting, money, we cannot take with us to second life. And people, old time people they was thinking and they tried hard to take gold to take silver, to take precious stones. To take what they have [that is] precious, to take it with them to akhira. They make big graveyard and put everything inside but it is only maybe 100 years, 1000 years. After, people coming and taking this from them. Even after thousands of years, maybe 5,000 years after also, they bring and open and they take this.

There is more easier way to transfer this money for akhira. You must give here. Allah he is Generous and if you give one here, He give you ten times. Sometimes 100, sometimes 700, sometimes 1000. It is what you do and time doing, and where you are doing this, Allah giving you. This is richness. This is what Maulana was teaching us and he is doing with his speaking and acting also. Many people only speaking, no acting. But Maulana he was teaching to not give any value for this dunya. Only, everything you must prepare for akhira because richness as much you can, you are rich, some time you will die. Old or young.

Two days before the richest man in Turkey he died and he was not so old one. Money cannot give his life back and he was here rich, but we don't know for akhira if he is rich or not because it is between him and his God, Allah azza wa Jalla. What he done, we don't know, we cannot say this good man [or] bad man, we don't say. But, only giving example for this. Because Allah He is happy for people to do good things. Prophet (sas) saying He will be very happy. You can make Allah azza wa Jal happy by what you are doing.

Prophet (sas) giving example like one going in desert with camel full of food, with water, with everything you need. And desert it's very huge place, you cannot go without any

water, without anything. And, this man he got tired and he sleep. When he slept his camel was running away. Nothing at all around. Only desert, even no grass. No, nothing at all. And he was only very sad [that] he will die. He know because he will not survive. After a while, his camel coming back and this man he was very happy. Prophet (sas) giving example for this. And he (the man) said:

"O my my Lord, I am Your lord and You are my servant!" Because from happiness he mixed what he [was] saying. But he was, how much he was happy because he had no chance to survive.

Prophet (sas) said "If somebody doing good thing and coming, repenting from what he done, Allah Azza wa Jalla, He is more happy than this man". This is generous of Allah so when you do something no need for you to take your, collect money to take for graveyard. Only give here and Allah He give you a thousand times better in akhira. You must believe. This is belief and this is teaching of Islam, teaching of tariqat, to not give value for dunya. But, this time people only giving value for dunya and they are not happy. If you have real belief, iman nothing can be effect on you from dunya things.

Wa min Allah a-Tawfiq,
Al Fatiha

26. YOU MUST BE TOGETHER

Sunday, January 24, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Adhu billahi min ash-shaitani rajim Bismillahi r-Rahmani r-Rahim:

"wa la tafarraqu" (3:103) Do not become divided.

"wa tadhhab rihakum" (8:46) And your strength depart from you.

Allah Azza wa Jalla orders in Quran Kareem: "Don't be divided, don't become divided into sects. When you are divided you lose power, you lose reputation. Be together. Be together so that you are protected, you can protect Islam. There is a well known hadith of our Prophet (sas), "At the end of times, my nation will be divided into 73 sects. Seventy two will go into hell, only one sect will be saved". "Which one?" they asked. "The sect, with a majority will be saved" said our Prophet (sas). Majority means the people on the middle path, who don't go to extremes. Neither right, nor left. "A middle nation" (2:143) who goes straight. They have the majority.

Now we hear that there is a group like this, like that. They are a minority but they make a lot of noise. We see them as majority, but they are a minority. The majority are the ones, who follow the Prophet (sas), who keep this middle path, are these Muslims. Within this majority, of course there are people, who are in tariqa, who are connected with sheikhs. But as we said they still follow the path that our Prohet (sas) showed. That path is the path that respects the Ahlul Bayt of our Prophet (sas), the awliya, the Sahaba. They accept their holiness and follow our Prophet's (sas) orders. Shaitan wants to divide them too, saying, "You are from this tariqa, you are on this path, you are good, you are bad". That is shaitan's trick. That's why Allah tells them, "Don't be divided". Not everybody has the same taste or same inclination. Allah created everyone different. He gave everyone a different path because they love either this sheikh, or this scholar, or that person. Important is that people should be on the right path. After that, it isn't good to bear enmity saying, "You love that one", because, like we said, everbody can only love our Prophet (sas) and be his (sas) nation. Then they can follow or be a follower of different sheikhs.

If you are on the path of Allah you should never show hostility, saying, "You are good, I'm good". That is shaitan's trick. It isn't good to support a sheikh as if supporting a football club. If you are getting inspiration from this sheikh, we have nothing to say, may

it be blessed. If you don't want it, it's ok. You'll find someone else. But there is no need to fight with others saying, "We have to follow the same path". No need. Just look at your own ego. If you saved yourself, if you saved your family be happy about it. Other people, the sheikhs are saving other people.

We need a lot of scholars and sheikhs in this world because there are too many devils. Even if there is one scholar for everyone, for every 3-4 people it isn't too much. The more, the better. But as we've said right-minded people should not fight others, they should be for Allah. Allah says that Muslims are brothers. That order should be kept. May Allah keep us in this path inshaAllah. Not make us from the sects gone astray. InshaAllah we'll be from the honored sect.

Allah azza wa Jalla, He said in Quran: "Do not become divided" (3:103), "and your strength depart from you" (8:46) Don't be separate you will be weak, your power it will go by wind. You must be together. Every time Allah and Prophet (sas) saying: "yadullah ma'al jama'a", you must be together, don't become too many parties. And hadith, a famous hadith from Prophet (sas), at the end of time it will be 73 parts for ummah. Seventy two will go to fire, hell. Only one will survive. So, Companions of Prophet (sas) they are saying, "How we will know which which one is right and to follow them?" Because [it is] not easy. Prophet (sas) he said that it is easy, you must follow the biggest one, the majority, 'sawadu l-azam'.

Majority, they are, who are following way of Prophet (sas). They are in middle, they are not going extreme. Not to right, not to left, not to up, not to down, only middle. By order of Allah and order of Prophet (sas): 'kuntum ummata wasata', you are the nation [of the] middle, you are in middle, nation, not extreme. So, it is easy to follow the right part of this 73 parts. To be survive, you follow the biggest one. And it is all around the world, the biggest part who are following Prophet (sas) and they are quiet people, not making too much noise.

It is order from Prophet (sas), you must be quiet, you must not shout, not be making trouble. But other part, they are making big noise and making trouble, so people they thought they are many people. They are not, they are very few people. But shaitan he is not happy with this biggest part also, he wants to divide it also. He said 'you are following this sheikh you are following that sheikh, you are following this scholar, this is good, this not good, my sheikh is better than yours and my scholar is better than yours'.

It is not good thing because Allah create every man or woman different from other. You cannot give the same love for each, for whole these people. Only, what they are loving? Prophet (sas). Every people, because he is Prophet, they are following him. Other people, less or more they have different love, even for Sahaba also. But for Prophet, everybody loving him. And this is an example from Allah for people you are all in right way. Don't

fight with other people because you love your sheikh, and other people, all, they must love your sheikh.

It is not a good thing because Allah saying everybody he's free and give love for some people for others, they also, you must be respect. If you don't love, don't hate. Only you must be respect. Because, where is your heart going, loving, you can go. You cannot say for every people you must be following my sheikh and if they are not following you are enemy for them. It is not order, it is the opposite.

Prophet (sas) he said you must love your Muslim brothers. He not saying, you must love followers of your tariqat, or your 'alim. No, if you are there in this majority part, don't interfere with them. If they love to come, ok, you can say to them, you can offer them. If their hearts not coming don't force them, and don't fight with them. This is order. Because real sheikh, real murshid, they are not only looking for making big jama'a or big group. No, they are only even if one man coming to them he can, they make sohbet for him, they may teach him tariqat. If they come thousand, also same. Ten thousand, also same.

They don't have any proudness for themselves for all these people they are coming. Only what they want, for Allah. And this is teaching for mureeds also. To be, respect and love other Muslims and the other mureeds who are in right way. And make dua for who are outside of this part, to, Allah give them hidayat, Insha'Allah.

Wa min Allah at-Tawfiq,
Al Fatiha

27. LOOK FOR THE REAL LIFE

Monday, January 25, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Prophet (sas) says: when Allah Azza wa Jalla wants someone to do something, He takes his mind away. That person does whatever he does, after that He gives his mind back. He thinks "What have I done?" Mind is a big grant from Allah. Allah gave mankind mind to know Allah, to know the Prophet and to do good deeds. Most people use their mind in wrong places instead of necessary places because there are few believers, few people on the right path.

When you look you see that people all over the world are studying like crazy. They are all going to universities. They don't think anything other than studying. They say, "We should study and do something, we should use our minds". They forget the most important thing; this world is not everlasting. They strive for vanity. You may study, you work, all of them are ok, but not only for this world. You should use this world to serve the hereafter. Don't be a servant of this world. This world should be your servant.

This is the path that Allah shows us, that our Prophet (sas) teaches us. Like we said, mind is an important thing because, when people do things, it means Allah took their minds. They keep doing them but they don't see the biggest reality. They waste time with unreal things. They give their lives for this world. All their efforts, exhaustion, suffering; they give it all, not for something real but for something like a dream.

This moment, it doesn't stop, it is passing. After a while, it becomes a memory, a dream. This moment, as we said, it passed again. No more real, it became a memory. Real life is our next life. We have to value that, we have to prepare for that. May Allah not keep us away from the sea of Mind. Like we said a lot of people they kill and do all kinds of things. Then they regret it. If he is regretting, it means Allah took his mind away that moment. Then when it comes back, he keeps thinking: "Why did I do like this?" This is again an example. What we want to say is that we have to use our minds to see the reality; for real existence, for real life. Not for an imaginary world.

Prophet (sas) was saying: if Allah wants somebody to do something, He takes his mind and this man doing what he is doing wrong. But not if he has mind, he couldn't do it, he

will not do it. And after when coming back his mind, saying, 'Why I do this?' 'How I could do this?' This is what Allah [does] when He wants some people to do something.

So, mind, to be good-thinking, it is teaching of Allah, teaching of Prophet (sas). And it is right way to be good-thinking, to be knowledgeable man. To be knowing good and bad things. And people, for looking for knowledge. But they are not knowledgeable. Whole world now from Africa, from India, from Asia, from Europe, from Arab, from Turk, from every nation, they are crazy to make children to study. Why to study? To be clever, to be good-thinking people, to be knowledgeable people. This is what they are doing.

Now everywhere in the world, in countries you see universities more than grocery [shops]. Every corner you have one. Why? Because, people they are crazy, they want to make children to study. Only, this is the thinking. And this is not what Allah Azza wa Jalla showing us. Allah Azza wa Jalla is showing to be better life for them. To be working, to be good job, to be good life for them. But many of them of course, not everybody can do this.

The important thing, you can study, you can do this, but not forget the real reason why you are in this world. To read, to be running like horse, to be racing. No. Racing not for dunya. You not created to be a servant for dunya. You can study, but you must do this, study, [so] dunya serving for you, to help you for Akhira, for real life. It is real life, not this life. Who are looking for this life, and they are only doing all their effort and tiring themselves to be high and high in this world. They are serving this dunya only. But who are looking for real life, reality, for Allah and for Prophet and for eternal life, their dunya is serving them.

This life, it is like 'khayal', imaginary. Like a dream. Now, we speak this, this moment, now coming to past. It is past. Now still we speak, quickly it is going, also past. Dream. Not any more real. Life, like this. Before one minute it is finished. Coming to be like a dream, like imagination, it is finished. And it is like this every moment. Your life going, finished, and becoming like a dream. 50 years, 60 years, 70 years, like this quickly going, and then you be in real life. If you do something for real life it will be good, but if you are not doing, all what you done in this life it is mindless. Not with mind, without thinking, what you are doing.

Studying the highest university, you take higher degree, it is not important in real life. Real life, what is important for it, only to believe in it, and to think and to do other work also, but you must be believer. You'll be winner for both sides. If you are not believer, maybe in this world you win something, but you cannot take it for [your] real life. And it is a big favour from Allah to be thinking and to be good-thinking people. Allah give us insha'Allah, to not take our mind to do wrong thing insha'Allah. To be strong belief and to be solid in this way, in this iman, Islam, Insha'Allah.

Wa min Allah at-Tawfiq,
Al Fatiha

28. THE VALUE OF BELIEF

Tuesday, January 26, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla says: "I can make open the way for non-believers in such a manner as to make their roofs from gold and silver" so that they go more astray and become deserving of more punishment. Allah's greatness can't be measured. Allahu Akbar. These things are worthless for Allah. Why does Allah give to non-believers? Sometimes some people rebel. Allah says, "I give more so that their wildness increases." He, Jalla Jalaluhu, doesn't give them blessings. Believers, Muslims get blessings. So, material things aren't valuable.

Belief, blessing, gratitude is valuable in the presence of Allah. People, who do that, are more valuable than gold, silver, wealth, possessions. Many people in the world of non-believers, they say they are rich, civilized, this and that, but these are all useless things. Because things that don't lead you to Allah, that don't teach Allah and the right path are not blessings, they are bad things. Muslims are in a world of examination. If you know that everything is from Allah and surrender you'll be comfortable and peaceful in this world. Also in the hereafter. That is the real one.

When they see the things of the hereafter they couldn't get in this world, "we wish Allah didn't give us anything," they would say. But this world is an examination field, both, for believers and non-believers, and everyone. The believers, the ones who obey Allah's orders, who fear Allah, are the ones who are winning in this field of examination. The others are useless people. They don't have any value. If a person values another person, that isn't important. Important is, that Allah values a person and calls him "My servant". It is important that he is loved by Allah.

Allah Azza wa Jalla, He said in the Quran, "I could make a house from gold, roof from silver, all precious things, I could give this non-believer". But He didn't do this. Why? Because this world [is] not for these things. But He said 'I could give this'. Why He could give this for non-believers? To become worse. Because these people when they getting more power, more jewellery, more gold, more money, every richness, they become more against Lord, Allah Azza wa Jalla. They thought they are gods.

For this, they have in non-believers, thousands of people, thousand million people, they call themselves god. They have little money, they are becoming crazy and this make them to get hell in next life. They are preparing for there to be bad life, after this life. Who are looking for his richness and forgetting why he is in this world Allah give them more and more to be more forgetting, to be more crazy and to be worse what he will get in akhira.

Allah He is not oppressor. Oppressors, human beings. What you done, you are doing for yourself. Nobody can benefit from your richness and only you can make, cheating people and weak people they are following you, you take them also with you to hell. It is not important money or richness. Only important, the barakah of Allah, to be thankful for Allah, to know Allah. If your richness makes you to go away from knowing Allah it is not good richness.

If your culture, 'civilization' you said, taking you away from Allah and making you doubt from everything it is not good civilization. It is not civilization, only maybe, civilization of shaitan. Not Allah. It is not valuable these things, gold, silver, everything, for Allah it is just like garbage. He has, if He wants He can do whole world gold. It is not precious thing for Allah. Precious thing, to be people following His order and following Prophet (sas). He said, "to get one to right way it is better than this world, and what [is] inside also. Only to bring one to belief. To be believer, to accept God, accept His order, it is better than all this world.

So it is not important for believers to follow people like this. Only who are ordering orders by Allah, to follow His way, and to not looking for [going] out of His way because it is not valuable. What Allah He said it is valuable, it is valuable. When He wants. When He didn't want, it is only rubbish. So Insha'Allah we must be happy from our situation, for what we got from Allah, we must thank Him.

Everything in this dunya, world, test for other, for akhira. We must be patient. If you have one problem today that you solved don't think it will be for your whole life, nothing after this. Every day small, big, small, big test. You must be patient and accept and to ask Allah to not give you big tests. Small tests, it must be for everybody. We are asking Allah, we are not so strong, to give us big tests. No, small, small is enough for us.

Wa min Allah at-Tawfiq,
Al-Fatiha

29. WHAT ALLAH WANTS WILL BE

Wednesday, January 27, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

"MashaAllahu kana wa ma lam yasha lam yakun". We keep saying mashaAllah, without knowing the meaning. What Allah wants will be, What Allah doesn't want, will not be. Allah willed good for us, thanks to Allah, He created us as a Muslim, as a believer and showed us the way of truth. This is a big grant from Allah. We have to learn more, we have to ask more what this is. You shouldn't put your ego in it.

When one does something and says; "I'm like this, like that I'm a holy person, all these people took my blessing. They started doing good business." I mean, don't take responsibility on yourself. Because whatever Allah wants, will be. Allah doesn't like people, who make claims of themselves. Allah gives to some people. Their prayers are accepted or they see things. That is also a test.

That is also an experience for that person to check if he thinks it is from himself or from Allah. If he thinks it is from him, if he is self centered, Allah either takes it away from him or keeps giving him, so that he obeys his ego more, goes astray and gets his punishment. For this reason it isn't good to claim something. It isn't a good thing, in terms of tariqa and Islam.

You should know everything is from Allah. It is a big grant. Allah gave it to us. Without Allah's permission, it isn't possible. We have nothing." you should say. You shouldn't claim. When you claim something, you burden yourself with responsibility. If it doesn't happen, you'll be crushed. Or if it happens and you think it is from you again your ego crushes you. Don't carry any burden, don't listen to your ego and don't ever carry any burden.

When something happens thank to Allah. Say ;"You didn't put us to shame, our prayer is accepted, and it happened". It isn't good to tell this to everyone. You should keep it a secret. This is both the good manners in tariqa and good manners in Islam. Bragging, being proud, being arrogant has no place in Islam. Even our Prophet (sas) said; "I'm Allah's servant, if Allah wants it happens".

All the companions, biggest companions Abu Bakr Siddiq, Omar, Osman, Ali they were the same. People coming after them, who are on the way of Haqq they are all like this. When Allah ordered him (sas) to show a miracle, a karamah He (sas) showed. He wouldn't do otherwise. Only with order. Saints are like this also. When they show karamah it was to show people the majesty of Allah. In 40 tariqas they were showing more but in our Naqshibandi tariqa it is forbidden to show karamah. They see it as bad. But their prayers are accepted inshaAllah. We need to be very careful about this.

Because some people say "Do this, do that." We are all weak servants of Allah, If Allah wants, it will be. If Allah doesn't want, it won't be. But people say it is the end of times, they watch a lot of movies, they think things will change all of a sudden. If Allah wants, everything will happen but especially now because it is the end of times karamah and things like that don't show up the spiritual power decreases if you praise yourself or show karamah. This is valid for everyone. Don't be proud too much, don't be self centered.

Allah said "Masha allahu kana wa ma lam yasha lam yakun". What is its meaning? This means what Allah wants, it will be. And what He doesn't want, it will not be. This is a rule for Muslims, in Islam, for believer. Don't think "I am doing this, I am in this position by my work, my... by my hands I'm doing this. I become president, I become minister, I become rich man... like this. I become like holy man by myself." This is what teaching of Islam. Everything is only if Allah He wants, it will be.

There is not million, there is billion people, very few people. Maybe there is people more clever than these people. But Allah wants for these people to be there. It is not sometimes favour, sometimes not favourable. It is test for people to see if they are not being selfish and saying "It is for my work, my hand work. And I succeeded by myself." So he will be, if not finished, maybe Allah will give him more and more to make him go away from the right way to punish him. But if he clever, really clever and saying what Allah said, it is from Allah, Allah will be happy with him and will help him more. This is for everything like this.

Especially for tariqa people also, for Prophet, for sahaba. All of them, they have miracles to do. But if Allah wants them to do it, they were doing. Prophet (sas) coming order to them to "Do this to show people a miracle from Allah. Do that to show people also." For sahaba also. Because they are saying "We are only servants for Allah." And if they make dua, they said "It is not for ourself, only for you" to show these people or to help people.

And who is claiming "I am holy man, I am my... I have miracle, I have something to do" it maybe won't happen. And Allah make him to be shy in front of the people. It is very sensitive. Don't think anything from yourself and don't put responsibility on yourself by yourself. Don't claim "I'm doing this, I will do that." No. "If Allah wants, I can do this. If

He doesn't want, I cannot do" you must say. You are not superman to do everything. And people, they are watching too many movies. And they want if they come to holy man, to quickly asking him dua for this for that.

And there are crooked people, they accept and they do, taking benefit from people and nothing happen afterwards. Because they are claiming from themselves. But if they are not claiming, and they have a pure heart, maybe Allah can give.

So don't put yourself under responsibility which Allah knows if it will happen or not happen. If you do something, everything say from "Masha allahu kana wa ma lam yasha lam yakun" This, if Allah wants, it will be. If He does not want, it will be not be. Don't put any small thing for yourself.

Don't put your selfishness in this to be... Don't say "I do, I can do." No, it is most wrong thing. And as we said, if Allah you say this, maybe He can give you to punish you, or He not give you to make you shy also. These two of them not good. And Allah showing the right way to say everything from Allah. InshaAllah Allah accept our dua.

Wa min Allahi tawfiq.
Al-Fatiha.

30. ALLAH CREATED EVERYONE'S PROFESSION

Thursday, January 28, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Kullun muyassarun lima khuliqa lah.

Everyone what he is created for it is easy for him or her to do that. So human beings while thinking of what to do his family saying "my child is going to be like this, like that." Allah already taught him what to do. So when you try to make him learn something else he can't achieve it. He can't be successful at work or at school. He doesn't know what to do. Then will be having problems.

Allah Azza wa Jalla created everyone with a skill, an ability. He makes it easy for that person what he should do. When someone isn't happy with what he does, he is distressed and uneasy all the time Of course these are worldly things. Allah created us for the hereafter this is the real target. We are created for the hereafter. Our real duty is to obey Allah's order. Besides that, we can do worldly things.

Many people complain that they don't have job. If someone has no intention to work whatever job you give him even if it is a good job, he won't do it We have seen people, who say "This isn't what I want" all their lives. But actually he can't even do what he is skilled in. He got used to being lazy. When he gets used to being lazy, he doesn't even want to do what he is skilled in. Then he gets bored, because he doesn't have a job. When somebody worships and does his job he becomes a good person. He appreciates Allah's grants. He is a good father to his children and to his family.

Otherwise he is 30 years old, 40 years old but still he doesn't like anything and hangs around. It is important not to forget Allah. When we are bored and complaining we are complaining about Allah. Allah created everyone in a perfect way. What He granted, even if you worship all your life you can't thank enough for your organs. One of the most important things is to thank Allah.

Some people rebel. Some people rebel and say; "Why did you create us?" May Allah protect us, some even commit suicide. That is a big rebellion. It is a very big sin. In every aspect, they rebel against Allah in every aspect. They rebel against Allah. Allah created us in this attribute.

He gave human beings the highest rank among all creatures, He valued us. He sent prophets (as) and His Prophet (sas). In the end He created us as the best nation the nation of our Prophet (sas). If you can't appreciate this, whatever you do it is useless. This is the advice. Don't complain.

It may be hard for other people to do what you know and is easy for you, be occupied with things you can do. Not everyone can reach the highest ranks There are people, who are on high ranks. There are people in low ranks. It is important to leave this life and go to the presence of Allah Azza wa Jalla and our Prophet (sas) clean. That is the most important thing. This is our purpose, not this world. Don't desire this world, don't be deceived.

Allah Azza wa Jalla saying "Kullun muyassarun lima khuliqa lah" Every people, everyone, Allah created him and made something, some profession for him or for her, easy for him or for her to do it. Not everybody can do same thing. Some people, they can make building a house. Another one even if you put him his whole life to learn this, he cannot learn. Others they can be engineer, other... Some people, not everybody can do this.

Everybody that Allah created him and created something suitable for him to do and to live for dunya. But important thing before dunya, is akhira. Because in dunya also, we must do something for our life, for our family to get some jobs something to do what you can do, and to not forget akhira. But it is important this is what Allah He created billion of people and He give each one different shape, different mentality, different looking. And He give also spiritual difference. Spiritual and different things he can do. So no need to be everybody say "We must be all president, all must be minister." You cannot be like this. There is need. Allah create this world, they must be shepherd, they must be driver, they must be pilot, they must be farmer. Many thousands of professions you can do And Allah create people to do it. Not everybody can do everything. There is people say "What you are doing?" "I am doing everything." When you say this, it is not professional. Just from everything very few things.

So it is impossible to do everything for every people. Maybe rare people like this. But not everybody is like this. And when people not doing work, they are saying "We are bored." It is no time for boredom in this life If you don't have job, you can do your worship also. Time, it is very precious. You cannot say. Who saying "I am bored" He has a problem. Normal human being, normal one... Time it is also from Allah, give this time for each one.

How He give him water, food, air to drink or to eat and to breathe, also time, also is limited. And there is no time for boredom. So we are, we must be thankful for Allah because He create us and we are in this world and we are Muslim, we are tariqa. So for us, it is big favour. But there are people who are not believers. They are rebellious.

Rebellious, they are saying "Why I am here? I wish I was not created." It is not in your... what you want.

Allah created you and He give you favour. And when you say this, you become against Allah like shaitan. And you will be in difficulty in this life and difficulty in other life also. Even there is people, they suicide themselves. And it is the worst thing that can do man to make for himself. The worst that... because in this dunya he loses himself in akhira also.

Because it is against, coming rebellious against Allah. He give you all these good things and you are coming against Him, so no place to run away. If you run from here, this dunya you cannot suicide yourself in akhira in jahannam Even in jahannam they will die and come again, die and come again. No place to run away.

So we are thankful for Allah. And we must look what it is suitable for us to do for living. And if we not find, we must be patient. And it is, time; limited time. InshaAllah it will be in iman, in belief, to be believer in this time, to not make our belief to be stolen by shaitan.

Wa min Allah tawfeeq,
Al-Fatiha.

31. RICHNESS ONLY FOR ALLAH

Friday, January 29, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla created this world, and human beings. Gave everyone their provision. Some people aren't happy with their provisions. They want not provision, but income at every opportunity. Whoever wants provision, Allah is the Provider. Whoever believes in Allah, wants provision from Allah. In old times there were people, who were much richer than today's people. There are two people. One of them used Allah's favour in a bad way and said, "I made it", and that provision caused him trouble.

Qaroon was Musa's (as) brother-in-law. He was poor. He was worshipping, he had a family and children. He woke up at night and worshipped. He prayed at night. When he said, "we are short of money" to Musa (as), Musa (as) taught him the science of alchemy, to make gold. He was making gold from lead. It is a science. Allah is able to do everything. There is science for everything. He (jj) taught it to the prophets (as).

Musa (as) taught him this science, because he felt sorry for him. He had children, he worshipped but he had no money. After learning it, he started collecting goods day and night. "Give your zakat", said Moses (as). "I wont give it. You desire my possessions", he said. See how ego makes you blind, makes you crazy. Musa (as) taught him that science. "I was only given it because of knowledge I have" (28:78). Qaroon said, "I got it with my own knowledge" but actually, Musa (as) taught him that science.

He had so many possessions, he became so rich that even 40 mules couldn't carry the keys to his treasures. They fell down because of the weight of the keys . Even the mules, camels fell down. That much. It wasn't just possessions, his treasures, the keys to the storage that held the gold. What happened in the end? He opposed Moses (as,) he refused to give his zakat. Allah wasn't happy with him, Allah punished him. "Now for this knowledge that you have, get under ground", He said. He sank under ground.

People around him used to envy him, saying, "Qaroon is such a lucky man". He has so much gold, so many possessions, so many slaves, so much land, so many horses, he has cows, animals, everything". People envied him. "Don't ever be deceived by this" Muslims there were saying. This is a man, who rebelled against Allah, he didn't have a good

ending. Allah made him to sink. So this wealth given to him wasn't a blessing but caused him trouble.

There is a second personality, the holy Sulaiman (as). Allah gave to him also, gave to him wealth in this world, Next to Sulaiman (as) nobody had that much wealth. His prayer was to be the wealthiest among people, not for himself, but to give people a lesson. Everything was at his command. Even the birds, bugs, all were at his command. They obeyed his orders. He used to hear and know what they said.

Once when going to war, he was passing some place where ants began saying to each other, "Beware, Sulaiman and his armies don't crush you". Sulaiman (as) heard this. He thanked Allah and smiled. How strong is the voice of an ant? You can't even see the ant, how can you hear it? What Allah wants, He makes at His command. He (jj) made the devils and jinn his (as) slaves. They were all his slaves. When he went from one place to another, for example, in the desert, there was a Hudhud bird.

A Hudhud bird's speciality, it was able to see where there was water. When it put its beak to the ground, it would tell how deep the water was. Following this, Sulaiman (as) was ordering the devils, jinn. They immediately would dig that place. It isn't like today's drilling. They did ponds, pools, in one hour so that the whole army could drink. Sulaiman (as) had so much power. He thanked Allah. He thanked Allah for his blessings. He invited the whole world to Islam, to Allah's order. Nobody opposed it.

This Hudhud bird, one day got lost along the way. They came somewhere in the desert, everybody was thirsty. "Call the Hudhud bird, let it find water" he said. They said it wasn't here. Sulaiman (as) was angry, he said, "Either I'll torture him badly or cut him. It better have a good excuse, so that I can forgive him". The Hudhud bird had gone to the land of Sheba. Bilquis was the Queen of Sheba. The devils and jinn hadn't told Sulaiman (as) that there was such a beautiful country; so powerful, so big. They hid it. Hadn't said there was such a sultanate. They wanted to leave them non-believers. When the Hudhud came back Sulaiman (as) asked, "Where were you?" It told him about the Sultanate almost as big as his own.

After that he sent a letter saying: "In the name of Allah, the entirely Merciful, the especially Merciful" (27:30). He took that land also, with Allah's name. They all surrendered. Sulaiman (as) became the Prophet whom everyone loved and praised, until the Day of Judgement. The other one keeps sinking, yet to this day, to teach a lesson to people. Because it is Allah's order. When He says "Sink you, into the ground". That order continues. Everyday it is going deeper. These treasure hunters can't find it. They shouldn't search. Allah knows, how many thousand metres underground it is. This is how the world is. Had Qaroon lived one million years he would have had enough money. Sulaiman (as) was the same way. But one was stupid, he destroyed himself for

nothing. The other one was sent to people as a prophet by Allah, to show the right way. He showed it for people to learn a lesson from him. If Allah wants, He makes the richest man a prophet also. Richness isn't a bad thing, if you use it in the way of Allah. But, if you listen to your ego, after making some money you forget Allah, the Prophet and religion, that money isn't good. It is bad, trouble. This is a big lesson for all of us. We have think on it.

Allah Azza wa Jalla He created human beings, everything, He created, He is the Creator. Sometimes, people they asking if there is any other creatures in this universe. Of course, it must be, because it is not shop, you create and [then] finish. Allah, He continues. He has, not million, billion and countless creatures, countless planets. Suns, moons. He is the Creator. You cannot imagine. And He is showing you His mightiness and His greatness. But, not with your knowledge you can find another people. No. If He want, He can make you to meet. But if He don't want, with your knowledge, with your technology you are just making movie to cheat people.

So Allah Azza wa Jalla, in this, our planet we must be now, He created people and give some of them richness, some of them poorness, some of them half, normal. So, from beginning of this world many of people, they was more rich than our time people even. And there is two of them especially, for example for people. To make their life more easy, more for understanding why they are here, what they must do. One of them, was brother-in-law, was husband of Musa (as) aunty. His name was Qaroon. He was a very poor man and he was a good worshipper. He was a dervish and very poor and he was working, day time, night time, not sleeping, only worshipping until morning. He has many children and they were very poor people. Musa (as), asking for dua for him and he teach him knowledge to make lead [into] gold. They are calling it simya, alchemy.

When he learnt this, day and night, he left worshipping. Only working to make this, collecting gold. Making very hard, not stopping and he become the richest man in the world, maybe [of] whole time, or I don't know. But, his treasure, there was 40 camels [they] cannot carry, not his fortune, treasure, only key of treasure. Only key of treasure, 40 camels they were becoming very hard to move. It was like this, the richest one, but he was so stingy for people. For himself, he was doing everything, thousands of women, thousands of men, army and other things. Every thing what his ego liked, he brought.

When Musa (as) asking for zakat, for money of Allah, he must pay from his treasures, he said "No". "This I know, I learnt by myself and I do it" In the Quran, he said this: "Innama ūtitohu ala 'ilmin 'indi" (28:78) I was only given it because of knowledge I have. Musa (as) he was teaching him, this knowledge to make it. People around him, the other people who are not have something like this, they said, "he is very lucky man, this Qaroon". "Big, huge luck he has", "ladhu ḥaḍin 'aḍim" (28:79) Other people who were knowing and following Musa (as) strongly in belief, they said "Don't be like this man, he

is not following order of Allah. Don't be happy with him. And when he was arguing and making fitna also against Musa (as), making very bad, accusing Musa (as), Allah punish him. And make his place sinking on [into the] earth.

Allah ordered: You sink on [into] earth and his army and this all what was with him was underground. Until now, Maulana was saying, it is still, going down. And the other people who was wishing to be like him, they were happy, "Alhamdulillah, we didn't be like him". This, for who are following their ego, they will regret, if they forgetting Allah. Other one, Sayyidina Sulaiman (as), he has a huge army. Allah was giving him everything, giving him also, kind of miracle. He only make people to be believers. He was going from one side to other side. Nobody can stop in front of his army. He speak with animals, with birds, with insects, even when he was once going from one place to another place there were ants and they were saying to each other "Go down to your house, to not crush you Sulaiman and his army". He was smiling and thanking Allah.

There was also bird, called Hudhud. This bird, it was a special bird. When flying, [it was] knowing where is water and going down, putting his beak on earth and telling how many metres down, the water. When they telling this, Sulaiman ordering shaitan and jinns, Allah give them [as] slaves for him. They were digging and bringing water in one hour, for everywhere. It must be like a lake, water coming and all this army drinking, washing and making wudu and praying. So, it was like this.

Allah Azza wa Jalla He was saying, this story in Quran. This Hudhud, once, he was not there. They came to the desert and everybody was thirsty and Sulaiman (as) asking "bring this Hudhud to show us where is water". They said "he is not here". Where he is? Nobody knows. Sulayman (as) he said, getting angry, "I will punish him, or I will cut him. Or, he must be giving good excuse, where he is". And when he come, he telling about Saba and Bilquis. He said, "This is a huge country, a huge sultanate and very rich and they are not knowing Allah. Not knowing anything from Islam, or belief of Allah. Only they are worshipping fire.

After this, Sayyidina Sulaiman, he sent a letter for this lady, Queen and tell her, Bismillahi rRahmani r-Raheem: "innahu min Sulayman wa innahu Bismillahi r-Rahmani r-Raheem" (27:30). From this letter "Bismillahi r-Rahmani r-Raheem", all this Sultanate became Muslim and these shaitan and jinns was hiding this Sultanate from Sulayman (as). They are not happy to make people to be [in] Islam or to be believers. Only, Sulaiman (as) what wisdom he was saying: "O my Lord, give me richness, nobody after me [will] have this richness". So after Sulaiman (as) nobody rich like him.

This is to show human beings examples for richness. It is not for pleasure, only for Allah it must be. One, everybody cursing him, Qaroon. Other one, Sulaiman (as), everybody happy with him. When they said 'Sulaiman (as)' everybody they are happy and they are

blessed. So richness sometimes good, like Sulayman (as), to not forget Allah. Only to do it for Allah. But, sometimes richness [is] very bad, like Qaroon. He was worshipper, after, he became kafir and he became not believer and Allah curse him and he has punishment.

So, we have a short life especially these days, the end of time. It is end of time Who says it is too much time left for qiyama, it is not true. And governments, all governments, all media, all newspapers, everything, the first thing they are speaking about [is] economy. "Economy like this, economy like that, this must be..." And people they are forgetting Allah, only looking for economy now. Don't forget this. Allah when He is giving, He is Razzaq, [for] what you will have, you must be thankful and not follow your ego. And you must be thinking about this, thousands of examples from old times and Allah keep us in right way to not follow our ego, insha'Allah.

Wa min Allah a-Tawfiq,
Al Fatiha.

32. ADVICE FOR LEADERS

Saturday, January 30th, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

May Allah not leave people to their ego. The one who falls into his ego's hand is in great trouble. The one who is leading people to Allah, has to be very careful. He has to be very cautious. If he is wearing sunnah clothes, practicing Prophet's (sas) sunnah, showing the way to people, he has to be very careful because he took the road for Allah. Shaitan does every trick and attacks him to make him his slave, to make him go astray, to deceive these kinds of people especially.

Shaitan isn't interested in normal people that much. "He will be defeated by his ego anyway", shaitan thinks. But this person, who dressed like the Ahl Sunnah, took Allah's road like the masha'ikh, he tries hard to capture him. Once shaitan defeats him, his followers will say, "Is this Islam? Is this a dervish? They are cheaters, they aren't on the straight path" and they will leave. So that person has a fault, made a mistake. And people, whom he made to go astray, he'll be carrying their sins.

Whoever takes this road especially saying, "I'm a representative, I'm authorised", we don't know if he is so. He has to be very careful. He has to take careful steps. He shouldn't let go the fear of Allah from his heart even for a second. Because Allah is going to ask you, "These people believed in you. They helped you, followed you eagerly. You are someone going on the way of Allah", they said. We should raise Islam, we should make Allah's orders known to everyone, we should show our beautiful path. People follow you and give everything to support you and when you betray them, Allah questions you.

You have to fear Allah. The most important thing is to fear Allah. Don't fear the government or people, it is enough if you fear Allah. When you fear Allah, nobody should make you afraid. But when you don't fear Allah, you may fear the government, fear this, fear that. It is like this. This is a very important thing. Everywhere we see these kinds of people, who are weak against their egos and are defeated by their egos. Then they are disgraced. It isn't important that they are disgraced, they also lead people astray or they alienate people from religion. The sins that they carry, those same sins come onto him.

This is a very delicate issue. People who don't trust their ego shouldn't take this risk. It is enough to say, "I'm a dervish". If he is a dervish, his Sheikh saves him. "I'm a weak servant. I don't want to harm anyone. I don't have any qualification, I'm trying to train my ego", he should say. He shouldn't try to be an imam for people or guide people. It is like this all over the world.

Today we are speaking about ego. Especially for people who are leading groups, or jama'a. If they are not strong enough to take their ego down they must leave this, what they are doing. Because [those] who are leading and he thinks he is doing good but, doing wrong thing. He [will] have punishment, more than normal one because shaitan and ego and other bad things they are trying to put him down. They are more powerful. They are trying their best, their strongest, attacking him.

If he obeys them, it is easier for them to destroy this group of good people or to make them a group of bad people. They are first making group to follow order of Allah and follow tariqat, follow Prophet (sas). But, if the leader of the group he come down under his ego, so it will be all group, even some of them run away, some of them follow this group and making same thing. So it is for shaitan and his follower, big victory. We mustn't [be] afraid from government or other things. We must [be] afraid from Allah.

If you are afraid from Allah, and you are following His order nobody can [make] you afraid, because you are good man. Who saying anything for good people, government happy with good people, people also happy with him. But who are following shaitan and doing the worst, everybody enemy for them. And for this, these people all time [they are] afraid because not afraid from [Allah]. They must afraid from Him, they [can then be] afraid from nothing.

All around the world, we are giving this advice for leaders of groups, especially. Don't make by your [own] opinion. If you have something you are not sure of, you must ask to not fall in this fault. The big mistake. You must ask around you, if not, you must ask your Sheikh. Don't do what it is, you suspect it, it is not good thing. Especially, these people they are following you not for your beauty, for your strength, they are following you because you are claiming you will take them to right way, way of heaven, of Allah, way of Prophet (sas), way of masha'ikh.

All these people coming after you, following you for this, but when you are doing [this] thing, you are 'kha'in' (betrayer), who, like spy, traitor. You are traitor. You must follow order of Sheikh, not from your ego, giving order. Especially, I hear some people also they are saying "this is Sheikh's order". Who doing this, they will be in this dunya also 'rezil', accountable, and [as well] in akhirah. Allah will ask them. So we are advising our people especially who are not controlling their ego, they must be normal. They must ask to be normal dervish, not to be a leader for people who are looking for the real people.

When you are making this you are traitor. Better to be a normal dervish, than to be following your ego. If you know your ego it is weak, don't fight and say "I am here". No. You said for ego, "look, I am little, but now I am dervish. You cannot do worse [by] this. Only 'for me' you can do, but not for people". It is responsibility. Big responsibility, this. It is not playing. Allah don't let us to our ego. Keep us in right way, insha'Allah.

Wa min Allahi Tawfiq,
Al Fatiha

33. PRAYER IN ALLAH'S PRESENCE

Sunday, January 31, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Audhu billahi min ashshaytani r-rajim Bismillahi -rahmani rrahim

"Innas Salatu tanha 'anil fahsha` wal munkar wa la dhikrullahi akbar" Indeed prayer prohibits immorality and wrongdoing and the remembrance of Allah is greater (29:45)

Praying is the most important thing. Praying is the pillar of religion. If a Muslim doesn't pray, he'll be distressed. He will be distressed. What shaitan fights against most is praying. He wants you to run away from praying, using all kinds of excuses and tricks. Even the most hardworking person, when it comes to praying, gets lazy. Being lazy is a disadvantage for that person. Praying is a grant from Allah to Muslims. You are in the presence of Allah when praying. This is a great honor, a big blessing.

If you tell someone, that he is going to meet a singer, he gets happy and excited. If you say minister, he gets even more excited. He runs to meet [him], He cancels everything. If you say "the president", he won't sleep one month, saying, "I'll meet him". But the One Who creates this universe, the One Who granted you everything, Allah Azza wa Jalla accepts you in His Presence five times a day. People can't appreciate it. Praying is fard for everyone. It is a fard so that people get benefit. If He, jalla jalauhu had said it is optional to pray, nobody would pray. He jalla jalauhu, makes it fard so that people get benefit. Whatever Allah made fard on us, Allah Azza wa Jalla gets no benefit. Even if all people pray, Allah Azza wa Jalla gets no benefit. If nobody prays, there is no harm. These fards are for people, it is for people's benefit, so people are obliged to pray.

In akhirah also, if you're not praying, it is a burden. What you pray in 5 minutes here, you pray 80 years in akhirah for each time. 80 years mean your whole life. It is easy to pray in this world, you are going to be rewarded. You'll be granted. You don't pray because you are lazy, because you follow shaitan. Only you will pay the price.

But like we said, before akhirah, people suffer a lot in this world, if they aren't praying. When you pray, that burden is removed, because it is loan. Aware or not, a burden falls on you every prayer time. Slowly, slowly you get crushed under that sin. No, if you make the intention and start praying, that burden is slowly removed. This is the same for

everyone. Mawlana used to make people start praying 2 rakats to get used to it because the ego doesn't surrender easily. If you start with 2 rakats, then 4 rakats, 8 rakats, you can pray five times in the end. Shaitan is annoyed with that 2 rakat most, "they are tricking me, they'll defeat me", he says. He doesn't even let people pray 2 rakats. Our Prophet (sas) said: "Prayer is the light of my eye". It is a holy worshipping. Don't miss it. You should pay that debt. If you make an intention, Allah Azza wa Jalla gives according to it. If you repent. Allah doesn't oppress anyone. May Allah make it easy for all of us to pray.

A'udhu bi-llahi min ash -shaytani r-rajim Bismillahi r-Rahmani r-Rahim, Allah azza wa Jalla said: "Indeed prayer prohibits immorality and wrongdoing and the remembrance of Allah is greater " (29:45). Allah saying to pray, it prevents people from bad things and it is remembering you to be with your Lord, Allah.

Praying, it is the most important [thing] in Islam. It is main pillar for Islam. Allah ordering this for your benefit, not for the benefit of Him. He is not getting any[thing], because He [is] giving everything. If whole universe, not praying it is nothing for Him. If they praying, [is] also nothing for Him. Only for who are [being ordered]. He ordered human beings. Not for animals, not for other. [It is for] human beings and jinns of course, to pray five times a day.

So, when you are doing this Allah helps you and gives you spiritual power. How? Because He said who coming to praying, he is with Me, he is in My Presence. And it is, to be with the Presence of Allah you cannot compare to anything else. I said if somebody, he will meet, saying to him, "You will meet this singer this actor", and these people they will be very happy, very excited, "I will meet this famous one!" If they said to him, "You will meet minister" [they will] be more happy and happy. If, "you will meet a president", he is maybe one month, not sleeping, waiting for this.

These mindless people every time, every day, five times, you will be with the Lord of everything, the Creator of these whole people, singer, president, minister, pop star, pop corn! You must think for this. So praying it is big favour from Allah. But, people they are not appreciate this favour from Allah. That is gift from Allah and to be worshipping Him. And, to not pray it is a loan for you. You will pay it in akhira. Every time you don't pray, you will pray in akhira 80 years for each one, 80 years, meaning your whole life.

In your life here, you pray it in 5 minutes, 10 minutes, but, you have become lazy to pray. The most lazy, heavy thing for human beings, praying. And it is the most big gift from Allah. You must run for this, not run away from it. But people, every time they thought, not praying it is, 'kazanç', earning for them. No. Every time you are not praying, coming, one burden on you. This also 7000 times didn't pray, after, 7001. Like this coming on you, burden, burden, and you will pay for this in akhira.

In dunya, if you beginning which age you are, no harm. You can begin to pray. Maulana he has good teaching for this. Who not praying at all, saying to him "you must pray two rakats" because if you say "all prayers", it will be difficult for them. So, begin from two rakats, until making five times a day. And this tool to make people [pray]. Many people they objecting Maulana "How you say two rakats?" But even these two rakats because, shaitan and his followers knowing this is trick for us they will begin from two rakats and they will pray whole prayer.

The most difficult thing to make people to pray even two rakats. So, it is good teaching from Maulana to beginning, and to continue insha'Allah. Even, many of mureeds also, it is really most difficult. Not difficult, but people they thought it is difficult. They become very lazy. The most hard working one even, if you say to him "pray" becomes heavy for them. But it is Allah's gift. If you do what it is heavy for yourself, for your ego, for shaitan, Allah will reward you more and more, "`afdalul a'm'l `ashadduha" The best good thing you do, [is] the hard one. Insha'Allah, Allah make it easy for all of us, because it is [of] benefit for all of us.

Wa min Allah at-Tawfiq,
Al Fatiha

34. FILL YOUR LIFE WITH BELIEF

Monday, February 1, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

You came to this world, Allah didn't create you without a reason. Try to collect good deeds, and obey Allah's orders. This life isn't for playing around and doing whatever you like, then, leaving this world without belief. Allah created you to leave this life with belief. Be careful about that. When we say 'empty', it means without any belief.

There are levels of belief of course. There are people, who have absolute belief, there are people who have less belief, and at the bottom, there are people with weak belief. They don't do anything, they only accept Islam. They don't follow any order of Allah. The ones who do what Allah forbids, if they say "La ilaha illAllah Muhammadun Rasulullah" they don't leave empty handed. Shaitan isn't happy even with that. Shaitan wants people to leave empty, such, as not even to say "Allah". He deceives people.

People should be careful. There are many people, who are gamblers. Once they start they can't give up. They spend till their last penny. You don't do nothing. You commit every sin. At least don't forget this word, which will save you in akhirah! Say "I'm ignorant" for what you did. If you say, "There is Allah", by every possibility say, "La ilaha illAllah Muhammadun Rasulullah". Don't be a big head! Don't be a bully! Saying "I do this, that." There is no such thing. It isn't Allah's order. Don't say, "From my point of view!" What we do, Allah knows that. These people with weakest belief, they are different. Shaitan is already riding them. They do all kinds of things. If they do it, they'll pay for it in akhirah. But akhirah is eternal. Because it is eternal, even though they stay in hell for 100.000 years, in the end they'll go out. Even if they stay 100 million years, they'll go out. The ones, who believe in Allah, who believe in Allah's existence, they'll go out. But whoever doesn't believe in Allah, they'll stay forever in hell. That's why we are saying: O people, don't leave empty handed! Don't leave empty, without belief. Belief blossoms. Say "La ilaha illAllah Muhammadun Rasulullah", our Prophet's (sas) support reaches you and you shall be saved. Saying "Allah", in this world, in one breath, is hundred times better than lying in the grave for one hundred years. When you see an old person, don't say "why is he alive?" Allah knows best. Allah makes that person a blessing for people around. That person is valuable, he doesn't live without a reason. We see the ones who

live without a reason, they live without a purpose, they don't even wait for death. They say "kill us by injection". We hear this everywhere.

They think they are the most civilized. They want this, because they have no purpose in life. They have no belief. They don't believe in Allah, in religion. They are like grass, like animal. They think they are something. But a Muslim is precious. Allah gave value to Muslims. Allah invites a believer to His Presence 5 times a day. He gives it that much value. Whoever doesn't believe in Allah, he has no value, no matter who he is. Still, no value for who does not believe in Allah. Even if they are billions of people. So we shouldn't leave empty handed. The more we collect in this life, the more we'll be rewarded hereafter, inshaAllah.

Allah created human beings He is not create them for just to enjoy themselves and growing, going school or to work. It is like one cup, we must fill it, this life. How you fill? You must fill it with love of Allah, Prophet, and doing their order. And doing good thing. There is level of belief. There is the highest level; complete believer. After this, coming little bit less than them, less than them, until there is minimum believer. What is this? Who believes in God, and saying "No god, only Allah and His messenger [is] Prophet Muhammed (sas)".

If you say these words it is minimum of belief. Minimum, because when you say these words and you are not doing any order of Allah or Prophet and you do all bad things it is minimum of belief, this meaning. And it is also enough to save you from hell forever. Of course, there is punishment for what they done, and not doing Allah's order and doing His prohibited things. But, after thousands, hundred thousand years, or million years even they will be, after they get their punishment, they will come back to Paradise. This is benefit of iman. Even the minimum one.

Those who are doing this mustn't say "this is wrong" or "this is good" for religion. Just not interfere with what Allah ordered. They can do by themselves, but not objecting for Allah. But who has no belief, even in this minimum belief, so, they are completely empty. And shaitan even with this minimum, he is not happy. He likes to empty [them] completely from this also. Because after the end, they will go to Paradise, [those] who are believers, even minimum ones. He wants them to be in hell forever. It is his jealousy, he is envious for human beings.

He has billions of followers who, he takes to hell but [it] is not enough for him. So, what we say, one breath from even a very old man [is] better for him and to breathe and say: "La ilaha illAllah", better than to be in the grave for 100 years. Maulana was saying this also. And Allah He has mercy and love for believers. They have value in Divine Presence, believers. Who are not believers, they have no value for them because they are not

believing in God and religion. Just believing to this life, and it will finish. They are really empty people. No value for them.

We must fill our life, not to be empty. As much as you can fill it, you will be more happy in akhira, more comfortable in akhira. This life [is] not just to play and not do anything, or doing something not good for akhira. Many people, maybe they are famous people, they are rich people, they are clever people and they are businessman, they are president, kings, but it is not enough for akhira. With belief, it will be good. Without belief it will be full with punishment. It will not be empty when you are going to akhira. You fill it with good or you fill it with bad things. Allah help us to not be empty people, to be precious people in divine heaven and divine presence of Prophet (sas).

Wa min Allahi Tawfiq,
Al Fatiha

35. RUN TO ALLAH

Tuesday, February 2, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Bismillahi r-Rahmani r-Rahim. "Run to Allah, I'm to you from Him a clear warner."(51:50) Run to Allah. When something happens, it is mentioned in this verse in Holy Quran to run to Allah there is nowhere to run for people. La malja'a wa la manja'a illa ilayh. The only way to survive is Allah Azza wa Jalla. Of course now everyday, is more difficult than the day before, it is getting worse.

For this reason people all around the world, not only here in the whole world, they are confused asking "Where shall we run to?". You see people running away from one country to another country. They are running away from one country to the next. They think when they run away they will survive. But they can't run away. Because Allah is one everywhere. You can't run away from Allah and go somewhere else. You have to think and do what you should do.

Allah is saying: "Run to me, come to me. If you come to me, you'll be saved." Otherwise you fall into a worse trouble People think that they are going to a better, more comfortable, more beautiful country. But Allah gave you a beautiful country. He gave you a big grant, It is His biggest grant, you don't accept that, you run after the world. When you run after the world, you are disgraced where you go. You don't think about hereafter, you only think about this world. When you do that, you don't find goodness neither in this world, nor in the hereafter. Allah entrusted to you, your family for you to grow them up with belief but you don't care and you run only after the world, for worldly benefit, for worldly pleasures. Most people even risk their lives. If you ran to Allah like this, Allah wouldn't let His servant be disgraced like this. But what shall we do? People don't take any advice. Allah Azza wa Jalla says "Come to Me" He calls people. "Run to Me". People don't listen. May Allah make us obey His orders. May Allah keep us in the good way, that He showed. We have to think a lot on this issue. Because it is a trust. Allah gave you belief but you lose your belief. for this world, may lose everything you have. May Allah give people understanding. Allah Azza wa Jalla is saying in Quran "Fafirru ilallah" (51:50).

What meaning? If you are running from something you are afraid, run to Allah. "La malja` wa la manja` illa ilayh". This also saying, there is no shelter from what happens. Only Allah, He can give you shelter. Nowadays [it is] very bad days. Before, it was only they make like place to play, playing this Middle East and this area. All time problem it was in this area. Now [in the] whole world; [there is] no place [that] they are not afraid, [where] they are not complaining where we will run away, where one must go? what will do?

All human being like this. And there is people also who are running from country to country all around the world, not only in this area. They are running. But Allah said "Come to Me. Come towards Me. Fafirru ilallah." Only Allah can help you. You are going places which is very dangerous. Some of them dying on the road. And if they do this, maybe 1% what they are afford for to run, to go to after dunya, after benefit of life, Allah, He will reward them and give them and help them. But people, they are only running after benefit. They are not asking anything. And for this, dunya like this. Every day it is worse than other day. Every day worse than other day. And when you are running away from country to country, you will lose very precious thing from your good behaviour or what you have, belief, or other things. Many things they will be lost. If you're not losing, [then] your children, after your children, grandchildren. It is dangerous to go place where it is only for running after dunya.

Before, in old time Islam, they were going to make for give belief for people, to let people to know Allah, to know Prophet and to know right way. These days nobody, nobody looking for this at all. Even we have some of them they they have pressure on them to change their religion if they want to stay in this country even. Some people, they are doing this. So it is big ignorance. The only safe place to run away, run towards Allah. And He is showing us. Because in this world very few people, they are showing right way.

Many people, they make advice for you. But in this advice, there is many wrong things. You look, you are happy with this. But it is against you. Because they think if they, all people they'll be good "We don't have something to do" So they give bad advice. They're breaking everything, they destroy countries, they destroy cities only for benefit. But if people, they were doing what we said [running] toward Allah, 1% from what they are doing for dunya, nothing will happen. Allah will help them and they will be safe. But it is end of time. InshaAllah Mahdi alaihi salam come and will make it good again. Because these people, you cannot tell them anything. They are not listening for advice, for anything. Only they are running after their ego, their benefit.

Wa min Allahi tawfeeq.
Al-Fatiha.

36. ONLY FOLLOW ALLAH'S ORDER

Thursday, February 4, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Mankind should know what it is created for. Allah created us in order to worship and be directed to Him. There is ayatu karima, I can't remember it completely. It says most people try to destroy you and try to mislead you from the right way.

"wa in tuti' akthara man fil ardi yudilluka 'an sabili Allah" (6:116) And if you obey most of them upon the Earth, they will mislead you from Allah.

How many people there are; mostly they order to do evil rather than goodness in order to mislead from the way of Allah. Why do they do so? Because they follow their egos. They don't believe in Allah. They make up their own laws. They try to do something as if showing the way. Some bring up communism, some bring up socialism, some bring up various other things. All of them are for misleading people from the right way and taking them to hell.

Allah created you. Allah created you to put you in Paradise. Allah doesn't oppress anyone. If you leave Allah's way and follow people like you, there is not just one or a hundred, there are millions of such people. Each person has his own opinion. They say, "I think, in my opinion" and call everyone to follow them. When they go to hell, those who followed them will say, "These people brought us here, give them double the punishment". Then they will say, "you shouldn't have followed us". We must pay attention.

The most important thing one should do in this world is to carry out Allah's orders. There's nothing more important than this. Neither drinking, nor lying and getting up, nothing is important, because those are done but, when it comes to carrying out Allah's orders, as we said, there are hundreds and millions of shaitans who say, "Do what I say and you'll have benefit". But neither in dunya, nor in akhira will you have benefit because such people are not good - in their ideas and in themselves. May Allah protect us from such people.

Allah He created human beings and He wants them to be in Paradise but they are not happy with Allah. Allah Azza wa Jalla said in Quran, if you go after people like this,

most of them, they take you out of right way. Take you to where is wrong way, going to hell only. Don't listen for majority of who are not believer. The not-believer they are majority in this world and they are giving idea, whole time they bring new things because old one, the people they using and after they are seeing this is rubbish.

Hundred year before, there was fashion; communism. All people around the world become crazy about communism because this is, "oh, what a good system, everybody they will be same and everybody will live in very good condition". But, after 70 year, it was rubbish. Completely rubbish. And even without fighting it was coming down by itself, broken by itself. Before socialism, maybe many things, -ism, -ism, this is what idea [there were]. The big crazy people and he who making these idea, when you look to them they are not doing this idea for themselves, only for people, to take them out of right way.

So, our main aim to be in life: Allah created us, not to follow these people. Only, He said, "Follow Me! I will take you to Paradise. But if you follow these people, you will be in hell". And He described the hell. Then, these people in hell they are seeing each other, "Oh, this man, he was giving [us] our ideas and he bring us to hell. O Lord, give him twice of this punishment". Then this man, he said, "Why you follow me? Allah, He was showing you right way [and] you follow me! You are also deserve this!" So we must be careful not to follow people, their idea, Only follow the right thing [that] Allah order and we will be safe insha'Allah. Allah keep believer safe from shaitan and his follower, because his follower like him also. Every time. Not finish until qiyama.

Wa min Allahi Tawfiq,
Al Fatiha

37. THE END OF TIME

Friday, February 5, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Nuh alaihi s-salam was a prophet for his people for 950 years. He (as) prohibited bad actions. He told them that he was a prophet but in the 950 years very few people followed him, 950 years, it is not easy to say. After he had the prophethood, and he received it when he was over 100 years, with Allah's wisdom. Nuh alaihi s-salam lived a long life. Some prophets lived 300, 400 years in olden times with Allah's wisdom. Since the population was small Allah made them live longer, multiply in numbers. If Allah wants He makes them to live, it can be 100 years, 150 years.

Allah (awj) makes them live as long as He (awj) wishes. It isn't important, important is to live by knowing Allah. It is important that someone knows Allah. Nuh alaihi s-salam tried to make people know Allah for 950 years but when he couldn't get any results - he said that he had invited his people to Haqq, to Allah for a long time. "Sometimes I invited them secretly, sometimes I invited them openly. What did they do? They teased, they didn't accept, they didn't want to listen". "I invited them to Whom?" He (as) says, "I invited them to Allah".

"He (jj) gave you this world. If you run to Him (jj) you live more comfortably in this world. He (jj) gives you rivers, gardens, beauty - but they didn't listen to me. They listened to whom? They listened to the one, who made them worship idols". They said, "Worship these! This is your God, don't ever listen to this man". They even called him (as) 'this man'. They called Nuh alaihi ssalam 'this man,' they didn't respect him, didn't accept his prophethood. They attributed to him all kinds of qualities.

He (as) told them that he didn't want anything. If you aren't for Allah in this world - there are even people who use religion for their own benefit - he didn't want anything from them. He (as) said: "take everything but run to Allah, know Allah". He strived for this. They didn't accept. Finally he built a ship. They teased him about the ship also. "There is no sea, no river, no lake, what are you doing?" they asked. He said, "I'm building a ship." They teased him (as). In the end they were in trouble. They all drowned.

Now it is the end of times. It is the same. Mawlana for 92 years, all his life, was like Noah alaihi ssalam. Without taking any advantage, he went everywhere only to make people know Allah and run to Allah (jj). First, he started from Cyprus. Some people found the right path. There were many, who didn't. He used to give good tidings all the time of our Prophet (sas). "It is the end of times, happy are those, who reach this time and believe in Allah, and follow the path of Allah."

The rewards he'll take even if he revives one sunnah, it can be any kind not only turban or beard. Sure they are sunnah but entering the mosque with the right foot, exiting it with the left foot is also sunnah. This is also rewarded. You revive as much sunnah as possible. Some, if you can't, other sunnahs, you can revive. Our Prophet (sas) gave us the good tidings that we are the nation of the end of times. We are given countless rewards.

Also, after these difficult days, because disbelievers were enemies to the prophets in the past and today also, Allah promised that the whole world would be Muslim. Since Adam alaihi s-salam's time, it has never been so. There was always disbelief. Mahdi alaihi s-salam will come in the end of times and spread Islam to the whole world. Spreading Islam isn't possible with normal methods. It is with Allah's support, Allah's permission, with miracles. It isn't good to show miracles now. It isn't acceptable among the saints, they leave it to Mahdi alaihi s-salam's time.

Prophet (sas) also described Mahdi alaihi s-salam, how he will be: "His name is like mine. His mother's name is like my mother's name, his father's name is like my father's name. He is from Prophet's (sas) family." There are a lot of people saying "I'm Mahdi." There are smart ones, but also mindless ones. Mahdi means someone, who leads people to the right path, it is called 'Mahdi'. But it isn't the person the Prophet (sas) gave good tidings about because it isn't possible to lead people to the right path one by one. Even the saints can't lead everyone. How many, Allah has said.

It might be hundred people, five hundred people, one thousand, hundred thousand, one million people but he can't make everyone accept that he is 'Mahdi'. People are confused about this Mahdi (as) issue. Someone comes out and says, "I'm Mahdi," but how? Might be that he can lead some people to the right path. It isn't important, may Allah bless him. But the Mahdi, who is going to spread Islam to the whole world is different. His first big miracle is to say the takbeer. When he (as) says the takbeer, real Muslims, who believe in him (as) will hear it, even if they are 1000 km, 10.000 km far.

They will all hear that takbeer, and understand that Mahdi alaihi s-salam has appeared. He will make himself known with that takbeer. After that people will gather. By that time the anti-christ will also appear. Isa alaihi s-salam will meet and he will kill the anti-christ. After that, not even one nonbeliever will be left on the face of the Earth. All people

will accept Islam. It is impossible for a nonbeliever to survive because it is Allah's promise. Alla Azza wa Jalla will clean the world first. When there is no disbelief left, there will be barakah.

The Earth will be evergreen. There will be rainfall. There will be harvest twice a year. Animals will breed twice a year. There won't be enmity, fighting among people. Lambs will play with the wolves. These are the miracles of Mahdi (as). If anybody claiming to be Mahdi can achieve these, he can say he is Mahdi. Awaited Mahdi, not awaited Mahdi, may Allah bless you, you guided a few people, but that isn't important. This is the situation now. Because of oppression there is no barakah, no blessing, no mercy. There is all kinds of trouble.

InshaAllah when Mahdi (as) appears all will be well. Of course end of time is also approaching. After Mahdi(as), Isa (as) will continue but people after seeing all this goodness, all these miracles, will again be mislead by shaitan. Disbelievers will remain. Doomsday will come on them. For Muslims, a smoke will appear. When they breathe it, they'll pass away immediately. After that doomsday will come. So end of time is approaching, it is close but still, Allah knows when. If Allah doesn't inform nobody can know. Allah knows the unknown. Don't say, "I'm this, I'm that." Everybody should know their limit. InshaAllah they don't claim too much.

Allah Azza wa Jalla, send Nuh (as) for his people. Nuh (as) was [for] 950 year trying to show his people the way of Allah because Allah send him. "You are My messenger, Rasulullah, Nabi'ullah. You must say 'I am the messenger of Allah'. Go and tell your people to accept you and to ask what Allah want us to do" but these people, even not accepting his prophecy. Because he [is] a Prophet and Messenger, he has [a] message also, he is one of Ulul 'Azm, the seven biggest prophet among 124,000 prophet. Seven, they are the highest, strongest. He was one of them and trying. Not easy, 950 years. You can say, "Wow, what is this? If we live 90 year we are very old, how could be this?" Old time. When Allah want something, nobody ask Him, "Why You do this, why You do that?"

When he was passing away, Nuh (as) was 1400 years old. Living long after Adam (as) because, wisdom. People are very few, so Allah make them long life, to [fill] this Earth from people. People, they was running away from him. He, 950 years, without tiring was doing this. At the end he said "O my Lord, what I can do with these people?" I am only running after them, sometimes I invite them quietly, sometime I make big voice to [make] these people understand. Whatever I do, they are not accepting, running away. When I make my voice high to let them to listen what they are doing? They put fingers in their ear to not hear anything from me".

Very few people, they was following him. "They are listening, they are running from me

and they are going to worship idols and they put name for idols also, each one they give a name. And I telling them 'If you come here Allah will forgive you, and Allah He will give you everything. He has the sun and the moon, all this universe for Him. He will send good rain, and make river, and good gardens. Everything, Allah will give you'. When prophet saying this, it is a promise. They can get it in dunya. Because he promised them, and he said Allah will give you this, so they can live very good life. But, what they do? They run away from this and they are going after idols. And going after their ego.

So Allah Azza wa Jalla ordered Nuh (as) "You make ship". He was beginning to make ship. After this, these people, more laughing, more and more [at] him, say, "This man, he become crazy. He making ship, there is here no river, no lake, no sea, nothing! Only near mountain, and how he make from this? Nearly 1000 year he's saying this. So, we was right, he don't have any mind". But Allah Azza wa Jalla He make them, all of them, to sink in water and He show what [was] left from them and they was believe for Nuh (as), [he] was right.

Now, these days also like this. Mawlana Sheikh he was 92 years he was trying. Nuh (as) don't want anything from these people. Not ask any money, not ask anything, any help. Mawlana also was like this. He was whole his life trying to bring people to right, to good road, toward Allah Azza wa Jalla. And he was [giving] good tidings because we are in end of time. End of time, it is really difficult time but Allah reward more and more for each, what you do good. What you do, sunnah of Prophet (sas), Allah give you hundred shaheed reward. Turban sunnah, beard sunnah but maybe some people, they cannot do this. There is thousands of sunnah. If you put your right foot to go inside masjid and to go [out] with left foot from masjid, it is sunnah also. There is many sunnah. So Allah reward you for these. And Mawlana he made people from very small things, to know Allah, to love Allah. Not making each small thing not important. It is important

You can grow from beginning, from zero. He was putting this seed for, people and He was giving good tidings for Mahdi (as). Mahdi (as), we are waiting since after Prophet (sas) because Prophet (sas) he said about Mahdi. And he tell about him, "He must be, his name like my name, Muhammad (sas)". And "his father name like my father name, mother name, like my mother name". There is these days, from beginning, many people, some of them, clever people, some of them crazy people, they are saying, "I am Mahdi, I am Mahdi".

Mahdi, what meaning? Meaning who make people to come to right way. Of course, maybe these clever people they can bring some people to right way but they are not what Prophet (sas) telling. He is only one and he has miracle to show people he is Mahdi. Because to make people to come to right way, of course, there's many people, maybe some people can bring one, some of them bring two, some of them bring hundred, some

of them bring thousands, some of them bring millions but he cannot bring all to make what he can do; to make whole world Muslim.

This is a promise of Allah. No kufr. Whole world it must be Muslim in time of Mahdi (as). So, who are claiming this, he must do this. To know Mahdi (as) when Allah gives permission to appear, he will come to Damascus and saying takbir: "Allahu Akbar". But when he said this, whole world, wher[ever] is Muslims, believers, they will be hearing his voice. No need to be near him and they will be coming together. Who is near, around him they will come and make big army and fight anti-christ. And when with Sayyidina Isa (as) he will be together, Sayyidina Isa (as) he will kill anti-christ and after, whole world it will be Islam, Muslim. Allah give barakah in that time because, with nonbeliever it couldn't be whole barakah. When whole world believer, Allah will give barakah because Allah said:

"wa ma khalaqtu l-jinna wal insa illa li ya'budun" (51:56)

Allah said, I created people, jinn and human being to worship me, not to work. So when they are worshipping and they are believer, He will give whole barakat for whole world. And it will be raining, nice raining, not like this time, flooding everywhere, destroying. And fruit, vegetables, everything it will be much. Even animal, they will be twice a year, they give birth. It will be like this 40 years until end of time of Isa (as). Even [after] that, they will be becoming again kufr. Because in dunya, must be like this until qiyama. Allah take them by whole, like smoke and only kafir, non believer it will be at the end, near Armageddon.

So, it is end of time and Mawlana he was all time saying this and he promised, and Prophet (sas) saying. This is our belief, we are believe in this, so insha'Allah we will be like Nuh (as), [like those] who was believe for him. We are believe in this and it is end of time but also, we don't know when it will be because Allah knowing the time only. If He tells, okay, but if he doesn't tell we are not knowing. We are waiting insha'Allah, and waiting, it is worship also for us.

Insha'Allah, whole world now boiling. Nothing, nowhere [is] safe. Nowhere, happy, everywhere in world they are anxious, not happy. They are wondering what will happen. Insha'Allah it is near. And Allah make us to reach this good day to be with Mahdi (as) insha'Allah. Real Mahdi, not like who if you be wait Mahdi, people are asking, "Is this Mahdi?" I wish he was Mahdi. There's many people also, every day some coming to me, "I want to speak to you privately. I am Mahdi!"

Wa min Allahi Tawfiq,
Al Fatiha

38. ALLAH CALLS TO THE PLACE OF PEACE (10:25)

Saturday, February 6, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah invited us to good places.

"*Wal-lahu yad 'u ilā dāri l-salām*" (10:25)

Allah invites to the Home of Peace. How does He invite? Not a direct invitation, He has messengers, prophets. The last Prophet is our Master (sas), after him (sas), the invitation is carried out. After the Prophet (sas), the Companions also invite to the home of peace, goodness, beauty, contentment. After them, the saints and the mashayikh. Mashayikh and saints are the same. This goes on until the end of the world. Visiting their graves, is as if visiting a piece of Paradise.

The Prophet (sas) says when somebody enters the grave, either it is a garden of Paradise or, a hole in hell. The ones who are with Allah, for them it is a garden of Paradise. Visiting them, visiting the Prophet, he (sas) says, "Whoever goes to Hajj and doesn't visit me, he annoyed me or offends me: "man hajja walam yazurni faqad jafani", that person annoyed me, is rude to me, misbehaved. After our Prophet (sas), you should visit the Companions, wherever they are. It is good and mustahab (desirable) to benefit from those gardens of Paradise. There is no harm, only benefit.

People who don't visit, they are rude people, they don't understand Islam. Why do we come here? Many people come now. Mawlana has moved to the hereafter but his tomb and his holy grave are here. He still attracts people with his power. People from all over the world, from every corner of the world are coming to visit. People who know him and those who don't, all are coming. May Allah accept their visit. They don't send them away empty handed. InshaAllah what they want, their wishes will surely come true. If not, still it isn't empty, in the hereafter it stays with them as a trust, on the Day of Judgement it is passed on to them, it is a means of salvation.

So, we should visit the saints, the Companions, the Prophet (sas). No need to even mention that but now there is a nation calling themselves Muslim, they don't even accept visiting the Prophet (sas). No, all of them have great virtue. People benefit both in this

world and the hereafter. Whoever doesn't visit them - not visiting is different but to not accept visiting them, they'll suffer both here and hereafter because they are the beloved servants of Allah. Allah protects His (jj) beloved servants. Whoever is their enemy will surely be punished. May Allah protect us.

Allah Azza wa Jalla He calling people to peace, Place of Peace: "*Wal-lahu yad 'ū ilā dāri l-salām*" (10:25). Of course, Quran have billion, million, thousand meaning. Meaning of this, Jannah, but in dunya also, Allah call you to be in peace. To be in peace it is the best thing. People looking for something and I think it is to be in peace. Inside, inwardly and outside also, around you. So Allah Azza wa Jalla call you to every good thing, He calling all human beings. Not everybody can be called by Him. When somebody [being called] by Him, he is messenger, prophet.

He sent prophets to call people to Peace Place. After the last prophet, Prophet Muhammed (sas), no prophet, but still continuing this calling to peace. After Prophet, by Sahaba. They was also calling people. After them, holy people, the beloved ones for Allah, the mashayikh and murshid, and still continuing this. Their maqam, their graves, Allah Azza wa Jalla make it Paradise.

There is two options for after death. Prophet (sas) said one grave it is garden of Jannah, of Paradise, other, it is hole from hell. [There is] no third one. For normal people, many of people you cannot tell how is his grave. But for Prophet, for Sahaba, for holy people, beloved people for Allah, awliyaullah, mashayikh, all [are a] garden of Jannah. So, when you like to have something from Jannah to go [to and] it is in this world, these maqams. Especially Prophet (sas), because if you went to Hajj and you did not visit Prophet's (sas) place He is not happy with you. "You are tough, you are not good behaved one, you don't have respect," he said, if you don't visit Prophet (sas). So it is very important to visit him.

After him, you visit Sahaba also. Where [there] is no Sahaba maybe you find some holy place, holy awliyaullah, you visit them and you get barakah, you get peace from them. It is a saying from Allah Azza wa Jalla because He said it is Paradise. And these people, they are generous people. When somebody coming to them and ask from Allah by these people, Allah gives them what they ask. For barakah of these people, just beloved people, many things happen.

Some people say we come, we want, we pray, we make dua and we couldn't take what we want. No, this is not real because these people, if not giving here, they hide it for Day of Resurrection. And in this day, you get it and you be more happy than to get it in dunya. So it is, they have still power, more power and they are bringing people from whole around the world. Mawlana Sheikh, people from whole around the world coming.

Who know him, who is not knowing him, still calling and they are coming. And insha'Allah they get barakah.

Alhamdulillah, we are lucky and insha'Allah, whole people believe in this, because there is people who are not believing, not respecting, even Prophet (sas). They say no need to visit, no need to look for these people. When you do this, you are doing bad thing, you are out of religion. No, it is in the centre of religion. We are listening, learning from Prophet (sas) and his hadith, his sayings telling us to respect and to visit these maqams. Allah give us from their barakah, whole time, insha'Allah.

Wa min Allahi Tawfiq,
Al Fatiha

39. VISIT THE AWLIYA

Sunday, February 7, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Alhamdulillah we went and came back, we paid a visit. Shaykh Mawlana's (QS) maqam (spiritual station) is full of people from all over the world. The support (himmat) of the awliya (saints) is present, they have a maqam power. Their graves are gardens of paradise, they call whomever they wish and again miracles (karamat) occur.

Some people do not accept awliya and do not accept visiting them. Whereas visiting the graves of the parents is also an order of our Holy Prophet (SAW). Visiting the awliya, the prophets, and the companions (sahaba) strengthens iman (faith). How were the lives of these people? They spent much effort (himmat) in the way of Allah. They never complained even though they suffered torment.

Why did they not complain? Because they knew what they were doing, they knew what a beautiful road they were on. That is why they never complained. Whatever there was from worldly difficulties, worldly troubles, pain, and whatever, it was not a subject of complaint for them. They obeyed Allah's orders because they knew, and they became an example for people

A complaint leads to another complaint, and the whole time would be spent in vain works. It would lead to saying, "I wish I did it this way and I wish I did it that way." There is no need to wish. If Allah (JJ) has willed this, has wished this, we need to bow to it (accept it). Those holy ones spent their whole lives in thankfulness and happiness so they could be an example for us. They also became a solution to those who came.

There are certainly great benefits to visiting them. Sometimes people get very depressed and this depression can go all the way to taking pills. When you are depressed, "Visit seven awliya. They would lighten that burden," said Shaykh Mawlana.

Thank Allah, there are holy ones everywhere. There are holy ones in this country, other countries, and even in countries of unbelief. Because Muslims went everywhere and became martyrs there. Or those places were Islamic countries before, and when Muslims

withdrew from there, those holy ones stayed there. Even nonMuslims also realise the light and himmat of those holy ones and sometimes go to visit them.

This is a great blessing for Muslims. That is why visiting is good. May Allah not decrease from their himmat. May Allah grant us to visit continuously, and may it be lasting. May their himmat be upon us and may their stations be high.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

40. DO NOT ACT BASED ON DREAMS

Monday, February 8, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

People's minds cannot fathom the things Allah (JJ) created. Allah Azza wa Jalla can create thousands of things in something. The simplest example is we see dreams, go to other worlds, and come back again in the morning.

Dreams are also given to be a good lesson. For example, you could go through great things in the dream then you wake up. "Alhamdulillah it was a dream and not reality," you say. What if it were real, what could you do? Allah Azza wa Jalla is showing that and there are many lessons. This has its benefits and of course sometimes its harms.

When you see a dream and if it needs to be interpreted, if you absolutely want to, tell it to someone who interprets well. Never tell your dream to someone who would interpret badly, do a bad interpretation! When you don't tell, nothing would happen Allah willing. People see bad dreams, get affected all day, and try telling to this and that one. There is no need. When you see a bad dream, spit on your left and Allah willing nothing will happen.

What is more important is dreams used to be counted as revelations for prophets. We, normal people, do not have such a qualification. There is no action through dreams if you see a dream and are told to do this and that. Above all, if you attempt to do some things outside of Islamic law¹, it is never allowed.

"I saw such in the dream, it is an order for me." Who are you? You have either gone crazy or you think you are something big that you are saying they said this in the dream and you will do that. Let alone doing it for themselves, they also say to others, "I saw you like this. You will do this!" It is not possible, there is no action based on dreams! This is a rule and an order.

As we said, dreams are what are shown by Allah (JJ). Of course Allah shows, but what people do during the day enters their dream most of the time. Work on something all day and certainly something enters your dream from its effects. However, it is not possible to take it as an order, regard it as an order from Allah and tell people, "You will do this and you will do that!"

Of course people see themselves as high sometimes. It becomes a whispering of Shaitan then. He is not doing people good but doing them harm. So interpret dreams but as we said, there is no action based on dreams. This is also an important lesson for people since everybody sees dreams, but some people only live in the world of dreams.

Dreams are a wisdom of Allah, and they show the capability² of Allah (JJ). As we said, people feel as if they really live through a dream. Allah makes us live everything in a dream, then they are back to normal when people wake up in the morning. ۞ "Wa huwallathi yatawaffakum billayli, waya'lamu ma jarahtum binnahar." (Sura An'am:60) Allah is grabbing your soul in the night, takes you back and forth wherever He wills, and in the morning He gives you your old life again and you continue.

That is why we should interpret dreams well. Do not ever tell it to a person who does not interpret well. There is no need. There is no action through dreams either. This is it. May Allah (JJ) give us a good life both in the world and in the hereafter Inshallah. May Allah keep us away from these people Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Sharia
2. Qudrat

41. EVERY FUTURE IS NEAR

Tuesday, February 9, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Bismillahir Rahmanir Rahim.

"Alaysas subhu biqareeb." "Wait, the morning is near." (Sura Hud:81) Time passes quickly. When saying, "Alaysas subhu biqareeb," Musa Alayhis Salam prayed to Allah Azza wa Jalla to destroy Pharaoh. It is an event that occurred forty years later. This shows that, "Kullu aatin qareeb," they say. This is another saying. It means every future is near.

Allah Azza wa Jalla gave a lesson to people through the means of Musa Alayhis Salam referring to forty years with "Isn't morning near?" It is a lesson, so do not attempt to do nothing because it is too far [in the future]. Do every good while you have the opportunity in your hands, and put everything to good use. Make use in regards to both the world and the hereafter. Do not leave anything because there is still lots of time left. Time passes by quickly. There are wisdoms in these words. You suddenly look and forty years have passed, fifty years have also passed, and life has passed! As one says, "No, I will go to Hajj in the future, I will pray later," and, "Later, when I grow up," one looks and it's over. You look, you have done nothing yet and life has passed by. You cannot bring it back either.

Allah Azza wa Jalla gave a great lesson through the means of Musa Alayhis Salam. Forty years passed. Of course, it is not easy for forty years to pass but it does pass. It passes whether hard or easy. Take advantage of time now. Do every good. "Waf'alul khayr." (Sura Hajj:77) "Do good." Do good and do not do evil. Do good and know the value of time. May Allah (JJ) give time productiveness¹ too. Because time is also unproductive² most of the time. But if Allah wants, He can fit a lot in that time period. May Allah be content.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

42. THE SHAYKH SAYS THE TRUTH

Wednesday, February 10, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

It says, "Ma aradash shaykh." Those following a shaykh need to do whatever the shaykh says. What is important is the way shown by the shaykh and not what you know. Sometimes they ask things saying, "No, it is like this and it is like that." The shaykh will say alright, but what really needs to be done is what the shaykh says. Meaning if you have believed in the shaykh, you need to follow the shaykh. Of course there are many who come out claiming to be shaykhs these days. Those following a shaykh that is not real could suffer harm. Its sin would again be on the person who claims to be a shaykh.

The way shown by our Shaykh Mawlana (QS) is to follow a shaykh. You need to come empty to the shaykh and leave full. Nothing would happen if coming full. They would go their way and leave. Even if saying the truth¹ is difficult, it is necessary² for us, it is obligatory³. It would not be good to say something outside of truth. We need to say whatever the truth is. They say, "La hayaa fiddin." There is no shame in religion. Do not be ashamed of anybody, and say the truth whoever it may be. That is why we are compelled to say the truth. It should be accepted here. It is not a mandatory place, it is a volunteer place. It is not a place to be holding by force. Those who accept the truth will accept it, and those who do not can do whatever they like, they are free. We cannot manage the tariqa according to anybody's whims. We need to say whatever the truth is. May Allah (JJ) not misguide us from the truth. May Allah not make anybody follow their ego. Inshallah, may we be with the Haqq.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Haqq
2. Wajib
3. Fard

43. BOTH SPIRITUALITY AND LAW

Thursday, February 11, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The religion of Allah Azza wa Jalla started with Adam Alayhis Salam and continued until our Holy Prophet (SAW). The final religion is the religion of Islam. The law¹ of Musa² Alayhis Salam was very important externally. When Isa³ Alayhis Salam came, he appealed more to spirituality⁴. Because by then they had turned religion into a dry thing with no regard for spirituality and had changed it.

The Jews changed religion according to their own minds, and in the end such a dry thing was left. So Allah Azza wa Jalla sent Jesus Christ. Jesus Christ would never have regard for these decrees and just looked at the spiritual side. Thank Allah they are both in Islam. There is both spirituality and law in Islam.

There can be no spirituality without sharia. So a person cannot stir up and say, "I regard spirituality. Forget about sharia." If you say that, you would be deviating from the path and leading people to the wrong path. This comes from laziness. Laziness comes from the ego and from Shaitan. Laziness is a bad illness. Learning is needed and you can ask what you do not know. It is not a shame to ask. They say, "Asking is half of knowledge."

You will do work, and you will do worship. When you do so, work is also considered worship. You cannot say, "We are only worshipping." When you do work, it is also considered great worship. It is also worship if you believe in Allah and work to make a living.

As we said, the religion of Islam demands it all together. The sharia of Hadrat Musa said it needed work and service. Spirituality came into prominence with Isa Alayhis Salam. But because the religion of Islam is the last religion, it collected all religions within itself. Not separately, but comprising them all. What needed to be done was shown by Allah (JJ) through Hadrat Prophet (SAW). Doing it is a duty⁵ and obligatory⁶. Doing what Allah says is fard. Then there is the sunnat⁷ and the recommended⁸ of course. The more people can do them, the more it is of benefit to themselves. Allah (JJ) does not need us. Society would be good if you do it. And when society is good, its goodness would reach you as well.

Instead of sitting in fear amongst bad people, everybody would be comfortable if there was a good and clean society. May Allah grant everybody to practice what the religion of Islam orders Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Sharia
2. Moses
3. Jesus Christ
4. Ruhaniyat
5. Wajib
6. Fard
7. Traditions of the Prophet
8. Mustahab

44. THE PERMISSIBLE IS PERMISSIBLE AND THE FORBIDDEN IS FORBIDDEN

Friday, 12 February 12, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

It is the advice of our Holy Prophet (SAW) that we always need to be afraid of Allah (JJ). Never forget Allah. Allah sees you. You cannot hide anywhere, and He knows whatever you are doing. This is a description of iman by our Holy Prophet (SAW).

Iman is faith in Allah (JJ). There is no place that Allah does not see. Allah sees everywhere. When people have faith, this stays in their mind, and they calculate everything they are about to do accordingly. Allah has shown the permissible¹ and He has shown the forbidden². There is no damage when doing the halal, because Allah has granted it to us as a favor. It is one thing to leave the halal in ascetism³, and something else to show the halal as haram.

Allah (JJ) says not to call things He has made halal as haram. If they are not haram, you can do them. There are things you can eat, drink, and do. If you do them for the sake of Allah, to get stronger in our iman and our worhsip, and to worship, then they are also [considered] worhsip.

This is the case with whatever it may be. So you say some things are not possible, but no, it is possible. Allah Azza wa Jalla has assigned them as halal: you can do them. But do not call the permissible forbidden and the forbidden permissible. The thing that is haram is haram. Do not make a fatwa⁴ on it, and do not have anxiety⁵ about it. The haram is separate and the halal is separate. You need to fear Allah when committing a haram. Have no doubts inside after using or doing the halal.

Allah Azza wa Jalla has shown everything through the means of our Holy Prophet (SAW). Everyhting that is to be done has been done to the slightest detail. Of course, everybody cannot do them, and they need to be a scholar to know them all, but things that are done are clear. Shaitan is the one causing whisperings. Because a certain people

have come out calling the halal haram. And that is as sinful as calling the haram halal. May Allah keep us safe. May Allah make it easy on all of us.

Al-Fatiha.

1. Halal
2. Haram
3. Zuhd
4. Religious judgment
5. Waswasa

45. PATIENCE AND THANKS

Saturday, February 13, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

This world is the place of trials. People who believe in Allah (JJ) and believe that everything is from Him, whatever illness or anything that comes, they know it is from Allah and are patient. And Allah gives them their reward. People now ask why a certain thing befell them. It is said "What is done is done/You cannot change what is done and the one who died". Be patient if something has occurred. Saying it is from Allah and being patient with it causes great rewards and good deeds for that person.

Our Holy Prophet (SAW) says, "It has a reward even if the slightest thing happens, even if a mosquito bites." This is a kindness of Allah, a favor of Allah in Islam. Nothing goes in vain, not even the smallest thing. That is why we should be patient and wait. We need to glorify¹ Allah. If something that is not wanted like a calamity or an illness occurs, it has happened already and we say Alhamdulillah. If Allah grants us good things, we are thankful for them too, as blessings both increase and continue through thankfulness. Thanks be to Allah that we are living in this land of Islam. Thanks be for the blessing of Islam. Thanks be for everything. This time around, people are getting sick from the cold and other things. We need to be thankful for it too, as Allah gives them to us to increase our station and forgive our sins. These are petty things. He gives them to us so we may go to the hereafter clean. Illness is cleanliness. Glory be to Allah for it too.

However, as we said the most important thing, our reason for thankfulness, is His creating us as Muslim. It would have been useless if He had created us as infidel³. Kafirs deserve whatever calamities befall them. Their unbelief has no use for them. Because they do not recognize Allah (JJ) so Allah does not recognize them. He gives them those calamities as a trouble. Allah forbid. May Allah not separate us from iman Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Hamd

2. Nimat

3. Infidel

46. COVER THE FAULTS

Saturday, February 13, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our tariqa requires to follow the shaykh. The shaykh also follows Hadrat Prophet (SAW) and shows people the way shown by him. It is good to revise: tariqa is a way, it is Hadrat Prophet's (SAW) true way. There are many ways but the true way is one. Following the true way is both obligatory¹ and salvation. Following the true way is happiness because it is a safe, blessed², and a shining road, the road the good are taking. No harm comes from the road taken by the good. Bad people do not come from the good. The bad are people who have lost their way and are going on a crooked way.

Our Holy Prophet (SAW) drew a road on the sand as an example. He drew a line and next to it he drew a fair amount of lines. He said, "People who go on this road will be saved. People who deviate from this road, who go off the road, will be ruined."

A person can be the world's wealthiest and the world's most popular person. He could be the person loved most by devils in the world, but it is worthless if he has gone off the road. He has no standing and he has no benefit. He is of no benefit to himself, so how can he be of benefit to others? He does not benefit but he harms. He has entered the harmful creature category and kind. Harmful creatures are worthless and unnecessary. Allah (JJ) has not created anything unnecessary, but He has created them as trouble, as a trial for people. Those who look up to them and follow them will be ruined. Those who do not follow them, those who know their way is not the right way, do not emulate them, and turn back to Allah are different. Allah might save them in the world, but more than that He has promised them salvation in the hereafter. Allah Azza wa Jalla will give them mansions, palaces, and benedictions³ in paradise for their patience, in return for every patience.

The world⁴ tries to fool people. Dunya fools people in such a way that people think they will never die and this world will be left for themselves. Whereas, when their time is up they leave even if they are young or they are old. Do not be fooled by the world. Be careful on this way if you are in the way of Allah (JJ). Because the more you fear Allah, the more you will be saved.

Do not trust yourself in this way! Allah is always with me and Allah sees me: continuously be in a state of jihad⁵ saying, "Let me obey His orders and try not to commit His prohibitions." Make jihad with your ego⁶ because your nafs is the greatest enemy

"A'da 'aduwwika nafsuk allati bayna janbayk," said our Holy Prophet (SAW). Your ego, this ego within yourself, is the greatest enemy. Struggle with it and do not give it an opportunity. Shaitans are plenty and those who are trying to deviate from the way are plenty.

If you are in tariqa, you need to pay attention to what the shaykh says and continue in the way he shows. Do not look at the faults of others, because our own faults are enough for ourselves. Allah has not created anybody without faults. Everybody has a fault, a defect. Only prophets were created innocent. The only people without faults, defects, and sins are prophets. Excluding them, other people surely have a defect, minor or major. Therefore, let us look at our own faults, when you see people's fault do not tell their fault explicitly to their face, and do not tell everybody. Allah's name is Sattar. Cover the faults of others and Allah will cover your defects.

This is also an important thing, because the people of this time have become such that when something little or big happens, they take it as a duty upon themselves to inform everybody about it. This is not a good thing, it is one of the things taught by Shaitan. The person who humiliates people both becomes humiliated and when the fault spreads others also do it and shame is gone. That is why this is not a good attribute. The attribute of Sattar is good.

Cover up. If you cover up, Allah will also cover you and forgive sins you have committed. Because when people commit sin, if they commit it secretly and do not tell anybody about it, Allah would cover it because they have not spread it. Once it is covered, He does not account for it again on the Day of Judgment, He forgives and they go like that.

If not, if they say, "Why should I hide from servants what Allah knows," then there is punishment for those who commit that sin since he has shown them the way, and there is as much punishment for the person who has shown the sin as the sins of people whom he has shown the way.

May Allah keep our ego safe and grant us to continue in this way. The road is not hard but Shaitan shows it as hard to people. It is a beautiful way, the way of Allah (JJ), and the way of Hadrat Prophet (SAW). May Allah grant people to see this way because the more good people there are, that much baraka and that much mercy descends upon that place.

When people become good people they are at ease, and there is mercy and baraka. The unblestness of an infidel⁷ spreads to the whole country. One by one, people are left without peace, no blessing is left, and no love is left. Inshallah this tariqa spreads and the mashayikh⁸ that teach good manners⁹ increase Inshallah. May the kafir and Shaitan crack and go to hell.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Fard
2. Baraka
3. Nimat
4. Dunya
5. Struggle
6. Nafs
7. Kafir
8. Shaykhs
9. Akhlaq

47. SULTAN ABDUL HAMID KHAN

Sunday, February 14, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

What have our ancestors said? "Do good and throw it into the sea; if the fish don't know it, the Creator will." Our ancestors liked doing good. The meaning of this expression is if the servant (man) does not know the value of a good done then Allah does. People return goodness with ingratitude a lot of the time, meaning they are not thankful. Let alone thankfulness, if a person comes out with dissension, they listen to his words more.

We are saying this for the following reason: It was the 98th anniversary of the passing away of Sultan Abdul Hamid Khan (Rahmatullahi Alayh) one or two days ago. He passed to mercy in 1918. Just as the Europeans were saying they had finished the Ottomans, he held it up for 33 years and in fact turned it into a super power again.

The evil people known as the Union and Progress, they and those like them, dethroned the Sultan. Each one of the Ottoman sultans had the power of a saint, and Sultan Abdul Hamid Khan had the power of seven awliya. The whole Islamic world to the Far East would read the sermon in his name. They still mention him to this day.

They mention his name in the same manner in places we have been to and visited, all the way to the ends of Africa. However, those here have cursed at Sultan Abdul Hamid for years. There is something fishy going on. Those who dethroned Sultan Abdul Hamid and reigned the Empire after him finished it and ruined it.

People have a mind. These ones did not call themselves bad and Sultan Abdul Hamid good. Nobody said the Union and Progress had done anything useful or beneficial [either]. Since they were the wrong men, why have you denigrated the Sultan? This means they are shaitan's soldiers.

But as we said, Allah knows. Allah (JJ) showed people the reality of the Sultan. Nobody denies Sultan Abdul Hamid. Sometimes you see that even the most unruly people give the Sultan his due right. May Allah be content with these sultans, because being ungrateful is not good. We are content with what they did, and we pray mercy on them: may their place be paradise.

Allah (JJ) will account those who are enemies of Islam. We are not contented with any of what they are doing either. May Allah make us continue with good people because doing good is not easy. People like evil and doing evil more, and do not want to do good much. We need to be thankful when we find good people. Let us be governed by good people Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

48. THE PRAYER OFFERED ON TIME

Monday, February 15, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla sent a blessing to us Muslims, in fact to all humans. However people do not recognize the value of the blessing¹. Thank Allah Azza wa Jalla that He created us Muslim. Let us be thankful for the blessings he gave us.

One of those blessings is prayer (namaz/salaa). Namaz is good and has many benefits. It is a great blessing given for our own good. But nobody knows its worth. People find praying very difficult. Most of the time people leave prayer and become droppers of prayer. Later, if Allah gives them guidance, they try to make up for these.

Of course Allah (JJ) assigned a separate reward for praying in a group, with the congregation². Prayer has a call to prayer³. There is praying the sunnat⁴, doing the tasbeeh⁵, and performing the fard⁶ in a beautiful way. Then there is also praying with laziness. Or there are those whom Allah has not granted and they have never prayed since the start. If Allah gives them guidance later, they try to make up their prayers. Of course, the prayer performed later apparently is not even one in a thousand of the virtue⁷ of the prayer performed on time with its sunnats and manners⁸. So leaving a prayer for make up and praying it means leaving so much reward and virtue.

Let us assume they prayed it and made up for it, but there is no make up for the sunnats, they have have missed it already. If you want to pray the sunnat later, it does not count as sunnat, it counts as nafila⁹ namaz. The sunnat has a few types too, like the sunnat muakkada¹⁰ and ghayri-muakkada¹¹. The sunnat of Morning (Sabah) prayer, the first and last sunnat of Noon (Zuhr) prayer, the last sunnat of Night (Maghrib) prayer, and the last sunnat of Evening ('Isha) prayer: these are all sunna muakkada, you have to pray them.

Then there are other sunnats. For example, to pray the last sunnat of Noon prayer two rakats is confirmed. We pray this as four rakats, this is unconfirmed. The first sunna of Afternoon (Asr) prayer and the first sunna of Evening prayer are unconfirmed, meaning they are unconfirmed sunnats. But even if these prayers are unconfirmed, they have a much higher rating than the nafila.

That is why people should not take prayer lightly, should not take the sunnats lightly. The fard can be made up like this or like that, but the sunnat has no make up. If you have already missed it, you have missed a great prize.

You might pray it here and there or you might not. We are saying this so that you may gain more rewards, gain more virtues. We recommend this to people who want their hereafter built more. If there are people who do not pray at all, to them we recommend two rakats a day so they may start praying. It is two rakats a day until they get used to it. Once they get used to it, Allah willing those people will also pray the namaz they did not pray and make up the rest.

Namaz is the worship our Holy Prophet (SAW) called “the light of my eyes”. Those who do it would benefit their world. The dua¹² of those who do not do it are not accepted. Shaykh Mawlana (QS) used to say even if a dua is made for them, it would not be accepted. Even if a wali¹³ makes dua for those who do not pray, it would not be accepted. Shaykh Mawlana would say, “I am making dua for you, you should also at least pray two rakats a day.”

May Allah (JJ) make it easy for us to perform this worship Inshallah. May Allah Azza wa Jalla save us from laziness Inshallah.

Wa Minalllah at-Tawfeeq.
Al-Fatiha.

49. IN RETURN FOR WHAT IS DONE

Tuesday, February 16, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Authu Billahi Minash-shaytanir Rajim. Bismillahir Rahmanir Rahim

“Faman ya'mal misqala tharratin khayran yarah, waman ya'mal misqala tharratin sharran yarah.” (Sura Zilzal:7-8) (So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.) Those who do good surely see it, meaning they see good. It becomes a good for yourself too. And those who do evil, meaning commit sin, and do bad even if as much as an atom, Allah Azza wa Jalla will certainly give its response. It happens in the world and in the hereafter. The person who does good in the world gets along with that good even if he is not rich or healthy. It becomes more of a good in the hereafter, but they also live a good life in the world. They will have gained the consent of Allah and their hereafter is built.

The person who does evil is of no use, neither in the world nor in the hereafter. They suffer the punishment for evil in both sides. So there is no such thing as, “I did evil and got comfortable.” That evil is a fire for them in the hereafter and a fire inside in the world. They do not benefit from anything. Meaning even if he appears successful, wealthy, and powerful, that man neither has peace nor comfort. They think the more they do evil the more they will be happy and find peace, but they cannot find it. Good only comes with good, and evil comes with evil. The more evil you do, the more your burden increases and you become that much more uneasy. Look at goodness, do good, and live with goodness. At that time you will find good in the hereafter, you will find goodness Inshallah. May Allah (JJ) help our ego in the matter of doing good. Our ego is more leaning on evil. Let us not follow it Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

50. BENEFIT OF THE DOUBT

Wednesday, February 17, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

It is good to give benefit of the doubt, meaning to have wishful thoughts about people. It says to think like this and not to think badly about people. Our Holy Prophet (SAW) says regarding how we should think about Allah: "Give benefit of the doubt when you are about to die, think Allah will be merciful towards you."

Our Holy Prophet (SAW) is saying a beautiful thing. Everything he says is beautiful anyway. This is also an advice, he is giving us a hint such that no matter how sinful you are, do not lose hope, Allah would forgive everything. "Ana 'ala husnu thanni 'abdi," says Allah Azza wa Jalla. "I am as My servant thinks of me, I become as he thinks well of Me, and I do not embarrass my servant."

So always rejoice thinking that Allah will have mercy on you. Let us be happy that we are with Allah (JJ) and be relieved. Some sulk and sit. No, there is no need for sulking. Allah made us a servant for Himself and accepted us. We need to be relieved with this and be happy. Rejoice that just as Allah (JJ) gave us blessings¹ in this world, He will also give us Inshallah in the hereafter.

Some people come asking, crying and sniffing about what will happen with their sins. We are sinful after all. Will Allah look at your sins? Once you repent and give Allah the benefit of the doubt, Allah would forgive everything. There is no need to fear. This is a good thought so that Allah forgives us all with His mercy and places us in His paradise Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

51. TYRANTS WILL BE UPROOTED

Thursday, February 18, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Authu Billahi Minash-shaytanir Rajim. Bismillahir Rahmanir Rahim. ○ "Wala tarkanu ilallathina thalamu fatamassakumun nar." (Sura Hud:113)

"Do not lean towards those who oppress. Otherwise the fire would touch you too." "Faquti'a daabirul qawmallathina thalamu, wal hamdu Lillahi Rabbil 'alameen." (Sura An'am:45) "Thus the society that oppressed was uprooted. Glory be to Allah, Lord of the worlds."

Allah Azza wa Jalla says not to be with the tyrants. If you are with them, you go to hell like them. Tyranny is not good, so do not stand with the tyrant. The tyrant's harm would effect you too. His own end is not good either. "The tyrants will be uprooted," says Allah Azza wa Jalla. He says, "Wal hamdu Lillahi Rabbil 'alameen."

These days, the whole world of unbelief is openly attacking Muslims and Islam. Wherever there is a Muslim, they are attacking them and trying to get rid of them. Those tyrants who are with persecution are like them. In fact, they are even making people leave religion.

This Europe, America, and what not who think they are civilized are persecuting all over the world, wherever there is a Muslim. However, in the End Times only these two will remain: Islam and those who are not Islam. There will be a war in between, great wars, but in the end Inshallah Mahdi Alayhis Salam will appear and take care of all these tyrants. And in the hereafter they will go to hell for all the tyranny that they committed.

Be careful, do not let your heart lean towards them. Do not help them either so that you may be saved. Oppression is something Allah (JJ) does not like, it is a trait Allah does not like. Oppression is something Shaitan likes, something Shaitan teaches to people. May Allah (JJ) reverse their oppression on themselves. May He break the tyrant with the tyrant Inshallah.

Bihurmatil Fatiha.

52. FORGETTING

Friday, February 19, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

This world is not the place of comfort, not the place of rest. The world is the place of trials, the place of troubles. Whatever there is that gives discomfort is in the world. The person can be as rich as he wants or as high as he wants.

The world is not our eternal place. Our eternal place is the hereafter. The world is for trials. It is the wisdom of Allah that people act as if they will stay and live in the world forever, and they forget. "Insan" (the word for human) comes from "nisyan" (forgetfulness), so the basic meaning of insan means forgetting. If humans did not forget, they would not get along, they would burst and be gone.

That is why Allah Azza wa Jalla gives forgetfulness as a benefit to people so that torments or hardships of the past are forgotten and gone. Along with that, people forget that they are going to die. Then when the world is in a mess like at present, at that time they remember Allah's existence, they remember the hereafter, and they say "Allah".

When they are comfortable, people do not bring the thought of the hereafter and death most of the time. Most people never remember. They scream "Allah" when there is a disaster like war, assault, tribulation, or earthquake. That is to say people's ego needs something to poke it a little for it to say "Allah". We need to say "Allah" without it too, so that blessings are constant upon us and we are kept in safety Inshallah. As we said, Allah Azza wa Jalla pokes people once in a while so they do not forget.

May Allah (JJ) keep this country, the Ottomans, safe. This [land] is Ottoman. That is why all devils and heathens are attacking it. They are attacking all Muslims, but here the most. This place is the only head left. They are trying to finish it off too, but they will not be able to finish it. Allah willing they will be finished.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

53. PEOPLE OF STATES AND IMPOSTORS

Friday, February 19, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The way of Allah is open and clear. There can be no lies and no imposture on the way of Allah. People tell all kinds of lies, do all kinds of tricks and evils for the world, and still try to come out as right. This is Shaitan's way. Allah's way is clean, it does not trick anybody. Shaitan shows bad ways saying, "This is the right way." Whereas people who go on that way know it is a bad way and go knowing they are doing wrong. In the end they reach hell. Allah Azza wa Jalla is showing the way. He says, "Believe in Allah, trust in Allah."

○
"Wa 'alallahi falyatawakkal-il muminoon."

"Only upon Allah let the believers rely." (Sura Ma'ida:11) The end of those who rely on Allah is good. A Muslim does not lie, a Muslim does not cheat anybody.

"Man ghash-shana falaysa minna."

"Whoever cheats us is not from us," says our Holy Propher (SAW). He [a Muslim] shows it to people as is, he shows the good way. It is not alright to lie to people to bring them to guidance. Those who try to bring people to the right way by cheating have themselves been cheated. Shaitan has fooled them. The way is clear: say the truth that you know. Do not use the religion to benefit yourselves. Becasue then, as we said earlier, you will have gone on the way of Shaitan. Our Holy Prophet (SAW) has shown us the way. He has not said any of the things that these people say. However, these people are a little sick, crippled in the head. Because it is not easy to meet and talk with our Holy Prophet (SAW) and the awliya. The person who sees our Holy Prophet (SAW) even in a dream once has reached felicity. Like I said, people sometimes go too far. But if there is something wrong in the head, they are excused. Allah judges everybody according to their mind. He says,

"Itha akhatha ma awhab, asqata ma awjab."

Meaning, "If Allah takes the mind of a person, He does not question that person." He does not question, yet that person is ghayri-mukallaf, not responsible. It is not alright to go after those kinds of people, because as we said they are people of states¹. What we mean by people of states are the majzub.

“Do not stay with majzubs for too long,” says Shaykh Mawlana (QS). Because they are out of their wits² and are Allah’s majzubs. You cannot tell what they will do: they make a good dua or they make a bad dua. They do whichever one they stumble upon. That time you would be harmed. Therefore, the mashayikh³ say, “Stay away.” Stay away from such people. Of course, it is the wisdom of Allah that they roam amongst people. Some people do not follow the mashayikh, go after them, become their murid, and then cannot be patient. It is not easy. They say, “Sahib ahwal, la tatahammal la hul jibal.” Meaning, “Even mountains cannot bear those of states.”

We are saying this since there are two types: one are those of states and the other are the impostors. Impostors make up plenty of things to make people follow them. People are naive, they do not go next to people who show the way of Allah, but they go to these people. Plus they believe in them. That time, not the person who goes but that person will be questioned. Of course the others also get harmed because they are going after a useless person and do not listen to advice. As they like. There are millions of people in the world. You cannot hold everybody and tell them and forbid them. Even if you tell them, the person would say, “I am free,” and can go wherever they want.

May Allah keep us safe from these type of people, because as we said there are those who show the right way and those who show Shaitan’s way. It becomes useless when lie enters something. So even if the intention is good, things that are contrary to sharia⁴, Allah’s commands, and the Prophet’s (SAW) commands can come up further in the future.

Our tariqa is a tariqa that conforms to sharia, follows sharia, and is the essence of sharia. The Naqshbandi tariqa accepts the four mazhabs⁵. Now there is a new trend: they do not want the mazhabs either. They attempt unnecessary works saying, “We understand and we do.” There is an expression, what do they say? “There is no need to invent the gunpowder. It has been invented already.” The guys made it explode, [some] died, they got up, and in the end found something. Regardless, ten years would not be enough if you attempt to study the way of the mazhabs. If you study sharia you need 50 years. If you go ahead now and try to make what is prepared already, you would not be able to do anything. You can only make fitna⁶. And fitna has been cursed, because you would be boggling other people’s minds. There is no need at all for that.

These imams that Allah has shown us as a blessing have served for us, have served for Allah, and have served for the Ummat. They had no benefits to gain, and they had no material gain either because the imams had their own jobs. From their earnings they would reserve for their own livelihood, they would give to the poor and needy, and they would educate students. They would not take a piastre from the students who came, from the books they wrote, or from the lectures they gave. They would not look out for

material advantages. There were even times they ended contrary to the sultans, they went to jail, they suffered torture, but they did not turn.

People of today, may Allah give them mind, make all kinds of decrees⁷. Are we to follow these ones? Just show them the money and they will give you a fatwa the way you want it. There, we see people who go on TV, say unacceptable things, and loudly scream that it is from the Koran. Why are these men going on TV? First and foremost, they go on for money. What we call popularity means money anyway. They sell their religion, they sell everything to turn popularity into money.

As we said, our tariqa is connected to sharia and the mazhabs. There were lots of true mazhabs in the past, but it was confusing when there were so many. Then everybody agreed on the four mazhabs. Muslims need to follow one of these four mazhabs. There is a mazhab that fits each country.

The Hanafi mazhab is more amongst Turks, the Shafii amongst Arabs, the Hanbali and Maliki amongst Africans. People who want can follow a mazhab. A person can mimic another mazhab when in a tough bind but if in a tough bind. So a person cannot say according to one's sweet will, "Now let me do the four mazhabs from morning to evening." You need to follow one of them.

This is what our tariqa says. These are the things it teaches. Outside of this, there are no such things as, "I flew, I landed, I got up, I went, and I came." This is tariqa. Do not pay attention to those who say otherwise. As we said, one of either is a person of states and you should not follow that person. The other one could be an impostor and you should not follow that person either. Nothing else.

May Allah keep us all safe and not allow us to follow our ego for a twopenny world. Let not the world swallow you. Be careful! You cannot own the world. The world would swallow you, your ego would swallow you, and Shaitan would swallow you. May Allah keep us safe from such people. Be vigilant. Let Muslims be vigilant.

Wa Minallah at-Tawfeeq. Al-Fatiha.

1. Haal
2. Divaneh
3. Shaykhs
4. Divine Law
5. Schools of thought
6. Dissension
7. Fatwas

54. THE ARRIVAL OF MAHDI (AS) IS NEAR

Friday, February 19, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Authu Billahi Minash-shaytanir Rajim. Bismillahir Rahmanir Rahim

"Iqtarabtis sa'atu wanshaqqal qamar. Wa in yaraw ayatan yu'ridu wa yaqulu sihrun mustamir."

"The Day of Resurrection has come near and the moon has split. If they see a miracle they turn it away and say it is continuous magic." (Sura Qamar:1-2) Allah Azza wa Jalla states in the Koran Karim: "Judgment Day has come near and the moon has split." Because our Holy Prophet (SAW) is the final prophet, when he said, "The Day of Judgment has come near," the polytheists said, "If you are a prophet," and wanted him to prove this. Our Holy Prophet (SAW) showed quite a lot of miracles. When in the end one of them pointed to the moon and said, "Can you split this in half?" our Holy Prophet (SAW) made a splitting in two motion with his cane and the moon appearing over the mountain of Abu Qubays split in two. However, they did not even accept this. They said, "The magic continues." They saw our Holy Prophet (SAW) as, far from it (hasha), a magician.

So their minds could not comprehend this. Allah (JJ) sent them a prophet from amongst them. Instead of being proud of this, they were baffled as to how they could torture him, and did not accept him due to their arrogance. They did not accept our Holy Prophet (SAW) as a prophet. They said, "If such a thing is to happen, we are more deserving than him of that position." They committed various kinds of torture, wildness, and rebellion against Allah (JJ), but in the end they all got their punishment and they were all gone. In the hereafter, they saw that our Master (SAW) is a prophet but it was useless. Allah Azza wa Jalla, our Master (SAW), and all Muslims had cursed them because they inflicted great pains and committed various kinds of torture. Meaning they did things that should not be done to a human.

Even then, our Holy Prophet (SAW) invited them till the end. Even before the Battle of Badr started, he told them, "I invite you to the true religion. Come and forget about this stubbornness so you may reach happiness. You will be both honorable in this world and will have reached felicity in the hereafter." But people oppress themselves. The biggest

enemy of people is their own ego. Their ego did them the greatest harm too. They went to hell for eternity.

People today are the same way. You say, "The Day of Judgment is near," even those who pretend to be scholars say, "There is still time left." This is due to weakness of faith. Even if the world burns, they say, "There is still much time till Judgment Day." Everything our Holy Prophet (SAW) says is true. Prophets are chosen ones from amongst people but they do not make mistakes, they do not commit sin. Allah Azza wa Jalla does not allow them to knowingly or unknowingly commit a mistake. They are called innocent¹. "Isma" ² is a character of prophets. It does not exist in other people.

The highest people after prophets are companions³. And after them it is the awliya, the mashayikh. They can all have human traits, mistakes, because it is necessary that they are not prophets. Knowingly or unknowingly, there can be little imperfections, mistakes, or other things. If we say it does not exist, you will consider them prophets then. That does not work either. So certainly everybody has it but it depends on the level. Everybody has mistakes, defects, according to their level, but it is never so in our Holy Prophet (SAW). Everything he says is true, the truth. He said, "I am as close as two fingers to Resurrection Day."

It has been almost 1,400 years ever since the Hejira. In this case, Allah knows the unseen, but it is near. If people look carefully, the affairs of the world show this too. When people die and they are placed in the grave, it means their Judgment Day has come. During Resurrection Day, when the horn is blown everybody will wake up. As for the world, Judgment Day has also gotten close for the world since the world has a lifespan too.

The Ummat⁴ has a lifetime. The nation with the longest lifetime is Hazrat Nuh Alayhis Salam's. He lived close to 1,500 years: 1420 years. Our Holy Prophet's (SAW) is almost the same till now. Therefore, the Day of Judgment is not far. All the things that are happening is evidence that the world is dividing in two: Disbelief or Islam. In the past there was the Communist and the Capitalist. That is not left anymore. Now on they are all the same.

"Al kufrun millatun wahida." Disbelief is one, not Buddhist, not fire-worshipper, nor Zoroaster. People have started being curious about the thing called Zoroastrianism, as if it were a good thing. Or the shaman, polytheist, fire-worshipper, and idol-worshipper: they are all the same. There is no difference between them, they are all against Islam. The whole world is the same way now, the whole world is against Islam. Now, there is Islam and those who are non-Islam. Now on, the appearance of Mahdi Alayhis Salam is Inshallah near.

Mahdi Alayhis Salam will not destroy this disbelief with numbers, but with Allah's karamat, with miracles, in a way described as marvellous, with a separate science that

does not fit the laws of physics. This whole world of disbelief thought, "We will finish Islam and be saved." No, surely our Holy Prophet's (SAW) words are the truth. "The whole world will become Islam. My grandchild, a person from my lineage will appear," says our Holy Prophet (SAW). "His name, his father's name, and his mother's name are like mine," he says. Just as the world is full of tyranny, rebellion, and a variety of filth, Mahdi (AS) will fill the world with justice, he will fill it with beauty, and get rid of all this filth.

Therefore, do not lose hope. Allah Azza wa Jalla does not like hoplessness. Trust in Allah and Allah's victory will arrive Inshallah. Not only the unbelievers, but the hypocrites amongst us will also be cleaned. Especially, this mannerless group, what minx nobody knows, who claim to be Muslim and demolish mosques, destroy graveyards, and kill Muslims. People are saying, "We are not kafir⁵, we are Muslim." [They are saying,] "You are kafirs!" They are the real kafirs, because only kafirs do what they do and nobody else.

They will also be cleaned. All those fitnas⁶ will be put out, they will all be ruined and will go away. Allah willing. It has become such that a brother is the enemy of a brother. And amongst Muslims, those who claim to be educated are fooled more by this group than the uneducated. There is no reason to be fooled. There, we gave an example, we have been going with our ancestors on the path of the Prophet for 1,400 years and nothing like this ever appeared.

If those people were not on the right path, they would not have come to this day anyway. When people like you appeared, people went astray, and you attracted all trouble. When the awliya of Allah were disrespected, Allah (JJ) pulled his support. Syria, Sham, and Iraq: the Ahl-e Sunnat were winning. These Wahhabi infidels appeared, they dugged out the graves of the Sahaba, they took out the holy bodies of the Sahaba and threw them here and there, and bombed mosques. Afterwards, here is trouble: Allah sent the most giaour man in the world upon you, and He is raining you with fire. You are sad, but it means Allah does not give things for no reason. "Bima kasabat aydikum," He says. (Sura Shura:30) Meaning you are doing it to yourselves. These people had done the same way about 30 to 40 years ago. Allah did not make them successful, because victory does not reach you if you do not respect the awliya, the Prophet, and the Sahaba. This is not a matter of weapons and ammo. When you say, "Allah," the one in front of you cannot stand. Allah helps people who ask for Allah's help. We see everywhere that help reaches people who ask for madad⁷ from Hazrat Prophet (SAW) and who respect the Sahaba. But Allah rains fire on the heads of people who are mannerless and disrespectful.

However, their heads are like rock. Speaking of Wahhabis, their heads are like rock. Speaking of Salafis, they are the same way. No good ever comes from people who do not respect our Holy Prophet (SAW), the Sahaba, and the mashayikh. Stay away from those

people. Providentially, they are few in our country. May Allah also give them a mind. If he does not give them a mind, may He deplete them because they are harmful people.

May Allah make Mahdi Alayhis Salam appear as soon as possible so this world is cleaned. Of course, we are waiting for Allah's command and praying to Allah. Because we cannot do anything, and rebellion does not work either. This situation is not a good situation. We are content with what Allah decrees but we need to make dua. Dua is worship too and waiting for salvation is worship as well. Therefore, we are also Inshallah making dua. May Allah also keep our country safe, and may He make Islam victorious over these infidels, these hypocrites, and these enemies of the Prophet.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Ma'sum
2. Innocence
3. Sahaba
4. Nation
5. Infidel
6. Dissension

55. FAMILY TIES IS OBLIGATORY

Saturday, February 20, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Family ties¹ is important. People do not know where to go when it is the weekend. It is a great virtue and a reason for rewards to take your family to visit your parents, if they are alive. It is good to pay them a visit.

It is good to know who the relatives and family are. It is important in Islam. It is good to look for where you come from and who you come from. Old people used to do this but they got rid of it after destroying this Empire.

What is your lineage? Where is it coming from, where is it going? It is good to pay attention and follow it. Especially now that some people come out and fabricate, "I am a sayyid, I am this, and I am that." It is not appropriate to say that if you have no proof in your hand, even if you are truly so. We are all descendants of Adam Alayhis Salam. Just as the lineage of our Holy Prophet (SAW) comes clean and beautifully, as he is an example for us in everything, in the same way it is obligatory² on us to know who our relatives, ancestors, grandparents, and uncles are and get close to them. So this Silat-urRahim is fard.

Works of people who do Sila-e Rahim also goes well and their sustenance³ increases. So this is not a friendship but a worship. There is also a sin for those who do not perform worship. "Those who cut family ties have cut ties with Me," says Allah Azza wa Jalla.

These things have been forgotten. They made us forget them. This was done on purpose after the Ottomans. Scholars and good people are not left, they are all gone. This was done to cut our ties with the past. And pretty much they were able to do it, they were really successful. Yet again, Muslim people who follow Islam continue this beautiful custom because it is the order of Allah (JJ).

1. Silat-ur-Rahim 2. Fard 3. Riziq

It would have been gone long ago if it was not the order of Allah (JJ), and people would have become like soup. Where one came from and where one is heading would not become perceptible. Communism was the same way: they did not leave family and what

not, and they scattered it all over the place. However, even after so much pressure and so much oppression, people did not leave each other. They got to know each other more and they did not forget.

This is a beautiful order and a beautiful custom. Let us sustain it. You will gain a great reward for the sake of Allah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

56. LOVING ALLAH IS SALVATION

Sunday, February 21, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Authu Billahi Minash-shaytanir Rajim. Bismillahir Rahmanir Rahim. "Qul in kuntum tuhibbunAllaha fattabi'ooni yuhbibkum Allah." (Aali Imran:31)

The verse in the Koran says: "If you love Allah, follow me so that Allah may love you." You might love Allah (JJ), but what is important is for Allah to love you. Allah has shown the way, He showed us how to love. Follow our Holy Prophet (SAW), go in the way of our Holy Prophet (SAW), and Allah would love you.

Allah (JJ) loves whom He wants and does not love whom He wants. He carries people He loves to these beautiful ways anyway, and that person becomes beloved. To love Allah and Hadrat Prophet (SAW) is salvation and every kind of beauty. Allah loves whom He wants and does not love whom He wants. "Innallaha la yuhibbul kafirin; Innallaha la yuhibbuz zalimin; Innallaha la yuhibbul fasiqin." Allah says He does not like infidels, tyrants, people who sin openly¹, and those who do evil. They are all in the verses.

Some people say, "Allah created and He loves all." No, Allah loves whom He wants and does not love whom He wants. You cannot interfere in Allah's business. Therefore, you go in the way Allah (JJ) has shown so you may win Allah's love. There is no worry, no bother, and no sorrow at all for you once you win Allah's love.

We need to know value: these are important and valuable things. Possessions, property, gold, silver, and jewels are not important. What is important is to win Allah's love. After that Allah (JJ) will give you those in abundance anyway. Let us love Allah, Inshallah, and may Allah love us. Let us do what Allah says, and may our Prophet (SAW) love us Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Fasiq

57. HADRAT IBRAHIM (AS)

Monday, February 22, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla sent us prophets and told us to go on their way. In fact, we read a little ago, it says Ibrahim Alayhis Salam is a fine example for you. Ibrahim Alayhis Salam's father left him, because he was not on the right way. He said he would not do anything opposing Allah, and that he would only pray for Allah to guide him.

Do not deviate from the way of Allah (JJ). Allah did not create you to follow someone else and deviate from the right path. You are deviating on your own. Ibrahim Alayhis Salam showed us a beautiful example in every way. Allah gave Ibrahim Alayhis Salam everything, glory be to Him. Everything he did was for Allah. When Allah Azza wa Jalla gave him Hadrat Ismail, it is the wisdom of Allah that He told him to leave him in Mecca. He left him without blinking an eye because Allah had ordered it like this. Then it became a place where people perform the Hajj. Allah Azza wa Jalla had made them build the thing that came from paradise called Baytul Ma'mur since the beginning anyway. But He lifted it when people's sins increased. The kismet was for Ibrahim Alayhis Salam.

Allah (JJ) also gave Ibrahim Alayhis Salam blessings¹ so people would see. There is baraka for people who are on Allah's way. Baraka is a benediction² of Allah, a secret of Allah. It is a secret unsolved by human beings. When there is baraka in the slightest thing, it is enough for everybody. When there is none, it can be as much as they want, it will not be enough for anybody, it will not be good for anybody.

Ibrahim Alayhis Salam has many merits. He is an Ulul Azm, great prophet: one of the patient and powerful prophets. He is also the grandparent of our Holy Prophet (SAW). May Allah give his baraka to all of us. He had a lot of baraka. It is good to ask for baraka Inshallah for these people. May both abundance and baraka come Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Barakah

2. Nima

58. SHAME IS FROM EMBARRASSMENT

Tuesday, February 23, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Holy Prophet (SAW) says, "Do whatever you want if you are not ashamed!" Being ashamed is from embarrassment¹, and embarrassment is from Islam. The shameless person is unembarrassed. So what we mean by shameless are those who do something bad and are not ashamed. Their faith² is weak. There is nothing wrong in doing something normal and talking to people, and coming and going. Of course there is no need to be ashamed of everything. However, if some things, bad things are done, normal people, Muslims, and people who fear Allah (JJ) are ashamed. People who fear Allah are ashamed thinking how they did such a thing. However, people who are unashamed of Allah, who do not fear Allah, who do not fear the Prophet (SAW), and who are unashamed of people can do anything.

Shame is a good merit that befits a Muslim. It cannot be seen in those who are not Muslim. It is rarely seen. They say there is freedom: you can do anything. However, when freedom touches their interests, then they are punished, they give them their punishment. It is a good measure for Muslim people to give themselves their own punishment. Do not do evil so you are saved from shame. Those who are not ashamed of people here, in the world, will melt from shame when called to account in front of the Lord of Worlds in the hereafter.

That is why may Allah Azza wa Jalla not take our shame away. Becasue, "Al haya minal iman," they say. Haya and shame are from iman. We will not do bad things and fall in a shameful situation Inshalah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

59. DO NOT LAMENT FOR THE WORLD

Wednesday, February 24, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The hadiths of our Holy Prophet (SAW) are very beautiful. We also read in a hadith yesterday, he says for the benefit of people: "Whoever laments for the world would get a thousand years close to hell, and whoever laments for the hereafter would get a thousand years farther from hell."

It is useless to regret something that is over and done, for the world, because it has passed already. You can lament as much as you want, beat yourself as much as you want, or pull your hair as much as you want, nothing would happen anymore. On top of that, it is getting you closer to hell. It is making you burn in the world and getting you closer to hell in the hereafter. So the burning that you get inside for the world is due to your getting closer to hell!

There is nothing you can do anymore because you have not done a single good, you have not done something for the hereafter. But if you lament for it, it has a benefit because it distances you from the fire. And because you lamented for it, Allah (JJ) gives you its reward as if you have done it.

This is a beautiful advice from our Holy Prophet (SAW). As we said, many people lament and burn away because of something they have not done in the world, something that they have not attained, or something that happened. This is done uselessly, meaning it has no benefit. It has no benefit for their world or their hereafter.

However, what is essential is the other type. If they lament for not being able to pray, not being able to fast, not being able to do good, or not being able to go to Hajj, these have a benefit. May Allah take the world out of our hearts so that we may be comfortable in the world and come out profitable in the hereafter.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

60. OUR WAY: MAWLANA'S WAY

Thursday, February 25, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Thanks to Allah, we came together again with Sheikh Adnan. Sheikh Adnan is the beloved of Mawlana. MashaAllah. It isn't good to praise someone in front of him, but to tell the truth everybody admires his humbleness, his good manners MashaAllah. If somebody is offered to be an imam, actually it isn't acceptable if he runs to be an imam. He should be humble. It should be seen as a burden because he carries the whole burden of the community following him. So it isn't an easy thing. People are ignorant. They run after being burdened. But it is better if they don't carry the burden.

After Mawlana our people became two groups. Some can't bear being without Mawlana. Even though Mawlana is the same, their love is so strong we can excuse them. Hz. Bilal alHabashi never called the adhan after the Prophet (sas) left. He couldn't because of his love. He stayed in Damascus. He came from Damascus to visit Medina. Hz. Abu Bakr and the Companions requested and told him; "Call adhan once, we miss your beautiful voice. So that we remember the old days with the Prophet (sas)." He couldn't refuse them and called the adhan. "Ashadu an la ilaha illAllah wa ashadu anna Muhammadan Rasulullah" - when he said it, he fainted. He couldn't continue. The people of Medina became all sad. He couldn't recite after that. They excused him. They didn't make him recite. There are some brothers, they are very rare, one of them is Sheikh Adnan. There are not many.

Some said "It is finished". These are few, thanks to Allah. Some said "We love Mawlana, we can't go on without him". They are from the munafiq. Thanks to Allah, the rest is majority, their love continues. They visit and show respect to Mawlana like they used to when he was alive. They get his blessings. He doesn't send anyone empty handed. So it goes on like this. But of course Mawlana's way continues not with us but with his blessings. Once he planted the seed it is growing. With Allah's permission this beautiful way will go on until the end of the world inshaAllah. May Allah not let us go astray. This is a big blessing. Like we said, keeping that way is with Mawlana's miracle. We keep that way with Mawlana's mercy. He keeps away the ones, whom he doesn't want. But like we said rarely there are some people they can't bear coming here. Mawlana visits them with Allah 's permission.

Our way; Mawlana's way. He showed us the best. And he was Masha'Allah mureed, Sheikh Adnan, since childhood. He is Masha'Allah very great but he is very humble. He is beloved for Mawlana. It is not good to praise one in front of people because he, Prophet (saws) he said 'Don't make this' but this is an exception for [such] a long time we didn't see him. We are happy with him. And he is really humble and accepting the truth and Haqq. And he is doing everything for this way of awliya'Allah, for way of Prophet (saws). And he is coming, not every time because he can't carry this memory here with Mawlana.

Because there is many type of mureed in Mawlana's mureeds around. There is one type, they real love Mawlana and [it is] very difficult for them to be here because they have strong love. It is - they are not so much [many] - rare, may five or ten people like this. Because not easy. For example: when Bilal al-Habashi after Prophet (saws) he wasn't mak[ing] adhan at all. From his love and his, he couldn't make adhan. He was in Damascus and he came to Medina. In Medina, there was Abu Bakr as-Siddiq (ra) and other sahaba. They were telling him "O Bilal, please make adhan to remember your nice voice and to remember Prophet (saws)" And he was beginning [to] make adhan. And when he arrived to 'Ash'hadu anna Muhammadan Rasulullah' - he was crying and he was, he fainted. Fainting. And couldn't from his... and all Medina people, they were crying and they weren't able to say anything to Bilal al-Habashi from his muhabba. And they was say - 'He has real excuse from his love for Prophet (saws) he couldn't.' And there are some of mureeds like this, they cannot come, they cannot to see Mawlana very often or never come after his passing away.

And there is another kind there is, saying 'This finished' [and] they not come. And there is hypocrites. They try, they are imitating their love too much for Mawlana and they are not coming for this reason. But, the most, Alhamdulillah they are coming and respecting Mawlana and his place, and visiting, sitting near him and they are getting blessed from him. And he is happy with them because Mawlana he is not doing this only for him. He plant something, and he want it to grow. And it is growing Alhamdulillah. And it is never empty, Every time people, you cannot imagine when some people seeing people here they are surprised. 'How you are coming here? Even you don't know anything from Islam, and you are coming visiting.' This is a miracle of awliya'Allah. They are alive, they are not dead, and they are giving from gift of Allah Azza wa Jalla. And who are visiting them, they get Insha'Allah what they want in dunya, in akhira also.

And Alhamdulillah it will be continued, not from our barakat, from barakat of Mawlana and Mashayikh. We are just like a picture, but it is continuing. Even if we put stone, it will be barakat for him. So, Alhamdulillah we are happy and it is a big favour for people who are coming, not making excuse by who are not real. Very few people, as we said, rare, they are have good, very strong love, [and] they cannot carry. And these people,

Mawlana visits them Alhamdulillah. Yes, Allah give them long life and give us from their barakat also.

Wa min Allahi t-tawfiq.
Al Fatiha

61. THOSE WHO DO NOT DESIRE POSITION (28:83)

Friday, February 26, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Bismillahi r-Rahmani r-Rahim. "Yansuru llahi man yansuruh" (22:40) Allah Azza wa Jalla says: "Allah will surely support those who support Him." Make them victorious. We should be with Allah. Who isn't with Allah will get no benefit. Who is with Allah gets benefit from everything. Otherwise even if he is the strongest man in the world, if he isn't with Allah, no value, no benefit for him. Because everything belongs to Allah. Who doesn't understand that is mindless.

Allah tells us to come to His way. "Do not leave from My way. Don't look for the world. Don't desire the world." The one, who runs after the world, thinks that he gets benefit but he gets no benefit in this world either. Because Allah gives so that he gets wilder and will be worthy of more punishment in the hereafter. People learn these things slowly and move forward. That's why learning knowledge is an obligation. It is fard for every Muslim to acquire knowledge. Without knowing this he won't understand anything. He thinks he came for this world.

Even a Muslim should continue to learn. Asking knowledge until you die is fard. How will we do it? In each assembly of knowledge that you go to, you demand and ask for knowledge. When you go with that intention it means you are studying knowledge until you die. You need real knowledge. Real knowledge comes from our Prophet's (saw) way, by taking permission from him (saw). In the past there was permission, it reached to a sheikh, a scholar. From that companion, from that scholar, from this tabi'un - they came one after another. They appear in the tariqa also. Tariqa is also a door of knowledge. Your sheikh is your teacher. He teaches you. He teaches goodness, forbids badness. Because there are some types of knowledge which enlarge the ego, feeds the ego. Even if he is a sheikh, even if it is religious knowledge, if the teacher isn't sincere, his student's ego takes the shape of the teacher's ego. He makes them love the world, money, possessions. The worst is leadership, hubbu r-riyasat, makes you love leadership. "It is the worst" says our Prophet (saw). It is worse than silver and gold because people spend silver and gold to reach that level. In order to reach there he distributes silver and gold just to have a position, saying "I should be a leader." That is the worst one. Mashayikhs teach the opposite.

Bismillahi r Rahmani r-Rahim. "We grant it to those, who don't desire exaltedness in the earth." (28:83) Those people, don't desire exaltedness, they don't want to do corruption. They don't want to corrupt people; on the contrary they want to correct people. In the end there is benefit for pious people. Pious people are in the tariqa. They are people trained by the sheikh.

Tariqa is a beautiful thing. It teaches this. Tariqa are the things that our Prophet (saw) teaches. It doesn't teach what the ego wants. Ego is for being disciplined, not for feeding. Not as a good animal, when you feed the lamb, cow, camel, they get better as they grow. When you feed the ego, it turns into a bigger dragon. You can get rid of a snake when it is small but as it grows it becomes like a dragon. Finally it swallows you and takes you to hell. Ego is for being disciplined. Tariqa is the best place for training. InshaAllah tariqa is going to train people. Ego can't be trained otherwise. It can't be trained by feeding it. May Allah protect us from its harm inshaAllah.

We read surah - Bismillahir Rahmanir Rahim "Yansuru llahi man yansuruh" (22:40) This is saying Allah He gives help and gives victory to who help Allah and make everything for Allah, Allah He help him. Not who are against Allah. With Allah, everything [is] easy [for] who are with Allah. Whom with Allah; everything for them it is easy. Even [if] in appearance some times there is difficulty, there is not good things you see, but in reality Allah helps these [ones] - who is with him. Who are against Allah, no benefit for him. Even he, if he is the strongest one, or he is the richest in the world, even whole world for him, it is not important. Because this world [is] only for Allah and He can give these people who are against him. They thought they had everything but they give them more and more to make them get punished in akhira - punishment more and more.

Muslim people also, they are forgetting this. They thought they will be loser. No! Don't be, don't think like this. You are with Allah, you don't [be] afraid. You are winner. Because the end [is] for who are with Allah. And we are learning. Muslims also they forget to learn what is benefit for them. And to learn and to know real knowledge, it is obligatory for everyone from childhood until grave. How, every time we will go to school, madrassa for learning this? No, just you be and you have intention to be learn more and more - still you are in this, you're making order of Allah. No end for knowledge. Knowledge it is oceans, so it is enough for everyone until grave everyone, we are learning. We are learning, don't say "I know everything." Who says "I know everything" he is ignorant because no end for knowledge. But we must learn. Learn to, how to manage our life - to be happy - here and hereafter.

The happiness who are, everybody looking for it [is] to follow and to be believe. If you are 100% believer nothing affect you. We see this in old time, in Prophet who are was suffering from people and they wasn't saying anything, because they have belief 100%. And this belief, we are learning not in school because this school, even religious school,

[those] who are teaching, they are not believers even. What they are teaching, not believing what they are teaching because they don't have connection with Prophet (saws). The real knowledge coming from tariqat, who are [that is] coming from Prophet (saws) and after sahaba, and after tabi'in and ulama and awliya Allah and coming one by one until to reach this scholar or imam or sheikh who is connecting.

Who are not connecting, they are only making your ego, feeding your ego and it is growing more and more. To grow some animal, it is good. We have goat, we have cow, we have chicken. When you feed them and they are become big, it is good because this is a blessed animal. But if you feed and grow snake, it will be, when it is growing and growing, it is not good for you, it will swallow you. No benefit from this. Only destroying you and finishing you. Don't make it big, only make it small. And this is tariqat that can teach this. Because school of this knowledge, without tariqat, without spiritual connection, only they make people to be more proud. And more needing, taking much thing they want, tama' (greed). But tariqat they are teaching different from this. Other one, specially they need money, they need gold, they need silver, they want everything, only looking for dunya. Especially they want to be high, to be high position and it is the worst ego disease.

Because Prophet (saws) he said to Hubbu r-Riyasah - "To be high, worst than love of gold or silver." Because to make your position up, to be higher, even these people, they give money, they give silver, they give gold. They give precious things to take this. And when [they are] there, they cannot give to anybody this high position. Only they want to be there, nobody else. This is dunya people teaching. Tariqat people teaching, following "wa la yuriduna uluwwan fil ardi wala fasada wal 'aqibatu li l- muttaqin" (28:83) They don't want to be high, only they want to be humble and they don't want to make problem. They don't make bad things in the world.

And the end Allah said "'aqibatu li l-muttaqin" (28:83) they will be safe and they will be in paradise and the divine presence of Allah Azza wa Jalla. This is what tariqat teaching. And people they are, many people they showing tariqat like bad thing. Who showing tariqat like bad thing? Shaitan and his followers. We are not looking for high position, we are not looking to anything. Only we want people to come to right way, way of Allah, love of Prophet and sahaba and ahlu l-Bayt and mashay'ikh. To respect for all salihin [righteous]. And to ask people to come to hidaya [guidance] insha'Allah.

Allah help us and save us from badness of our egos.

Wa min Allahi t-tawfiq.
Al Fatiha

62. BE HAPPY

Saturday, February 27, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our tariqa stands with association. Naqshibandi tariqa. Goodness is with the congregation. Good congregation. Allah Azza wa Jalla orders His servants in Quran "In the bounty of Allah and His mercy, in that let them rejoice. It is better than what they accumulate" (10:58) Allah gives Muslims good tidings, saying, "Don't be sad, be happy." Be happy for what? You are the beloved servants of Allah, Allah's beloved servants, servants, who know Allah. There are many verses in the holy Quran - "la yalzunu humu l-faza'u l-akbar wa tatalaqqahumu lmala'ikatu" (21:103) So Allah Azza wa Jalla says constantly. Our hafiz, the imam, couldn't find it (the verse).

But all the verses tell us to not be sad, be happy. Don't ever be sad for worldly possessions, benefits. Always be happy. Be happy that Allah directed you to this path. So you are on this path. If He (jj) wanted, you would be on a different path. If He (jj) wanted, you would be another creature instead. Even if you are another creature, instead of a human being, if not recognizing Allah, if you aren't in the way of Allah, it is much better to be an animal. Animals know Allah, know the Creator. We are thankful for this.

He tells us to always be happy. All the verses in Quran, all the sayings of our Prophet (sas), tell us not to be sad for this world. The person, who is sad because he lost something in this world comes closer to hell because you can't take it back. But if you say that you missed doing something for hereafter and say "I wish I had done it" - Allah Azza wa Jalla counts it as if you have done it because of your regretting. For this reason be happy, be joyful. May Allah unite Muslims like this. May Allah not let us go astray. That is our happiness.

Allah Azza wa Jalla he said in Quran - Don't be sad, be happy. Because Allah with His favour and His Mercy He put you on way to know Him. It is obligatory and it is what the people they are looking for happiness. Only if Allah want you to be happy.

And how He is want you to be happy? If you know Him and you accept Him. So He said, don't be worry. Nothing make you sad because in the end you will be in His Paradise and with His Mercy. This is all verses in Quran, saying don't be sad. Believers,

they are not sad. No sadness for believers, only happiness. This is a summary of the Quran Don't be sad for dunya, don't feel sad for any benefit of this world. Only be happy because Allah chose you, you are chosen one

Because there is billions of people, very few of them are chosen. To be human being it is big favour.

But if we are not knowing, and denying your Creator, the animal it is a thousand time, million time, it is better than you. Because animals, they are knowing the Creator and they are praising Him. And in akhira there is no Paradise, no hell for them. Only they will be finished. But who are not accepting Allah, and denying Him and doing bad thing, so he will be forever in sadness, in miserable. So, for this who are chosen and believer they must be happy. This is, even it is order from Allah "Be happy!"

Wa min Allahi t-tawfiq.
Al Fatiha

63. BEWARE OF SHAYTAN

Sunday, February 28, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

We came here for Allah's sake inshaAllah. This is an assembly that Mashayikhs love, Allah loves, the Prophet (sas) loves. Shaitan doesn't love this assembly. He doesn't love the assembly of awliya. He doesn't love the assembly of our Prophet (sas). He doesn't love the assembly of companions. People came there for Allah. Shaitan doesn't like it, so when he makes the people, who come here with pure intention, go astray he is pleased more. He thinks he gets benefit, but of course it is more harmful because when he leads someone astray, thousands, millions of people go astray. In the time of our Prophet (sas), he made mischief but he couldn't do anything at that time. Later, during the time of companions, unconnected people came out. He turned their love for Islam, love for Allah, love for the Prophet (sas) to another way.

Our Prophet (sas) said: "Stay away from suspicious things. What is haram and what is halal is clear. Stay away from doubtful things. Our Prophet 's (sas) way is clear. Nothing is hidden. He didn't hide Allah's orders even a bit. "I hide it so some people will do it". No such thing. He told everything that was ordered. There were some things our Prophet (sas) didn't say; he kept them a secret. But he told everything that Allah ordered. After that many dajjals, shaitans human shaitans appeared, they led people astray. Of course it was only by 1mm at that time but now millions of people are misguided, are on the wrong way. Wrong way is shaitan's way. Right way is Allah's way.

So our assemblies are assemblies of our Prophet (sas). Whatever his (sas) orders are, we stick to them, do nothing else. No need to express your own opinion - "It is like this, like that". You need to beware because, may Allah protect us, if people go astray because of you, you can't be saved. 1.000, 1.200, 1.300 years ago people were more aware of religion and belief but still so many people have gone astray. Same thing is happening nowadays. They go out of the way of Islam. They call it Islam but it has nothing to do with Islam - no benefit, just harm for Islam. kuntum "ummatan wasatan" (2:143). You need to keep the middle path.

The way that our Prophet (sas) shows there is nothing only for special people. Everyone can do as much as they can. All the supererogatory practices that tasawwuf people do,

are the practices that our Prophet (sas) did. Whoever wants, may do. Whoever doesn't want, they don't do. Nothing is hidden. Some people whisper, they call them 'batini' [hidden]. When they form a group, they think they are smarter, superior to other people but actually they are possessed by shaitan.

They disapprove of people, who keep the orders of our Prophet (sas). They think "these are mushrik, kafir, it is necessary to kill them". How can we say that they aren't astray? Allah keeps us in the right way inshaAllah. These are dangerous things. Once they slip, they stay forever in hell because they don't accept the things coming from the Prophet (sas).

They misinterpret things according to their own ideas. They say there was a prophet. They claim divinity more than the Prophet. It goes up to that point. So what we should do is to keep the way of Haqq. If there is any doubt, inquire about it. Learn the truth and keep walking in our way.

This is an association which, we coming meeting here gathering here for what? For Allah. We are not coming, nobody coming to sell something or to buy something. Here nothing. Especially after Mawlana, no money also! So, Alhamdulillah we are coming just for Allah. Like sahaba, when they are coming to Prophet (saws) all they are just coming for Allah, not for benefit for anything from dunya. And this is what Allah love, Prophet love sahaba, whole beloved people, awliya'Allah they love this gathering. But there is one he hates this gathering, he and his followers. Shaitan, he [does] not like this. Especially from beginning, from Prophet (saws) and his companions gathering, he wasn't happy at all with it! For awliya'Allah, never happy. And he is coming, try to catch some people from this gathering because he knows if he catches some it will be of benefit for him. But not benefitting, of course, not benefit for good people. For him, because if he can take one - from that time until now millions of people they will be his followers and coming fighting Islam, fighting good people. This is what he all the time trying to do. And he, after Prophet (saws), makes fitna. And he made many groups, many groups of his followers. And it was early days of Islam. There was big scholars, there's sahaba, there's Tabi'in and there is strong Islam. Even in that time he got many people who are going out of way. How they are? They are following their ego and he finds some way to make them and from that time it is not two [or] four like Prophet (saws). More than 70 parts and each one taking people to hell.

Prophet (saws) he said 'What is halal, good, it is clear. What is haram, not good, mistake, not good for people, it is also clear. Our religion it is clear. Nothing hiding. Everything explained by Prophet (saws). And, nothing, nearly [is] not explained. But sometimes Prophet (saws) people they he said - there is doubt between this. So don't follow this doubt. And this, shaitan and his followers coming through this - making people to doubt about Prophet, about themselves, about awliya'Allah, about sahaba, about everything.

and they make part, and this is - who following these people, they are losers because they will be as Prophet (sas) [said], end in the fire in very bad place.

Because Allah give everybody mind, and you say "I am Muslim." You say Shahada, you say everything and you know. How you follow these people? It is like this, since that time until now also. There is people claiming Islam and not accepting these 1.5 billion Muslims.

They are saying "these all kafir." And they said, until from how if they are kafir. How you become Muslim? This is no mind people. And these, they have a very common thing in these people. The worst what Allah not like, Prophet not like this attribute - They are liars. They are liars and they are cheating people. For this, Prophet once he said - "A Muslim he can do every mistake, but he is not liar." So these people, they are making lying for people and cheating people. And saying what Prophet (saws) not saying and they showing as it is order and cheating people. This is their way and it is not acceptable.

Our way it is very clearly open. Nothing we add or we make it less or more. The Prophet (saws), what Allah ordered him; everything he told the ummah. And what we do, every worshipping from praying Fard, sunnah, nafila, the Prophet (saws) was doing it. But, who can do, he can do it. But if not it is also OK. So it is not special for people, some kind of people. It is common. It is, nothing hiding. But many people they thought maybe in tariqat they are doing things Prophet not doing. No. We cannot do this. Only, even what we try to do we cannot reach - maybe 1 percent what Prophet (saws) was doing from worshipping. So don't follow these people. Be careful!

Mawlana was saying 'Beware of Dog'.. you must write 'Beware of shaitan'. Shaitan coming from everywhere. If coming from non-Muslim people it is more easy because you know these people they are non-Muslim, they fight you, they are OK. But when they coming from people they claiming they are Muslim and they are doing bad thing, it is more dangerous, more, killing people, taking people to hell. Allah save us from these people. And Insha'Allah Mahdi (as) come and clean all this world from these, dirty people.

Wa min Allahi t-Tawfiq.
Al Fatiha

64. RANCOUR FROM THE HEART

Monday, February 29, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Never pretend not to see things prohibited by Allah. Change it if you can. If not, do not call them normal. They are not normal. What Allah (JJ) says is normal. The weakest of faith is rancour from the heart anyway. If you call the other normal, you would not be doing this.

Doing this is obeying Allah's order. So it means, "I cannot change this but I do not accept it either. This is not good and I am not content with it." We have gotten used to everything now. Shaitan is making people get used to it gradually, little by little. Then people think this is it. However, if they say this is not right from the heart, they would be nullifying Shaitan's efforts.

Therefore, whatever useless things there may be, never show content to them from the heart. Because the weakest of iman is rancour from the heart. There is permission for this because if you attempt to change it by yourself, you would be causing chaos around.

Therefore, let it be from the heart. Never show content from the heart for things that are not good, that are bad, and that are sinful. Say from the heart, "This is mischief. We are not content with it." May Allah forgive us. May Allah change it with what is good. May it be good Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

65. THE GREATEST TREACHERY

Tuesday, March 1, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Treachery is being with the enemy to harm people who trust you. The greatest treachery is treachery against Allah (JJ), because you are a traitor if you are with Shaitan. You would be treacherous against Hadrat Prophet (SAW), and more importantly you would be treacherous against yourself.

Be careful! You need to stay away from this attribute that is no good. You need to obey the orders of Allah (JJ). Because when Allah Azza wa Jalla created our souls He asked us on the day of "Alastu bi Rabbikum?" "Am I not your Allah?" "Alright1," said all. You will do this. We made a promise to do all the worships. Then most people changed their mind when they came to the world. They turned from that promise, they joined the enemy, and they became traitors.

Therefore, Allah Azza wa Jalla says not to commit treachery. It is called treason. It is the greatest crime and it is worse. The traitor is the person who is with Shaitan. It should not be done. We need to stay away from it, stay away from this bad trait. The trait of the traitor is the most vile, the most dishonorable trait. There cannot be anything lower.

May Allah keep us safe from the evils of our ego1, because our ego wants to drive us to the lowest, the most despicable place. The nafs is with Shaitan. May Allah keep us safe.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

66. DO NOT BECOME SHAITAN'S JESTER

Wednesday, March 2, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Shaitan has made a game out of people. Muslims are using whatever tricks there are against Muslims, and people are being fooled. The person who is deceived by Shaitan becomes like a toy in Shaitan's hands. Neither reason, thought, nor fairness remain with grudge and hatred. The greatest weapon of Shaitan is anger.

Anger needs to be for Allah (JJ). If you are angry for Allah's sake it has a reward, but if it is for your ego, it is both harmful for you and you would be committing sin. If it is for your ego, you would be infringing on the rights of others. You would be getting angry based on things that others did not do but you accept it as they have done it. And it is Shaitan's soldiers who do this.

In the past, there were no media, newspapers, and what not as it is now. The media of the day were poems.

Bismillahir Rahmanir Rahim.

“Wash-shu'arau yattabi'uhumul ghawoon. Alam tara annahum fi kulli waadin yahimoon.” (Sura Shu'ara:224-225)

“Those following the poets have gone astray. They are mindless ones.” Poems were very powerful then, and it would reach everywhere like the media. So if you said something, it would never end from then on.

It was like the media today. You could say whatever you wanted, and show the black as pure white and the white as pitch black. They would show things as they liked, and people would be like toys in the hands of liars. Howdy and a half cannot be taken with liars. Be careful: never wrong anybody to be sorry later. Do not become a tool for Shaitan. People should not become jesters of Shaitan. People have become such jesters in the hands of Shaitan that they think of everything written as being revealed from heaven. They are humans like you. You might tell a lie, but they tell a hundred lies. They asked Shaykh Mawlana (QS), “What is the source of income of journalists?” “Lies. Nothing else,” he answered.

May Allah protect us. May Allah also give people common sense, because people are foolish. They believe everything like children. When in fact you have become a grownup. Everything done and everything told is not true. You cannot go after everything told. If you do, both you and others would be harmed. Those who would benefit are Shaitan and his soldiers. Nothing else. May Allah keep us safe. We are in bad days. We should be more careful.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

67. KEEP YOUR HEART PURE

Thursday, March 3, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Holy Prophet (SAW) states in his Hadith Sharif:

استفت قلبك ولو أفلاك المفتون

“Istafti qalbak walaw aftakal maftoon.” Look at your heart. No matter if there are so many people advising you, look at your own heart in the end and do it if your heart is satisfied. As they say, “A different voice comes out of each head.” When it is like this, people are confused what to do and how to proceed.

The heart is important. When a person is with Allah (JJ), Allah inspires the right thing to that person. Because people can benefit themselves again. Of course this is [the case] for normal people. However, it is different if they ask their shaykh or someone else. A lot of the time people look for advice and want something. If you ask about something to ten people, they all say something else.

That is why the heart is important. It is important in Islam. Inspiration comes from it and Allah would make things easier. If it is good, good happens. If not, it is different if the person's heart is not clean. Then different things happen.

Purification of the heart occurs with worship, with obedience, and with fear of Allah (JJ). Many people say their heart is clean, but they themselves are saying that it is clean. If you look at somebody else, it might not be so. Or you could see from their works that their heart cannot be considered pure at all. People like praising themselves and do not accept any criticism. However, instead of flattering you, a person giving advice is better for you. He is better than those who praise you and leave you in the wrong way. Our Holy Prophet (SAW) says in his hadith, “Throw a handfull of dirt in the face of someone who flatters you!” Because he is pumping you, he is not doing you good but doing you harm. Once you keep your heart pure, then good things appear and Allah inspires good things. May Allah give us all a heart full of faith. The pure heart is a faith filled heart.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

68. STRONG BELIEF

Saturday, March 5, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

This is what Sheikh Shah Naqshband, Bahaudin he was saying - 12000 times he repeated and every time it is giving barakat for his followers. Mashayikh they are great men, they are fighting with shaitan. Shaitan never stops fighting good people. He is fighting truth, he is fighting belief, he is fighting every good thing.

Shah Naqshband Hazratleri he was have more than 100,000 murids. Each murid was giving him, dressing him [with] maqam wilaya. And, this good way, way of Allah was all the time winning over this shaitan and his followers. So not easy that time, old people were better than this time - even they have strong belief and they are believing in God and believing in Prophet but shaitan still strong and to make them to go out of way. He is not giving him any chance to do anything. Every time, bringing more people, more murids for tariqat to help Islam, to help human being. And it is coming like this on, until India also. And after, when in India there was many groups there was before Islam. And then shaitan still fighting, make them to go out of Islam, making new religion, new god, new prophet.

They doing everything, and Sayyidina Ahmad Faruq Sirhindi Mujaddid Alfi Thani, he came and he was fighting them and also, alhamdulillah, he had success with his fighting to bringing people again to the right way. And his son, Saifuddin, after - Muhammad Ma'sum, his grandson also they were teaching them every knowledge. They were teaching them knowledge but normal knowledge also, Saifuddin to know he was very clever in one or two years, they were become finished all this knowledge. You must say to them, you must be hurry we have a lot of work to do for ummah. And when time of Muhammad Ma'sum he was like a big university. He has in whole life, he bring not people who bring for hidayat only his student murid, what he was teaching them, they were 900,000 student murids. 140,000 they were awliya Allah - because India is like a continent. Big, very big. And it is very old place where shaitan he was doing what he liked. He was doing every people, like God. For this, we mustn't be surprised how many people, this people it is too much for this continent. It is not enough even. He try his best, and he make this good for India and for all these people there.

Because there is no karama for who are non-Muslims, no miracle. But, from shaitan, helping from shaitan. So people sometimes, seeing something who are from non-believers and they said how this happened? These people they are saying no miracles for who are non-believers. There is no Prophet, Allah azza wa Jalla and Prophet Muhammad (saws). Then how it happened this? Only, helping of shaitan doing this, and jinn who are non-believers. Because when Istanbul was conquered, there was these priests they were, they say come to Sultan. They said how we fight these people? They this but these people, they are holy people, they are flying. And the Sultan told his Sheikh, Akshemsettin Quickly this mubarak (holy one) he turn the shoes out up and they were falling down .So, what you see, if anything, don't make your belief weak.

Even to make miracles, it is not the aim for our tariqat. Only we can make dua and hope Allah accepts our dua in dunya. But if Allah He said - "Pray to Me, ask from Me, I will give you." How many times people they are asking but not all of what they want, they get. Allah said, "If they make dua, I will give them." But may be here, may be in akhira, in Judgment, in paradise. Even people, when in akhira they saw what they got from this dua, they wish nothing accepted in dunya, all left for akhira. So, don't make yourself sad Sadness [is] not for us. "alladhina 'amanu la khawfun alayhum wa la hum yahzanun" (2:277) Who are believers there is no fear for them, and no sadness for them.

The most important thing [is] to be believe in Allah. It is the most favour from Allah to us. But we want to most ask from Allah - make our belief a strong belief. Because believers before, sometimes they cut them by sword, some cut them, kill them, some burning them, but they are not coming back from their belief. It is a strong belief. Everything easy when they have strong belief. Many awliya Allah they are example for us. Many, sahaba, old before, old Prophets, [those] before our Prophet - all they was, example, good example for us. Our, these mashayikh, alhamdulillah, they make, because it is not easy to keep. I was in India before two or three months. It is not easy in front of these all, like [an] ocean of people there, to Islam to grow like this, and they have this belief from thousands of years they are following shaitan. They are not following Prophet, not following anything. Only what they are doing, they are following shaitan and his army. But people from whole world they are shown [it] as it is a good idea what they are doing there. For this we are saying, they were heroes, they were fighting the biggest shaitan, not fearing at all. Why? Because they have belief and they craft this belief on these people, and they make from these, who are non-believers, they make them awliya Allah.

It is a big thing what they are doing, not easy. If you go on wrong way, everybody helps you and [it is] easy to make bad things. What [is] bad thing? It is what Allah prevents [prohibits] people to do it. Because when you say bad thing, people they think they are think something, like killing people, stealing [from] people - this is what they thought, these people, normal people - whole world, bad thing something like this.

What Allah not accept, and against saying of Allah they see it as normal thing. Allah ordered pure clean things - what is dirty [is] not acceptable. But people, what Allah says don't do - they say, "No! We must do, this is our right. We cannot leave it." This is now a time of also like that time of when Sayyidina Ahmad Faruq was coming and cleaning all these bad things. Also now, time, Inshallah also there will be some ... Allah will send somebody to clean it. What Prophet (saws) was [giving] good tidings [to] us - It is this time. Prophet (saws) he was saying after him what will be happen.

Each one coming one by one and one by one, and now is the time insha'Allah for Mahdi (as) and Isa (as). Because Mahdi (as) when he come with Isa (as) Christians also must believe. Because this is the Prophet Isa (as). He is in front of them, even in that time they will not accept, many of them. He is cheater but people also they like, their ego likes what shaitan ordering them.

Even they saw him, they will say "No, you are not." We will not discuss too much, but, by them saying this, and how it is. They are clever people but they are not accepting because their ego it is too big. Because they are imagining how God, Allah Azza wa Jalla, he has a child. It is by thinking or in mind who has a very little mind, even not accept this. Because now in this time, technology time, they have. You can feel by your hand what it is wrong. In technology they have big telescope and showing this universe. Even not our planet, whole solar system of the milky way, it is like one, less than one dust, spot, yes. And how? This whole universe It is not our planet only, and with so this mightiness, how can be this? Because they are not accepting what Islam saying. And they are not looking this, it is not could be in mind and to be something like this.

More than 90 percent of these Europe people they are atheist. Because they are proud and they are shaitan make them more proud to not follow Islam, 'you are better than them.' So they are leaving everything and running away from belief. But without spirituality - no happiness. These people they are running after happiness, looking for happiness everywhere. And especially they are going to India because they have many bazaars for religion, non religion also, for spirituality without religion. Just they are going, coming, looking. In the end - nothing. Only "Khusran" (frustration) And shaitan showing the right way, [as] very ugly. Who is ugly, who doing ugly things [is] not in Islam, or not knowing Islam. Because tariqat teaching to good behave, good behaviour [is] the most important thing in Islam. Prophet (saws) said "Innama bu'ithtu li utammima makarima l-akhlaq" This meaning "I was sent to complete good behaviour for human beings." This is what Islam ordering, But shaitan showing Islam violence, Islam doing every bad thing. And others, who are doing bad things, they show them as very clean people.

Islam ordered to be helpful for people for neighbours, for your community. Even they are not in your religion or your nation, or not your colour. For Islam, everybody, you

must be good for them, to be helpful for them. If you help people, Allah also helps you here. You must help because you cannot take everything with you to akhira. Of course you help, and you live for yourself also, ok. Allah Azza wa Jalla saying "wa la tubadhar tabdhira" (17:26) Don't give and to after, go and begging. No. Also, for yourself also. You can take for yourself. Once, there was old time, one of rich man. He was, he behaved bad and he was very, when you see his face, people not like his face because [he] all time like making people not happy with him, shouting for them.

Once, one beggar coming to him and asked him [for] something but he was making shouting on this man. And this man said, "Why you shouting? If you don't give, don't give. But why you are doing this? You are rich man and I am very poor and I am in need, so if you give me, OK. If not, why shouting?" And this man, he called his slave, before in this time there were slaves, "Take this man and throw him out!" This man was very sad and making dua - O Allah! Don't make me to need these people again." Allah Azza wa Jalla, everything in His hands, so he is, this man, rich man, everything coming against him. To be rich, it is very easy if Allah wants because everything it is prepared. If coming like this, you cannot touch it. But maybe, coming like this Allah, if He wants, you can touch it, but if not as much as you can do by your cleverness, by your hard working. if Allah doesn't want, it will not happen. So, in short time he finished everything, he was broken.

And other one, Allah opened for him. This man who was begging and he was very rich and he was helping people also and this slave who was working with the other man, they was sold and, without knowing, this man he bought him. And when, one time they were eating then one beggar coming, knocking the door and this man sending his slave - "Go and take this man, give him to eat." And he gave him something. When he gave him this, and looked he was shocked when he saw this man he was his old master. And the slave coming crying for new master. He said "What happened?" He said "My old master he was now begging, a beggar and I was very sad for what happened for him." And this is what Allah doing. Everything in His hands. Everything, not from us, from Allah.

We will follow these people who are thinking for akhira. Even in dunya also, Allah gives them. This is a chance - what we have we must quickly use it. Not, leave it for. 'we can do it later.' If you give, Allah gives you more insha'Allah. This is also from strong belief. But what we said, also to give for your family, your house, [is] also barakat. Allah rewards you more than other good even. Don't make any who asking, even Prophet (saws) he said - 'if he comes on horse.' What meaning? Old time, horse [means] he is rich man - meaning if he asks for something, don't let him go without taking anything, even a small thing. Allah make us to do good things, and to help us, and to give us, Allah give us generosity and give us richness also, to not be in need to anybody InshaAllah because if you are rich, it is not a bad thing. Because Hazrat Uthman was rich, and he was giving

and he was thanking. Prophet (saws) [said] Allah praising him. Insha'Allah Allah make us to spend for good things insha'Allah. And keep us away from every bad thing.

Wa min Allahi t-tawfiq.

Al Fatiha

69. DO NOT FORGET ALLAH

Monday, March 28, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Thank Allah we went and came back. Allah made us meet good people there. Thank Allah again that we are back here. May we always be with the good Inshallah, as this is what is important. Everybody in Europe, Germany and England, is looking for something good. Most people go there for the worldly. Some get fooled by the world's trappings there and go astray. And when they go astray, all they have strived for goes in vain.

Allah did not create us for the world but for the hereafter. When you go somewhere you go for livelihood, but what is most important is saving your faith. What is most important is not saving your life but saving your true life. People can live anywhere, but they need to live with faith.

We are saying, "May Allah help these people. May He help people everywhere." People also follow their ego there, but they can follow it here too. Such a thing happens sometimes that the ego does as it likes and moves comfortably. We should not give it permission to do so. Here, somewhere else, and everywhere, wherever you go be with Allah and do not forget Allah.

Use the favors of Allah for Allah, not for Shaitan. Allah gave you everything: your hands, eyes, and health are in good condition. These are great favors, so let us use these for the sake of Allah. If the whole world were yours but you had no faith, losing your hereafter is useless. Over there and here are Allah's dominions. Allah is everywhere. Do not forget Allah. We should not take Him out of our minds. The people there also welcome us well, they get happy, and their numbers are increasing thank Allah. With the support of Shaykh Mawlana, Allah knows whether it is slowly or quickly, but Mashallah there is more and more progress. Because they have no other branch to hold on to. There, in the midst of unbelief, they see a light, they see a nur, and they run towards it. May Allah not deprive us of these lights, and may He increase our way Inshallah.

Al-Fatiha.

70. THE PREDESTINATION OF ALLAH

Tuesday, March 29, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Bismillahir Rahmanir Rahim ○ "Wama tadri nafsun bi'ayyi ardin tamut." "Nobody knows where they will die." (Sura Loqman:34)

Allah assigned everybody a lifetime, and Allah knows when it will end. When Allah Azza wa Jalla wills something, it happens. Now some people say after the dead, "What business did he have there that he died?" It was an accident, something happened, an occurrence. This holy verse says: "No human, nafs, knows where it will die."

Because everything has a place predestined by Allah. They have to be there to pass away. Therefore, may Allah grant us a good life. We need to thank Allah that we are alive. Let us obey His orders. Allah gives us good orders. He says, "Do not do evil, do goodness, and do kindness." Let us do that.

It is inappropriate to say, "That would not have happened if he were there." This way you are not showing respect to Allah's predestination. Of course it is painful when he has a family, but it is not good to talk like this about other people. It means that Allah has shown that person where he was to die and he died there. There is a story about this subject. Not a tale but a true story. What we are telling happened in old days.

During the time of Hazrat Sulaiman Alayhis Salam, there was a person with him. Azrail Alayhis Salam came in the form of a man. When the man saw him, he was terrified of his majesty, he was frightened. He asked Sulaiman Alayhis Salam, "Who is this?" He answered, "Azrail Alayhis Salam." "What?!" he said. Azrail Alayhis Salam looked in astonishment at the man and said, "I came to grab the soul of this man." So the man said to Sulaiman Alayhis Salam, "Take me far from here so I am saved."

He sent him to Qudus¹. Azrail Alayhis Salam took his soul there. Then Sulaiman Alayhis Salam said to Azrail Alayhis Salam, "O! You were very surprised." He replied, "I was surprised because I was not supposed to take the soul of this man here but in Qudus. I was surprised why this man was here. Then the jinns took him to Qudus with your invocation². And I grabbed his soul there. Allah's command is done."

So there is no such thing as, "If that man had passed a second before or a second after." It is the predestination of Allah. Lifetime is in the hand of Allah. Allah does not move it a second ahead or a second behind, it is [set] there. May Allah grant us a good life. However, as we said, our lifetime is valuable, time is valuable. Let us not spend it in vain. Let us do works that Allah (JJ) and Hazrat Prophet (SAW) love Inshallah. May Allah grant us all a good life Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Jerusalem
2. Dua

71. THE WORLD OF DISBELIEF

Wednesday, March 30, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Authu Billahi Minash-shaytanir Rajim. Bismillahir Rahmanir Rahim. ○

“Wa makaru wa Makarallahu Wallahu khayrul makireen.” “They set a trap. Allah also set a trap. Verily Allah is the best of trap setters.” (Aali Imran:54) Allah Azza wa Jalla states: “These people think highly of themselves and try to trick Allah. Those who are trying to trick think themselves clever. Allah Azza wa Jalla knows better of what they will do, Allah knows best. Allah turns their tricks back on themselves.”

Shaitan has nothing to do, nothing better to do but to deviate humankind from the right path. Because he says, “I will go to hell,” he wants to take all people with him in the same manner due to his envy. He wants it all, he does not want to leave even one. Yet not what he wants but what Allah Azza wa Jalla says will happen.

These are End Times. All of the seen world of disbelief is attacking wherever there is Islam. They are also making up excuses such as, “They are savages. They are not humans.” Whereas what they say is a lie. They themselves, the world of disbelief, are the ones who are savage and who are unhuman. Islam is the religion of mercy, everything has a law, and everything will be questioned for. Faith (iman) is in Islam, and there is no such thing as faith in others. They do not know of accounting and what not. Allah Azza wa Jalla will question everything. Therefore, Inshallah they will pay here, in the world, and in the hereafter for the tricks they do.

The incidents and things happening in the world are the predestination of Allah. It is End Times and they are expected things. Allah willing it has no harm for us because we are faithful and know everything. We came from Allah and we are going to Allah. We seek refuge in His mercy. Therefore, these people of ours with faith have no distress, no fear, and no sorrow. However, the other type of people are in a very hopeless and very miserable condition. The world is boiling all over.

May Allah grant victory to Islam. May Allah send the Owner1 so that Inshallah we are more relieved. When will he appear? We do not know the predestination of Allah, but the signs point that it is Allah willing very near. Inshallah let us reach those days of relief,

because of course we are upset about what we see. The whole world of disbelief speaks of justice and speaks of humanity, and they only know themselves to be human. They think people of kufr are human, and you can treat those who are not kafir as you like.

However, as we said, Allah knows best. Allah knows who is good and who is nogood. Allah helps those who are good. Those who do not believe in Him and are with Shaitan are enemies of Allah. Allah will certainly give their punishment. May Allah protect us, our country, and the world of Islam Inshallah.

Al-Fatiha.

72. IMPRISON YOUR EGO

Thursday, March 31, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Prophet is saying "Rabbana la takilna ila anfusina tarfata 'ayn, wa la aqilla min dhalik." Its meaning is "O Allah! Don't leave us to our egos, even for a blink of an eye." Because ego... Our Prophet, who said this, is the Beloved of Allah, the Prophet for whose honor Allah created the universes. He [JJ] said "I forgive your past and future sins". Of course, our Prophet has no sins. Actually, even ordinary Prophets are innocent and free from sin. Despite the fact that our Prophet did not have such things, despite the fact that our Prophet was so great and big, he is asking Allah Azza wa Jalla not to leave him to his ego.

People like us should pay more attention. The ego embarrasses a person. If you follow your ego, you will be embarrassed both in this world and even more so in akhirah. But what do we do? Forget about a blink, we satisfy our egos and then ask for repentance afterwards. We say we will not do it again. This lasts only for 1, 2 or 3 days, when it should last for a lifetime.

Therefore, don't compromise even a little. Don't obey your ego even a little. Because when you obey your ego, your ego never says "Let me take you to the mosque, let's go pray, let's go for dhikr, let's listen to a sohbat." It doesn't care. It only cares about the stomach and below it. That is the ego's concern. Nothing else. "I shall do all kinds of evil" it says. The ego never orders to do good things. If you follow your ego, you will regret it.

You should imprison your ego. There is no other choice. Don't think you can feed your ego and then it will obey you. The more you feed it, the wilder it grows. Therefore, be cautious. Don't obey your ego. You will regret both in dunya and be slapped by Allah. Don't say "Why did this happen to me?" afterwards.

Prophet (saws) he was saying "O My Lord - Rabbana la takilna ila nafsina tarfata 'ayn wa la aqilla min dhalik." O My Lord, don't let us to follow or to look for, after, - Don't let us for our ego one second 'tarfata 'aynin' meaning to open and close your eyes. And who saying this? Our Prophet (saws), the Beloved, most Beloved in whole universe for Allah

Azza wa Jalla. He was praised, with his name, and Allah say, praise him every time. And there is no sin for Prophet (saws).

All Prophets there are no sin for them, Allah keep them away from to doing bad thing, wrong thing. 'Ma'sum' meaning [blameless]. And Prophet (saws) he has nothing. Even with this, he was saying O my Lord don't let [leave] me one second to my ego. But for us it is not one second. We are one day, two days, one week, two weeks, month, years, whole life, we are only trying to feed our ego, to make her to [be] full. We say, we must feed her and after she will become satisfied, and no more. But no. As much you give, it wants more, more, more. No, you cannot feed. You must keep yourself. Because ego not taking you...

Never we hear ego take people to mosque, to hajj, to pay zakat, to give sadaqa, to do good thing. Never. Because it's thinking from stomach and down. It is only this - what ego order. Meaning, it is 'süfli" Meaning it is low, not high. High from up [above] stomach, and upstairs - high. Down, it is for ego, for toilet, for every bad thing. It is this [that] ego order you. So, as much as you do wrong thing, it is not satisfied. We must keep ego tightly. Not to give her, to give it freedom.

No, it must be in jail every time. In our jail to not make, who there is (hapisteyken şeylere ne derler? prisoner? not prisoner. criminal?) a criminal people, you can send them away after you catch them. If you send them away, they will also be doing same thing. But in prison it is good for them, for other people also. This is our ego also, criminal. You must keep them very tight, very in guard [guarded]. Don't let them [for] one second out. If you go one second, quickly making problem. Especially for who are following tariqat following Allah. Ego more enemy for them. Attacking more and more.

And there are people asking, how we can manage for win on our ego? You must fight whole your life. Don't say I put my ego under my feet and ok finished now. No. Whole your life it is like this, until last breath and after you will be free from ego. When you finish, you are under the ground, you finished from ego. So, don't ask me how we can make our ego down. You must fight every time. Don't give any chance for your ego, because if you follow ego, you'll be rezil, ashamed in dunya. It makes you ashamed every time, and that is enough. Allah send you one slap from Him also, make everything bad for you and for akhira it is worse.

So, insha'Allah, Allah keep us safe from our ego. Amin.

Wa min Allahi t-tawfiq,
Al-Fātiha

73. THE SPIRITUAL SPRING AND KHALWAT

Friday, April 1, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah's beautiful season is coming again. Next Juma is inshaAllah the 1st of Rajab. Rajab is a beautiful month of Allah. Shahru Sha'ban, it is the month of the Prophet (sas), Sha'ban. Three holy months are starting. "kullu atin qarib". Every future is close. A year passed and it came again. When it seems too much, you think it was recent but a year passed since it's over.

Who wants to ease the condition of this world, who wants to get rid of the troubles of this world and his current situation should respect these months. He should try to take from the gifts of these months, the gifts given by Allah. The more you take from dunya, the more troubles come on you. But the beautiful gifts that Allah gives He (jj) gives both in this world and in akhirah. They give peace and happiness in this world to people. Because it is the end of times mankind is confused and in a bad situation everywhere in the world. They try to understand what's happening. Unless they have faith and religion, they won't understand. And who doesn't understand religion, he won't be peaceful. Everything is in the hands of Allah. You should ask from Allah. Allah didn't burn Ibrahim alaihi salam in the fire and Allah Azza wa Jalla can protect us from the fire of these bad days. He can and He certainly will protect us inside this beautiful coolness and peace. There is no doubt about it.

These three months... As we said, people are fighting and quarrelling a lot with each other. Even if they don't fight, people are not peaceful where they are. They think of what will happen to them. Your situation in this world is - Allah appointed a time for everyone. Either this way or that way you will go. That's not important. Think about akhirah. And these months are for akhirah. If you do 1, you will get 1,000 or 10,000. Not like the other deceiving gamblers. Allah is saying this. "If you give 10, I will give you 100, I will give you 700. The rest only I know," says Allah Azza wa Jalla. Allah (jj) is the Creator. He (jj) is Powerful over everything, not like people in this world. They say "Give me 1, I'll give you 10". Then they take everything and run away. And people are deceived by this and run after them. They don't believe in what Allah Azza wa Jalla says, Allah, who gives everything. They never appreciate Him (jj) and then think why they are not in peace and why they are unhappy. Allah Azza wa Jalla says "Take".

Next week is Laylatu l-Ragha'ib. Allah Azza wa Jalla says to angels "My door is open until morning that night. Is there anyone who repents for Me to forgive him? Is there anyone who asks from Me for Me to give him? Is there anyone worshipping Me for Me to be pleased with him?" He addresses the angels until morning like this and says: "Look, so that I accept their prayers and give what they ask for until morning". Then the month of Rajab is a holy month. Those, who fast during this month have its special sawab and special beauties. On the 27th, it is Laylatu l-Miraj. And miraj is the miracle of our Prophet, his (sas) biggest miracle. What people try to achieve with science, Allah (awj) gave it to him (sas) as a miracle to show to people so that they will believe in Allah. They still don't believe in Allah saying, "We will ascend with machines". What is it like? Nimrod declared war on Allah. He built a tower and went on top to shoot arrows at Allah. Hasha.

Today's people are not more clever. They think they are something, saying: "We learn this much, we have knowledge". There is no difference. Just like they laugh at Nimrod, their science is as funny as this. Because Allah (jj) has put a certain limit. Even if a person lives for 100,000 years they can't make even a step outside this universe. Imagine how funny is what they say and do. Allah is humiliating them but they don't know.

Believe in Allah. Who believes in Allah has always won. The month of Rajab is coming next week inshaAllah. We should respect it. We should get the benefit of its gifts and beauties so that our souls take its food. This is the food for our souls. If your soul is strong, your ego will be weak. If your ego is strong, your soul will be weak. Pay attention to that. And how will you strengthen your soul? With belief in Allah, by obeying His orders and worshipping. The season for worship is coming. A beautiful season is coming, shukr to Allah. We must make shukr to reach it again because many people pass away before reaching this year. Shukr to Allah, we reached it. InshaAllah this week also, this year it is a bit different after Mawlana. We should make a seclusion after the Sheikh because we need more spiritual strength. We made it twice during Mawlana's time. And third one was done partially because Mawlana said at that time: "You will complete the duty afterwards." And this seclusion was required then. InshaAllah we will start it next week.

Many ikhwans [brothers] will be doing it because Naqshbandis must do seclusion at least once in their life. If they don't do it, Mawlana said that they will do it in the grave. And Mawlana said that this last seclusion can be done by everyone, by ikhwans. If you make an intention for seclusion for 40 days at tahajjud time by waking up 2 hours before fajr and staying awake until Ishraq. Like us. You can also do it between 'Asr and 'Isha. You can also do just a part of it. Both are possible, it is acceptable. This is a good tiding from Mawlana - Ikhwan do a lighter seclusion. Everyone is permitted to do so. They can do it either from Fajr till Ishraq as we said, for those who work, or from 'Asr to 'Isha. It is better not to be in contact with anyone during that time. They should worship more

and read more Qur'an and make more dhikr. That will be accepted as seclusion for them inshaAllah.

It is not right for some people to say "I'm going to do it". Who is told or given permission for full seclusion can do it. For others, no need. But everyone can do like we said. May Allah be pleased.

Alhamdulillah we have arrived to a nice climate season, nice season. What is a nice season? Spring, it is a nice season but real spring we have arrived [at]? What is this? It is three months of spiritual season, very nice season - Rajab, Sha'ban, Ramadan. InshaAllah next week, next Friday InshaAllah it will be the first of Rajab and it is a gift from Allah to us.

A day it is passing very quickly. Now, one year from last year, and last Rajab. But, it is going fast and people, since that day until now I think - I went travel around every place, many places - all people, they are not happy. They are worried, they are afraid, they are anxious. "What is this? What will happen in this world? How we can survive?" It is for people, it must be only for people who are non-believers, this anxiousness. But even in believers also, they are also affected. Because this shaitan it has its agents, first one the media, making everyone in this world miserable, sad, stressed. In everywhere you can find this. What happened in some place, all world they will be very afraid what will happen. For non-believers, ok, they must be afraid what will happen. It is, here this world, not good, the next world for them it is worse than this world. But for believer people, they must be happy, not be anxious for this because we are believers. And after one year of this bad situation for us Allah make us to reach safely for this good season.

The month of Allah Almighty, Rajab. It is month of gift, spiritual gift from Allah. And, He is Generous. When He gives spiritual, He also gives barakat, What barakat meaning? To be enough for you what He gives you. This is the meaning of barakat. Even a small thing, if He puts barakat in this thing it is enough for you, for everybody from your family. But if no barakat, nothing can be enough for you. And it is holy month especially this year, beginning from Friday. Friday it is the gift for Prophet (saws). For each day in the week, [is] special for one Prophet. The more valuable, Friday. So Alhamdulillah, we are reached to Rajab, Friday. And it is first day, holy day also. Special day because night of Ragha'ib. It is night which Allah Azza wa Jalla he said: Until Fajr, until morning He opens door of giving, forgiveness, for asking angels 'Go and look, anybody asking Me for forgiveness, I forgive him. Anybody ask me for health, I give him. Anybody ask me for wealth, I give him. Anybody ask me for belief, I give him.' Like this, until morning He giving because He is Most Generous not like human being.

Allah said 'If you do one deed, good deeds, deeds, Allah give you 10, sometimes 100, sometimes 700, sometimes like this. Night of holy nights [He] gives you from His endless treasures. We hear this in our world. You put one, take ten. But these people, they cannot

do this because they only have limit. But Allah Azza wa Jalla, He [has] no limit. You cannot say any limit for Allah. He has everything, and [is] able to give you everything what you want, what you ask. And He said 'Ask! Ask Me, I will give you. Don't be non-believer, believe and ask Me. I will give you.' And He gives especially the happiness, which you cannot find in any place else.

People they are all looking for happiness now these days. But no, you cannot find. But in spiritual gift, when Allah gives you spiritual power, you be happy.

And these days give you food for your soul 'Ruḥ' for soul. When your soul is strong, your ego weak. But if your ego strong, your soul it's weak. This is - nothing else you can say this. So, what we must make strong our soul by accepting what Allah ordering and doing worshipping what He ordered. Make your soul strong, your ego weak. And these months, Rajab, Sha'ban, Ramadan it is very strong months. Allah said 'Rajab My month, Sha'ban, month of Prophet (saws), Ramadan, Ummah, the nation of believers' month. All, they have different, different gifts like each season, you have different fruit. And this fruit for your soul, different, different, make you stronger, stronger, stronger insha'Allah.

And this year, it is little bit different for us also because Mawlana, he was, in his life made [us do] two khalwats and one part [ly]. But after Sheikh, we must do one also. So, insha'Allah this year. Last year it was so tight [busy]. Insha'Allah we intend to make it this year Insha'Allah. Allah help us to be insha'Allah more spiritually also stronger and we hope Allah gives us. We ask Him to give us because everything [is] from Him. He helps us and to make us to do what He wants. It will be big gift from Him. And there is, Alhamdulillah many people they are coming for Khalwat with us. This is 40 days seclusion khalwat. To be away from people and to take insha'Allah barakat from Mawlana. There is, we said how many people there will be. And, but for other people, to make seclusion for who are Naqshibandi, in tariqat, our tariqat. They, in life they must do once at least. Who cannot do this, Mawlana Sheikh he was saying he will do it in his grave. Somebody saying "Grave, it is easy - we sleep there, we can do." But it is, Allahu 'alam, how? Sometime maybe more difficult from there! But, Mawlana, from his mercy, the last time he said for making khalwat for all of our people. They can do part, from before Fajr, two hour wake up until sunrise, and from 'Asr until 'Isha. And they can go to their work, they can do everything what they want. Even, they can make only one part like from Tahajjud until sunrise or or from 'Asr until 'Isha.

This is also mercy from Mawlana and to make people to have seclusion to make their soul more strong, to make ego weak. Because these days everything, everything in this time. Especially they have powder, these people who making, clever people they make their body big they drink [protein] powder to make it big - for ego now, these days, these times it is like this. Everything making your ego bigger and bigger, stronger and

stronger, this is in this time. So we must give our soul something to be stronger. And it is this seclusion insha'Allah helps us.

All of our murīds, our people, insha'Allah with barakat of Mawlana. Insha'Allah Allah helps all of us to be happy.

We are happy Alhamdulillah. Nothing affects us from what happened in this world, what happened in this time. Everything, exactly like what Allah He said, it is happening. Don't worry. You cannot change. Allah wants this. We must be obey, we must be happy.

Amanna bi-Llah Wa l-hamdulillāhi Rabbi l-'alamin,
Al-Fātiha

74. IF YOU WANT TO BE LOVED BY ALLAH

Saturday, April 2, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Audhu billahi min ash-shaytani r-rajim. Bismillahi r-Rahmani r-Rahim.

"Qul in kuntum tuḥibbūna llaha fa'ittabi'ūnī yuḥbibkumu llahu wa yaghfir lakum" (3:31)

Our Prophet is a good teacher, an instructor for us. He teaches good things to us. He says "If you want Allah to love you, take me as an example. Follow me and do what I do so that Allah loves you".

Our Prophet (saw) was quite calm and quite merciful and he liked to do everything by himself. He never ordered anyone to do something for him, he did on his own. Even at home sometimes when his clothes were torn, he sewed them himself. He didn't talk loudly. He didn't shout.

That's why, there is a verse in Qur'an "O people, don't talk louder than our Prophet". He (awj) was warning the companions not to talk louder than him. Allah Azza wa Jalla gave good tidings to those, who speak in a lower voice than our Prophet that they will attain a great reward. And He described the loud ones as the ignorant ones. If they didn't shout and were patient, it would be better for them.

The best is to do actions exhibited by our Prophet. If we act like him all our lives, it would be very good. Even if you can't, you should try. You shouldn't forget that the love of our Prophet (saw) and the love of Allah (awj) are the same. They go on the same path. You can't love Allah without loving the Prophet. It's the same, if you don't love good people. Awliyaullah are also beloved ones of our Prophet. They also take from our Prophet and show people how he lived. Shouting and yelling, things that these ignorant people do, our Prophet never did. Even when he didn't like something during the assemblies, he never stood up and shouted. He kept quiet and the sahabas understood that something was wrong. If it was worse, he would stand up and leave the assembly. Things like this are important. Because people, many people in this time shout as much as they can in order to defend their rights, thinking that it will help, whereas it makes it worse. We

should follow the way shown by our Prophet. It will turn out well in dunya and give big reward in the presence of Allah in akhirah.

Prophet (saw) was in verses in Qur'an He said: "qul in kuntum tuḥibbūna llaha fa-ittabi'ūni yuḥbibkumu llahu wa yaghfir lakum". [3:31] "If you love Allah Almighty, you follow me. Allah loves you, and forgives you."

Prophet (saws) showing us the best behaviour, how to behave. To be loved one in divine presence. Prophet, what he is teaching us? Teaching every politeness. He is very polite, Prophet (saws). Not like what this shaitan people showing. Prophet (saws) he is never, he is the most merciful, most polite one. When he was speaking, he not make his voice high. Not shout at all. Never. He didn't shout. And who around him, disciples, sahaba, they were also like him. Sometimes, new people coming that they are not knowing, shouting. For this, Allah make also one surah, verses, He said: "O Companions, O Believers, don't make your voice higher than Prophet's voice. (49:2)" Who are respecting, and they make their voice less than Prophet's voice these people, Allah He likes them and He gives them big reward - 'ajrun 'adhīm.

And but, who are - there was people they not knowing and they were shouting behind walls, calling Prophet (saws), shouting, and they are - there are, of course there are some people not knowing coming from desert. There some people also, they said for them - these are ignorant people. If these people, they be patient and they are Inna lladhina yunādūnaka min warā-i lḥujurati aktharuhum la ya'qilūn.(49:4) Walaw annahum ṣabarū hatta takhruja ilayhim lakāna khayran lahum (49:5). These people they are ignorant, they are no mind people. This "la ya'qilūn." If they be patient to wait till you go to them, it will be better for them. But also, Allah forgives them and He is Most Merciful and Most Forgive for people, even for these people. But they, these verses to show people how it was in time of Prophet (saws), how it was respected, and people learning. For this, Prophet (saws) saying: "See what I was doing, do like me for Allah to love you." Because, if you not love Prophet (saws) you cannot love Allah Azza wa Jalla. The way for Allah is through Prophet (saws) and through good people, who are following Prophet (saws), showing us the light, lightness way. Nice way, not bad way.

This is showing how it is important to follow way, tariqat. Not like people they are saying; if you are following somebody you are mushrik. No, it is... Without this you be like these people, who were shouting for Prophet in so high voice, without respect, without anything. These people, Allah show them they are no mind people. Who following and respect people doing what Prophet (saws) doing and give respect and love for him they will have 'ajran adhīm' - huge reward. But people they are really like this ayat. These times people they are, most of them no mind people. Only believing what is wrong. What is right, they are discussing with you. It is open, if you want to be beloved for Allah, you must follow Prophet (saws), you must follow his way.

This is a very short cut for people to know the tariqat. And awliyaAllah they are following Prophet (saws). No, any mistake from this. Allah make these people to thinking to be in right way.

Wa min Allahi t-tawfiq,
Al-Fātiha

75. THE CURE FOR SPIRITUAL HEAVINESS

Sunday, April 3, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Audhu billahi min ash-shaytani r-rajim. Bismillahi r-Rahmani r-Rahim. "Ya ayyuha lladhina āmanū tūbū ila llaha tawbatan naşūḥa." (66:8) Allah (jj) asks us to repent. Repent your sins constantly because if you don't repent, your sin stays. If you repent and ask forgiveness from Allah, Allah forgives. But if you leave it, that sin becomes a burden. People can carry 10 kg, but can't carry 100 kg. You can hardly carry 50 kg. 20 kg you might carry but then adding up, you will be crushed. These are physical burdens. The real burden is the burden of sins. That is very heavy.

The burden of sins is very heavy. What is heavier is the burden of a servant's right because Allah forgives other sins. Allah has a lot of mercy but for a servant's right, Allah says: "It isn't my right. It is the right of that servant. You should ask forgiveness from the one to whom you did wrong and get rid of that burden." It is easy if you can do it in this world. No matter what, that person might forgive you. You give him his right, or more than his right, and persuade him. But in akhirah, no chance. At that time he will take from your good deeds.

But the important thing is, when you commit a sin that sin will get you in trouble in this world. You'll never know how that trouble reaches you, in which shape, under which condition. For this reason we pray: Allahumma āfina min kulli balā'i d-dunya wa adhābi lakhirah. Trouble in the world, torment in akhirah. We have to repent, because it's easy to pay Allah's right. We have to give others' rights also.

But the important thing is you shouldn't carry the burden of sins. He (jj) tells us to repent. Even the angels wait for 8 hours when you commit a sin. "Don't write immediately" he says. The angel on the left asks the angel on the right. The angel on the left writes sins. The angel on the right writes good deeds. The angel on the right doesn't ask the angel on the left, he records instantly. If it is a good deed, he gives 10, 100 for 1, as much as Allah wills. He doesn't give 1 for 1. So it is certainly more than 10 for 1. But the other angel says "wait". After 8 hours, he says "he didn't repent, write 1 for 1".

Allah (awj) says; "Repent and I forgive you". He looks for an excuse. Don't miss that

chance. Like we said, you committed a sin. A sin was written for you but certainly you'll get in trouble because of that sin. But some understand that, and some don't. Whoever continues deserves the torment of hell in akhirah. May Allah forgive us all. InshaAllah we ask forgiveness.

Allah Azza wa Jalla He said in Quran: 'O Believers, repent for your, what you done you must repent! And to not do it again.' (66:8) [He] says. Because, when you do sin, it becomes heaviness for you. Maybe people they are not feeling, they feel of course. They feel every bad thing it is coming from this heaviness of sin what they done [to] people. And Allah Azza wa Jalla he said to people: "I accept your apologies and repent for me, I will forgive you." Because people, when somebody can carry ten kilos, twenty kilos, thirty kilos but not 100 kilos [or] 200 kilos. And it is what? Material heaviness it is nothing compared to real heaviness, spiritual heaviness. Because these sins, every time you do things, coming on you more heavy, more heavy, more heavy as you put one ton on you, you will be flat. These people going around with this heaviness. And Allah showing us tūbū and istaghfirū repent and ask for forgiveness.

If you ask forgiveness, Allah He is happy to forgive you. Allah forgives everything, what belongs to Him. What you didn't do from His orders or not, or you do what He prohibits for you -these, all of them He can forgive you if you're really sincere. But what He cannot forgive, He said - the rights for [other people], what you do for other people. This is, Allah said: "I am not, I am just and on My rights - I forgive what you do for Me. Everything you do for Me, I forgive. But if we do wrong for other people you must apologize and you must give these people's rights to forgive you, to make them to forgive you." And it is easy in this life, if you do anything wrong with people, many people, you can give them what they want or even more and it will be solved but if you leave it for next life, it will be more difficult.

But Allah Azza wa Jalla, for Him, everything you done you can throw what you, this heaviness on your neck [what is] upon you, very easily. When you do repent and ask forgiveness Allah forgives, and all this going out. And not it is heaviness, people they said 'We don't feel it' but with this heaviness there is also bad things happen for you. From this sin, you feel it they give you Allah - balā' a curse or something, you feel it difficult and giving you hard time. Maybe illness, other things, many things balā' meaning, not only one thing. Everything that is, we ask every time: Allah O keep us safe from balā'a d-dunya, this is balā' of this world, and adhāb, punishment of akhirah. In dunya balā', in akhirah adhāb and Allah He is saying for people to repent.

Every time, He said. And He has two angels, one right, one left. This right one writing the good things, other one writing what they are doing bad thing. When, if you do something right, good things, right angel quickly writing this and Allah rewards 10 times, 100 times or more - what He wants. He is not asking, 'Do I write or not' to the left

one. But left one, if you do something wrong, he is asking; 'Do I write this?' He(jj) says, No, wait. Maybe these people ask forgiveness. No need to write.' After one hour, also, three hour, four hour, five hour, every time asking, still asking until eight hours. He said; 'He didn't do any [repentance], so write only one'. Not ten times or double, no. Only once. And Allah even this, if people they are asking forgiveness, Allah forgives them. He is the Most Merciful.

And we are lucky to show us right way and to read His Holy Book, His Word. His word is Quran Karim, His word. And He is saying every time giving people advice [to] His servants to be safe from every badness in dunya, this world and other world. This is important because this world also, when you do something wrong you are not, you cannot run away. Many people they are doing something wrong and they thought 'We have run away. Maybe run from one country to another country. But in Divine Presence everything [is] same. You cannot run away. Allah make us in right way and ask forgiveness every time Insha'Allah.

Wa min Allahi t-tawfiq,
Al-Fatiha

76. EVERYTHING IS WITH PATIENCE

Monday, April 4, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Bismillahir Rahmanir Rahim. ◌

“Ya ayuhallathina amanu-s biru wasabiru warabitu wattaqullaha la'allakum tuflihoon.” (Aali Imran:200) “O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.”

Allah Azza wa Jalla is continuously reminding us of patience. Patience is the greatest weapon of a believer and a Muslim. Those who control their ego and are patient reach salvation in the end. That time they are glad and happy that they did not show impatience and do something bad, that they did not break anybody's heart, and that they did not harm anybody.

It is with patience, everything is with patience. Since Allah recommended patience for us, patience is a good thing. Of course it is easier said than done. It is important to do it. Patience suits a Mumin. It is said: “Patience leads to salvation,” and it is definitely so.

Inshallah, may Allah not burden us with a burden we cannot carry. May Allah, Inshallah, give us all strength so we may take hold of our ego. It is good to be patient in the moment of anger. It does not work saying, “I was patient,” when you are comfortable like that. May Allah provide us strength and provide us salvation Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

77. YOU REAP WHAT YOU SOW

Tuesday, April 5, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla says, "Do goodness." "Do goodness and find goodness. Those who do evil find evil and reap what they sow," says Allah Azza wa Jalla. Whatever you do, you will certainly get what you deserve. Nothing is in vain. When you do evil, it has no benefit in the world and you will see its harm in the hereafter.

Sometimes Shaitan says, "You did so much goodness and it was of no use." It definitely has many benefits, but humans are impatient and ungrateful. A Mumin is supposed to do good without expecting anything back. When done without expecting something in return, Allah (JJ) gives multiple folds more. He gives much more in the hereafter too.

Now human beings do something, but it is not good to rub it in saying, "I did so and so." Minnat in Arabic means to rub someone's nose in. There were manners in the past. It was much different than now. When they did something, they would do it in secret or they would do it without spreading it much amongst people. Now they do a tiny thing and advertise it to the world.

It is the illness of the times because it is End Times. Shaitan, with all of his soldiers, is directing and playing with people as he likes. Even so Inshallah, may Allah grant us to do goodness. May it be as He wills. May it not be done in vain Inshallah. May Allah be satisfied with you all.

Al-Fatiha.

78. THE REQUIREMENTS OF KHALWAT

Wednesday, April 6, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Inshallah Rajab starts tomorrow after Asr, at night. As you know, Inshallah we will be doing seclusion (khalwat) in Rajab this year. Many people are asking, "What will we do?" because there is a partial khalwat and anybody who wishes to may do it. The intention will be the same after all: for the sake of Allah, for the Prophet (SAW), and to train our ego. You need to make intention to obey the orders of Allah for forty days, in seclusion and away from people. Our Holy Prophet (SAW) said, "Wisdom springs open in the hearts of people who hold their heart in sincerity for forty days." May it be goodness (khair) for us all Inshallah.

The first thing to do that day is to perform a whole ablution (ghusl) and then to make intention for the sake of Allah. While asking for the consent of Allah and the consent of our Holy Prophet (SAW), we will make the intention for seclusion for forty days. We make the intention after the ghusl, say the Basmala, and Inshallah start this duty. It is in the evening, the duties start in the evening. Normally we pray the Salat Awwabin as six rakats. It is to be 20. Then complete the tasks, go to bed after Isha, and get up at the time of Tahajjud. Ghusl ablution needs to be performed. Sometimes you might not be able to. You can perform ablution (wudu), night prayers, tasbeeh (dhikr), and Koran duties can be done until the morning (Sabah) azan is called. A thousand Basmala should be recited after the prayer until sunrise (Ishraq). Sunrise prayer needs to be offered, then Sura An'am needs to be recited. This should be done for forty days. May Allah accept it. Those who cannot recite Sura An'am in the morning can recite it during the day. Then you need to pray the Duha. Salat Duha needs to be prayed 12 rakats. You can rest a little after Duha and get up.

A person who will do a complete khalwat can recite one to eight chapters (juz') of Koran until evening (sunset). And the Dalil al-Khayrat is not to be read according to the daily organisation but according to the section organisation. First section, second second... That is how it will be read. The zikr of Allah (Lafda-e Jalal) starts from ten thousand to however much you can do. Ten thousand by tongue and ten thousand by heart. The Salawat Sharif starts from five thousand and the Lafda-e Jalal from ten thousand. They can do as much as they can that day. They will continue increasing this

way Inshallah, and in the end, close to the end of khalwat, we will decrease and bring it to normal levels Inshallah. And a thousand Ikhlas daily. And the Ayatal Kursi, whoever can do should do from a hundred to a thousand. Those who cannot should at least do a hundred. If a state or something occurs, so if such an appearance (zuhurat) occurs, there is also permission to write it. These are the duties.

As we said, it can be done both for those who want to do it in full and for those who want to do it partially, meaning from Tahajjud to Ishraq or from Asr to Isha. Of course, they cannot get all of these done on time. They can do as much as they can. It will be complete in forty days Inshallah, and we will gain its advances (fuyudat) Inshallah.

The state of the world is not good. May this khalwat be good for us and for people Inshallah. May we be under protection. We have made this intention Inshallah for the victory of Islam, the religion of Islam, and for the exaltation of the word of Allah. May Allah (JJ) accept it, may Allah be our helper, and may Allah not leave us to our ego.

You cannot be proud for entering khalwat. Inshallah we are only doing it for the sake of Allah. We need to thank Allah for granting us this service, we need to thank thousands of times. Inshallah, may Allah bring it easily and not let us follow our ego. May it be a reason for us to take a hold of our ego Inshallah. Walhamdu Lillahi Rabbil Alamin.

Al-Fatiha.

79. THE MASHAYIKH AND KHALWAT

Thursday, April 7, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah bless, Inshallah the month of Rajab enters tonight. Tonight is the holy night of Raghaib. May it be blessed for us all. Hereby this year was good that seclusion starts tonight, with the first of Rajab. May it be blessed for us all.

Our Holy Prophet (SAW) would also go up to Hira and stay for quite some time, sometimes for a month and sometimes about two months, worshipping alone. He would think of Allah (JJ) and not mingle amongst people. There are many people who will seclude themselves from people and elude worldly work, asking for the himmat of our Holy Prophet (SAW), and enter to be with Allah (JJ) for 40 days, to practice and train the ego Inshallah in this khalwat¹. There are also people outside. May Allah bless it for them all.

This is a need. Everybody has to do it once in a lifetime in the Naqshbandi tariqa. Those who cannot do it, then they will make them do it in the grave. Inshallah it will be useful for all humanity. We are entering there not to enlarge the ego but to kill the ego Inshallah. Everybody knows that too. May Allah accept it and may Allah help us. Our ego is large. You cannot leave it. You cannot leave it free. We need to always be thoughtful and never give it a chance.

Inshallah, may we also imitate the mashayikh² and may the 40 days pass easily. When our mashayikh did seclusion sometimes they would do it for years. Our shaykh, Hazrat Shaykh Abdullah Daghestani did five years nonstop, without giving any breaks, at Güneyköy here – it used to be called Reshadiya. He did five years khalwat there.

They did six months nonstop of khalwat in Madina with our shaykh. Hazrat Shaykh Abdullah Daghestani and our shaykh, Hazrat Shaykh Nazim did nonstop six months khalwat at Madina. They did it in Baghdad. They did it in many places. Of course, their khalwat was much harder. Ours is imitation. May Allah accept it, as this much is also enough for us. May Allah make us successful. May it be a means for goodness Inshallah.

We will enter khalwat with Hazrat Shaykh Adnan Inshallah today. He, Mashallah enters every year, the holy one. Let us see whether we enter after this or if we do not, Allah knows. But may Allah accept this and turn our worship into truth Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Seclusion
2. Shaykhs

80. SECLUSION IS STRUGGLE WITH THE EGO

Wednesday, May 18, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Thank Allah we did the duty of khalwat¹. They made us do it thank Allah: Fourty days with the support of our mashayikh.² Shaykhs would do what was much harder in the past. We did it as a similitude. May Allah (JJ) accept it as genuine Inshallah.

Khalwat is a different worship. You are secluded from the world for fourty days. News of the world needs to be nonexistent for things not to come to mind. You struggle with ego and Shaitan for fourty days. Of course, these things are hard if there is no himmat³. Thank Allah they are being supportive.

However, it does not work if you say, "We did khalwat and beat our ego." The ego is with you until the last breath. Therefore, there is no such thing as "I did it and it is over". "Continuous greater jihad," said our Holy Prophet (SAW) about jihad⁴ with the ego. Let us continue with it Inshallah. If people trust their ego and get proud saying they beat their ego, they will have lost. What is important is to continue this drawn inspiration⁵ Inshallah. Inshallah our aim is for the consent of Allah (JJ).

It was necessary to do khalwat, training, after Shaykh Mawlana's passing. Inshallah more power comes, more inspiration is drawn, and people benefit Inshallah. Allah sends more good people and it becomes a means for guidance Inshallah. May this power reach other people, people who are not in guidance Inshallah, and may it be a means for their coming to the right path. For them and for all of us Inshallah. May Allah be our helper and may He not let us abide by our ego.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Seclusion
2. Shaykhs
3. Support
4. Struggle
5. Fayd

81. HONORABLE SHABAN

Thursday, May 19, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Rajab has passed and we are in Shaban-e Muazzam¹, Shaban Sharif. It is also one of the holy, good months. It is the month of our Holy Prophet (SAW). To honor¹ him is the order of Allah. You can make 300, 500, or 1000 salawat [every day] on our Holy Prophet (SAW) during this month. The more salawat you make, Allah both forgives your sins and raises your station, and He gives you blessings².

Allah is the most generous of the generous. He does not leave anybody unrewarded for even the slightest good done. He is unlike anybody and everything is in His hands. No matter how hard it may be, no matter how much evil you have done, salawat is even better than asking for forgiveness³. Our Holy Prophet (SAW) says, "For the person who makes one salawat on me, Allah makes ten times, 100 times, and 700 times."

This nation is a lucky nation: it is the nation of End Times. Even the prophets would wish to be an individual from the nation of our Holy Prophet (SAW), and would give good tidings regarding his coming. What do good tidings mean? Meaning they give tidings of something beautiful, because they would not give tidings of something normal. Prophets are not regular people. Because they knew what an advantage it would be, they did not even find their prophecy so valuable. For them it is more virtuous to be from the nation of our Holy Prophet (SAW).

Therefore, every day of this month of Shaban is virtuous. It is better and more virtuous to ask for forgiveness, repent, and make salawat on the night of the 15th. If Allah Azza wa Jalla gives ten for one reward, He personally knows how much reward He will give that night. May Allah bless⁴ it for us all, may Allah make us reach many more years to come, and may we reach Mahdi Alyhis Salam Inshallah.

Al- Fatiha

1. Honourable 2. Tazim 3. Baraka 4. Istigfar 5. Mubarak

82. SECLUSION AND RESTRAINING THE EGO

Friday, May 20, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Thank Allah we did a forty-day seclusion¹. We will see how long this khalwat will last for us. It has been manageable so far. Let us see. May Allah (JJ) help us. May it be continuous because this is a duty done for endurance. We stayed in one place for forty days to endure people and contrary things. You struggle with the ego, Shaitan, and with everything there. Just as you are thinking it is finished now on, we will not get upset at anybody when we get out, we will not take offense at anybody, and we will be tolerant with everybody as everybody has an excuse, unfortunately the ego is not so. One day, two days, three days, and on the fourth day it slowly starts screaming. Let us see. It has been three days now. How will we swear violently at each other next week?

Let us restrain our ego and not let our ego restrain us. So just because you completed one seclusion does not mean you are done with everything. What is important is its continuity: not doing that, not following the ego. It is struggle with the ego. Children practice before starting a race. These forty days are something like that. Meaning it is not something to be exaggerated, praised, or be proud about because our ego is used to comfort. Blame, excuses, and everything exists for itself, but it does not accept any fault for itself. It does not accept fault and it does not accept harm. It says there is none better than itself. If you gradually hew it during these forty days, then it starts saying, "I am okay. I am done." When in fact, it has gotten bigger. Therefore, what is important is what follows after this.

May Allah make us all succesful in training our ego. It is a tough task. It needs madad². Inshallah himmat³ reaches us from Allah (JJ) and our Holy Prophet (SAW). May it be continuous Inshallah. May it be with blessings⁴ and may these torments not go to waste. May Allah grant you all health, appetite⁵, and a long life. May Haji Matin Efendi who is sick also get well Inshallah. May he come out amongst us as soon as possible.

Al-Fatiha.

1. Khalwat

2. Support

3. Help

4. Baraka

5. Afiya

83. MERCY SEASONS

Friday, May 20, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla created seasons for us. There are seasons of the world and seasons of the hereafter. It is now spring in wordly seasons. In the sight of Allah (JJ), Rajab, Shaban, and Ramazan are seasons of mercy. There are virtuous nights in them. They are more beautiful and more merciful. Allah (JJ) has assigned 5-10 nights in the year to give more. These are special, separate nights. They are nights in which prayers¹ are accepted. Worship done during these nights are more acceptable and more more rewards are written. Our payment is more, more is given, and gifts are more abundant. There are these and then there is the night of Friday (Thursday night) every week. It is also a holyday. Its gifts are also separate. Thank Allah today is the Friday of the month of Shaban, and Allah willing tomorrow night is the Night of Baraat². It is considered the end of the year. The sustenance³ that is set, what will be done, and who will make it to next year and who will not are all written on this night. Therefore, it is also a sacred⁴ night, an important night. Taking advantage of it would be greatly virtuous.

Allah Azza wa Jalla says to the angels, "Go around and look who is asking Me for forgiveness and repentance, and who is asking for sustenance." They look until morning and treat⁵ them. Inshallah, may we be amongst those who are treated. May we be of those who do not forget Allah. He says, "Wa zakkir." Zikr means to remind. Remembering Allah is the best of worship. Let Allah always be in your mind, do not forget. If you forget Allah then you will be in trouble, but you have nothing to fear and be upset about if you do not forget Him. People who forget Allah are finished. All fear and all worries are with them. However, even if the whole world comes crashing down around, those who do not forget Allah do not care. There is Allah: we do not need anything else. We did not come here for this world. We came for Allah, Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Dua 2. 15th of Shaban 3. Rizq 4. Mubarak 5. Ikram

84. DUAS ACCEPTED ON THE NIGHT OF BARAAT

Sunday, May 22, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

May it be blessed, again our night (15th of Shaban) Inshallah passed with goodness¹. Inshallah Allah (JJ) has written us goodness on this holy night. Its blessings² also continue today Inshallah. There is fasting today. Being with Allah (JJ), remembering Allah, is the greatest blessing³ for mankind. There cannot be a greater blessing than this. Animals also know Allah, they know the Creator, but those who have no faith are miserable people. They have lost, it means they have lost everything they have. Even if whole worlds were theirs, it would be of no use.

There are both verses and many hadiths that say, "You will wish you had given the whole world, not just the little that you possessed." But it is useless now, it would have been of benefit in the world. Faithful people live with a great blessing while in the world and remember Allah. Otherwise, Allah forbid, it would be quite empty. They have no idea why they came and why they are going. They did not come to the world to eat and drink and live like animals. Animals did, yet they still recognize Allah and glorify Him. Again they do not rebel and do not do evil. Neither rebellion nor evil do any harm to Allah. The harm is to people who do it, they are in harm. Therefore, let us thank Allah that He created us as those who recognize Allah (JJ). Then we were made those who remember Him and make use of His blessings. Thank Allah, this night was Inshallah blessed for all of us since Allah Azza wa Jalla said, "Make dua and I will accept your dua." Inshallah our prayers were answered for the honor of this night and we were rewarded. More than our body, our soul drew great inspiration⁴. May Allah also guide people who do not know these things. We also need to wish well for those who do not know. We need to make dua for goodness so that Inshallah they also get kismet. Rebellion is not good and it is not good to be with those who rebel against Allah. Therefore, Inshallah may all of us reach guidance. May Allah be content with you.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Khayr 2. Baraka 3. Nimat 4. Fayd

85. DO NOT DEFEND YOUR EGO

Monday, May 23, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Just as you like the good, just as you like it when someone says something good about you, you should not get upset when someone says something bad about you. You should accept it as advice for yourself. You should say, "My ego is worse than this. What this man is saying is even little." Do not defend your ego. Your ego needs to constantly be in pain, constantly be in torment so that your habits become good. Otherwise, if you act according to your own ego, if you want what your ego wants, you can never grow into a man!

Just as a baby does not want to leave suckling, the ego is the same way. They wean babies when they are two years old, sometimes when they are one or one and a half years old. If you do not wean them, some of them suckle until they are five or six years old. In fact if, you leave them they will still continue suckling.

However, it does not work. Everything has a time, everything has a set time. Never defend your ego. But people are not like that. They get mad at anybody that says something to them. They get off and raise hell when someone says something to their ego, and they do not listen to advice from anybody. This is how the ego is. Whether it is a shaykh or it is a saint¹, whoever it may be: oh never touch their ego. They only find themselves right, they do not see anybody else right, and there are none that are right other than themselves. Our tariqa is to train the ego. In the smallest matter, even if they do not say it with their mouth, they do not accept it in their heart. Do not give heed to your ego. Accept advice. As we said, when someone says something, let us try to say that person is right, our ego is worse, and work to fix our ego. Religion is advice. What your ego likes is not advice. What it does not like is advice. Pay attention to this. May Allah protect us all from our ego, and make us amongst those who accept the truth Inshallah.

Wa Minallah at-Tawfeeq.

Al - Fatiha

1. Wali

86. MOROCCO AND THE BLESSING OF TARIQAS

Tuesday, May 31, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Thank Allah, last week Allah has helped us with a trip, we went to Morocco and then to Germany. We went to Morocco for the first time. We went to many countries. It is a sultanate there, so they have a sultan ruling over them. We went to many places, all over, including places with a sultan. Countries with a sultan are more tranquil and more peaceful.

The holy ones in this place we went to are a sultanate, they are people of taqwa¹, and come from the lineage of the Prophet (SAW). They are people who raise the honor of our Holy Prophet (SAW). We are going first time to such a place where there is no Wahabi or Salafi. It is banned there. Why is it banned? They are a fitna².

They are people who cause fitna and Shaitan enters from everywhere. The men say Allah and they misguides you. They deviate you from Allah's way and they deviate you from the Prophet's (SAW) way. They cause enmity amongst Islam and cause fitna. They know this there, they have realized it, and it is banned. There is only Ahl-e Sunnat wal Jamaat and tariqas Mashallah. There are quite many tariqas. Of course there are 41 tariqas. There are all tariqas. From the Shadhili to the Samman and Tijani, there are all kinds of tariqa. Only the Naqshbandi does not exist there. Why not? Since Mashallah there are lots of tariqas, there was no need for it there.

What did tariqas do there? What the tariqas did was to make all of that Black Africa Muslim. While there was fatih³ in the North, sometimes North Africa was opened by war, but the rest, all of it, entered Muslimism with tariqa. A part of North Africa was opened with the sword, the rest was continued by tariqa. Tariqa spread Islam and it made those people love Islam.

They were all idolators and gradually it made them all Muslim. It made millions, hundreds of thousands of people Muslim. There, that is the baraka⁴ of it, that is the blessing of tariqa. And the others make people leave the religion. They either forcefully expel or accuse people, "You are not Muslim, you are mushrik." So there is such a clear thing, and the person with a mind can see it. A person with a mind can see that these

type of people called Salafi or Wahabi are not on the right path. This is a clear matter. Tariqa calls people to Muslimism and makes them Muslim. While they expel people from the religion calling them kafir⁵ and mushrik⁶.

May Allah (JJ) protect from such people Inshallah. However, as we said, there should be someone to tell them to stop. May they increase Inshallah. May there be countries like Morocco. As we said, We went to many countries with a sultan. Wahabis are more than people of tariqa in most of them. It spread everywhere like cancer.

Of course, they cannot do anything either. This one Mashallah holds rule in his hand, unlike other places. Sultans in other places are sultans but they cannot rule. The government rules there. When speaking of sultan, he should rule himself and he should say the orders of Islam because he is responsible. Every ruler and every sultan is responsible. May Allah increase the number of good people. May Allah keep people, especially Muslims, safe from the evils of the other people.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Fear of Allah
2. Dissension
3. Opening to Islam by conquest
4. Blessing
5. Unbeliever
6. Polytheist

87. DO NOT BE A SERVANT OF THE WORLD

Wednesday, June 1, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

May Allah (JJ) not misguide us from this beautiful way. All prophets notified people of the world being vain. What all the prophets said and taught people is that the hereafter is important. However people, Subhanallah (it's amazing), never listen. Even though they are holding with their hand, they think we came to this life to honor the world, to glorify the world.

No, you can glorify the world as much as you want: it is no use, you are leaving it and going. What is important is the hereafter. You need to be with Allah (JJ) so that your hereafter gets fixed, otherwise the world is of no use. Once people are with Allah and trust in Allah, Allah would make the world their servant. If on the contrary they leave Allah and want the world, He leaves them to be servants of the world.

We see it a lot: now new people, modern people keep dogs. They need to take the dog out for a walk a couple of hours everyday and serve it at home. So people have become servants of dogs in the world! They have become servants of the world the same way. Whereas if you leave the dog, the dog would come after you by itself. There is no need for you to serve it. A normal dog does not want anything. But if you glorify it and do many things for it you get attached to it. It is the wisdom of Allah (JJ) that it makes you the servant of the dog. The world is the same way. It makes you a servant of the world.

Let it come after you, let it serve you, and let it serve whatever needs you might have. Once you are with Allah (JJ), Allah willing everything follows your command. May Allah make us all in this way and make us able to understand this. May we understand Inshallah. Because people do not understand. Then they have steered a road for themselves according to their own minds and they are going. It is of no use if that is not the way Allah told us. May Allah not deviate us from the right way Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

88. FOLLOW THE SUNNATS

Thursday, June 2, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

People of tariqa are those who follow the way of our Holy Prophet (SAW). Because mashayikh¹ come from them. It is an absolute must for people of tariqa to do the sunnats² that our Holy Prophet (SAW) did. People of tariqa need to follow the sharia³ and the sunnat of our Holy Prophet (SAW).

Let them do whatever the sunna is, whatever they know. For example, not praying⁴ bareheaded. Now a new fashion emerged amongst the ladies: there are those who pray bareheaded. That is never acceptable for ladies anyway, but if men pray bareheaded they would be leaving the sunna. There are many kinds of skullcaps⁵. Let them at least put on a skullcap and not be bareheaded.

There are many sunnats like this. Our Holy Prophet (SAW) has thousands of sunnas. It is not possible for everybody to know them all. Let them do the sunnats of our Holy Prophet (SAW) as they learn them, since every sunnat done in End Times is a means of attaining the rewards of a hundred martyrs. Our Holy Prophet (SAW) says this. Meaning it is not a small thing, martyrdom is not an easy thing. You think about it now: you will do a little sunna and gain so much rewards. We are giving examples such as the skullcap. In fact, wearing a silver ring is a sunnat too. Let alone, combing your beard and combing your hair are sunna. There are thousands of sunnats like these. People who make the intention for the sake of Allah (JJ) to follow the sunna of our Holy Prophet (SAW) and do the sunnat come out ahead.

There is no hardship for people who do everything according to our Holy Prophet (SAW). People think it is hard to follow the sunna. No, if you gradually do the things you know, you would gain its good deeds and rewards. You would not be deprived of that reward. May Allah make us succeed in doing all the sunnats Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Shaykhs 2. Traditions 3. The law 4. Namaz/Salat 5. Taqiyah

89. THE MANIFESTATION OF RAMADAN

Friday, June 3, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Two of the Three Months are almost over. We have also prayed the last Juma of Shaban Sharif. It is Monday in two days. One day is left for Shaban Sharif to end. The holy month of Ramazan is about to start. May Allah make it bring good luck Inshallah.

People of course do not stay the same. They get older and change as days pass. They lack the previous strength and zeal¹. May Allah grant us to hold on to Ramazan and the fast of Ramazan till the last breath Inshallah.

May Allah grant us to pray our namaz/salat and all of the tarawih², and may He give us strength. It was the dua of our Holy Prophet (SAW). Vision, hearing, and strength: may they be with us so we can leave them as inheritance when we leave the world. "May they not leave before we do. May we leave before them," says our Holy Prophet (SAW). This is an important matter. "Ask Allah for health, appetite, and forgiveness," says our Holy Prophet (SAW). We also Inshallah ask for these so we are not deprived of our worships.

Once Allah (JJ) wills, you can do your fast when you are 100 too and you can perform your prayer, but it is a different matter not being able to do it if you are tired. May Allah, Inshallah, not deprive us from this blessing³ of His. This is a great nimat. For people who do not understand, no matter how much you try to explain it they will not understand. Saving your presence, the donkey likes hay and barley, and eats them like they were baklava. Place kebab in front of it, place other things, and it does not even look at them because it does not understand. People who taste the flavor of iman⁴ and the flavor of worship cannot leave them. May Allah grant us all this taste Inshallah. Why are we saying this? Because a lot of times people who fast the Three Months cannot even fast Ramazan, unwillingly due to an illness. Because as we said, different states occur in people. In those states, there is a ransom against which they did not fast, worships they could not do. Allah Azza wa Jalla does not hold anybody responsible for things beyond what they can endure.

Yet again, those people are grieved because they could not do it. People who were able to do this worship and cannot do it later grieve for it. Whereas Allah Azza wa Jalla is

Arhamur-Rahimin (the Most Merciful) and Akramul-Akramin (the Most Generous). People who cannot do it are not deprived of the reward and receive the reward. Because they are not doing it intentionally but unintentionally. They leave these worships in grievance. Allah would accept its reward as if they had done it. This beautiful month is arriving. It is truly the sultan of the 12 months. Wherever you might be, even if you are in the most contemptible place in the world, it is still beautiful for people who fast Ramazan. Wherever you may be, even if you are in the most beautiful place, whether in Mecca, Medina, or sacred places. Even if the person is, as we said, in the most faithless place in the world, Allah Azza wa Jalla still sends down the manifestation meant for that person, He sends down the manifestation of Ramazan and the person is happy.

Of course people become sad but there is no need for sadness. You have been honored with Allah's nimat. You are one of the servants Allah has chosen. Therefore there is no need to be sad. Do your Ramazan [duties] and may the manifestation of that blessing be upon you and it is enough. May Allah make us reach many more Ramazans Inshallah. May Mahdi Alayhis Salam also appear as soon as possible so the whole world becomes the same with this manifestation of Ramazan Inshallah. May Allah be content with us all. May it be mubarak.

Al-Fatiha.

1. Himmat
2. Evening prayers during Ramazan
3. Nimat
4. Faith
5. Baraka
6. Blessed

90. ARGENTINA AND MUSLIMS WORLDWIDE

Saturday, June 4, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla did not create us for this world. People sometimes give away their hereafter for the world, but still what Allah Azza wa Jalla wills occurs.

100-150 years ago, during Ottoman times, people left these countires for a better place. How they fooled them? What they did is not hegira, leaving the country is not hegira. Hegira means a good thing. There were some that went ahead to America, some went to South America, and others went here and there. What happened to them? They melted away. If they stayed Muslim themselves, their children were not saved, and if their children were saved, their grandchildren were not saved and they lost their religion. However, thank Allah instead of them Allah is making people there come to Islam through the mashayikh², through tariqas. People there are gradually coming to Islam. Many of them came to guidance. Our brothers and sisters³ came too, and they have been here for a couple of days. They came from Argentina and now they are leaving again. They gathered a community there, formed a village according to their own means, and are asking for madad⁴. They are asking for help, for spiritual help. Inshallah may their visit be accepted and may our Shaykh Mawlana's himmat⁵ be upon them. May they be a means for the salvation of people there Inshallah.

May their numbers increase. May Allah be content with them. They came all the way here and Inshallah they go back with himmat. Whatever distress they may have there, may it be removed Inshallah. It is important for people to think more about the end of what they are about to do. Shaitan deceived past people, but Inshallah the opposite occurs from now on. May the light of Islam come here from there Inshallah. It can come from everywhere when there are sincere people.

Wa Minallah at-Tawfeeq.

Al-Fatiha

1. Migration to conserve religion 2. Shaykhs 3. Ikhwan 3. Support 4. Help

91. VIRTUES OF RAMADAN FASTING

Sunday, June 5, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Inshallah we are starting Tarawih tonight, and tomorrow is Ramazan. Thanks be to Allah (JJ) we have reached a beautiful month again. This month is blessed¹ and good Inshallah. May it be good for Islam and Muslims Inshallah.

Of course, whether you like it or not it is obligatory² to fast during this month. People should not see it as hard. You find a lot of people who are strong and healthy but do not fast. Let them not think it is a gain for them, it is a loss for them. Every morsel is poison for people who do not fast during Ramazan. It becomes a sin. They should not think it is to their advantage.

Of course, what we are saying pertains to those who are healthy. But for sick people, they are already considered excused in the sight of Allah (JJ). They have a ransom³ due. People with a permanent disease give their ransom. Some people are sick for a certain period and they can make it up later. Our Holy Prophet (SAW) says about people who break fast without an excuse, "People who intentionally break one day of fasting and later regret it, they cannot reach the rewards and virtues of that day, even if they do not spend a day without fasting for the rest of their life."

People should be careful and realize the value of the jewels they lose, the valuable things they lose. People who do it on time and obey Allah are very profitable. If not, if they rebel and oppose Allah (JJ), even if they regret it later again they cannot reach the virtue of one day. So nobody can reach the virtue of that one day even if they fast for 80 years. These worships are very valuable things. Wealth is not valuable: the valuable are performed worships. These are a great blessing⁴. May Allah be our helper.

Moreover, hodjas⁵ who deal with jinns tell everybody they see, "Magic was done on you," and doctors say, "You are sick. Do not ever fast." No, fasting is good sometimes.

"Fast and you shall find health," says in the noble hadith. People should look at their situation, try it for a couple of days, and continue fasting if they are able to do so. However, if their body cannot withstand it and they get worse, then they can give the

ransom. They should pay attention to this too. Meaning what every doctor says is not the truth. It changes according to the body of the person.

Therefore, we are not saying do not listen to the doctor either, but people should consider their own body. They should try for one day, two days, and if it is managable let them continue. If not, if they are getting very ill then they have an excuse, and Allah (JJ) would accept their excuse. In fact, they can fast them later during short days if they are able to do so. If not, if they cannot they would have paid its ransom anyway, and Alah would forgive them. Allah would count it as if it was done. May Allah accept all of our fasts and worships. May He make us all reach the rewards, spiritual rewards, in this beautiful month Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Baraka
2. Fard
3. Fidya
4. Nimat
5. Preacher-scholar-clergyman

92. THE SULTĀN OF MONTHS

Monday, June 6, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Shukur Allāh we reached Ramaḍān again. Two of the three holy months passed, we reached the third. We couldn't be here this Rajab and Sha'bān because of the seclusion. Allāh, may it be blessed inshā' Allāh. We reached a beautiful month, Ramaḍān is the month of the ummah. Allāh 'Azza wa-Jalla gives us blessings, rewards in this month. Allāh treats people with His generosity so that everyone benefits. He (jj) did it so that everyone gets rewards, gets benefit from His (jj) gifts. Ramaḍān is one of these beautiful months. It is the sultān of the 11 months.

Fasting during the day, tarāwīḥ at night, saḥūr, they are all counted as worshipping. So don't think that there is no reward for saḥūr. There is a big reward for it. Our Prophet (sas) told us to do saḥūr. When he (sas) says "Do saḥūr" it is an order. When it is an order, you both eat the food, and drink also you are rewarded in return. If you are smart you'll take advantage of it. But what can we do for mindless people, they know better. Someone, who prefers his own mind, is responsible for himself. He says he is smart, doesn't fast, doesn't respect Ramaḍān, it will be the worse for him. Because Allāh 'Azza wa Jalla gave the honor of this month, in this month, not at another time.

Our Prophet's (sas) hadith says: "If you break fast one day on purpose, in the Ramaḍān, then you'll regret it". There are some people, who regret and some, who don't. If you broke fast and regret it what will you do first? You'll fast for 60 days expiation. The punishment for one day is 60 days, 60 days of expiation. Then when you fast that one day your punishment is done. But even if you fasted your whole life, you couldn't reach that one day's worth." says our Prophet (sas). So, these gifts aren't small, Allāh 'Azza wa Jalla gives reward in this month. Happy are the people, who benefit from it, who do those worshippings, the gifts, rewards, good deeds that they will receive are with Allāh. Do everything on time. May Allāh make this month blessed inshā' Allāh. Insha' Allāh we will do muqābalaḥ (meeting) after 4 o'clock again this year like every year. Don't forget that, don't be late.

Al-ḥamdu liLlāh we have reached the month of Ramaḍān These three months, [are] holy months. But this year, we cannot reach Rajab, Sha'bān, we have been in khalwa and only

Ramaḍān al-ḥamdu liLlāh we reached here [Lefke]. Ramaḍān [is] the occasion for people from Allāh ‘Azza wa-Jalla to get blessed, to get from His generous gifts. It is very holy month, it is sultān of other months. [Of the] 12 months the sultān is Ramaḍān because it is daytime fasting, nighttime praying tarāwīḥ and after tarāwīḥ wake up for saḥūr also. All this, you [get] reward for them, even [for] saḥūr you are going [to get].

Suḥūr - what meaning? - to wake up for eating something before fasting. It is saḥūr, it is order also. Sunnah to make saḥūr. Who make saḥūr, Prophet (sas) say gets barakah. "Don't fast without saḥūr" he said. But people they are sometimes they are not, eating too much at nighttime. For saḥūr, become difficult for them to wake up. But when you wake up for saḥūr, even you drink one water, after you will stay [up] for praying fajr and sleeping, this is also benefit for you. Everything Allāh gives for us from His Generosity.

This your month. He is not in need to anything. But only from His Generosity, He likes everybody to take. He is not angry, He is not afraid it will be less if you take, no. He is happy to people to ask from Him, to take blessings from this month. And it is very holy. Who has good thinking, he has good mind, he must be happy and follow this. There is many people not fasting, not doing anything. These people, mindless people, no mind for them. If they thinking for why, what Allāh create us they must be happy for something, for an occasion like this. Because, fasting [is] obligatory for us. And many people not fasting. What happen? They will be asked for what they are not doing.

But there is sometimes, people they get -pişman ne idi? - regret they are not fasting. Say after they can fast and to be this obligatory [obligation] get off from them. Because if not doing here, they will be doing in ākhirah. But before even [if] you are not fasting one day and you are knowing this is not good, and not fasting - what must you do? First you must fast two months. This is punishment for who are not fasting. First this is - but not for every day, once only for whole life. If you not fasting - 60 days you must fast. After this you will fast what you are not fasting, one day, two days, 7 days 17 days, 70 days, 700 days. You must fast one each after. When you do this, what will happen? Alḥamdu liLlāh you will be safe from punishment for this obligatory you didn't do. Even you do this, Prophet (saws) he say in ḥadīth: Who not fast - after[wards] they make all this thing for one day. 60, 61 days it is, you cannot reach what Allāh was blessed in that day. Even you fast whole your life for [that] one day you are not fasting, you will not get this blessing for [the] one day in Ramaḍān.

It is not easy and it is not joke. You must be careful, you must be happy to do this. Sometimes they are saying, it is difficult. For sick people, ill or something in their health not good, it is OK. If not fasting, Allāh reward them as if they fasted. But who from tiredness, from other things, not fasting, it is not özü not excused. Excused only for who travelling or his health not enough for him. For other people, they must fast. And Allāh,

as much as they are hard for them to fast, Allāh reward them more and more. And Allāh He is not in need for us, only for us, for our benefit giving us this obligatory to do. Allāh make it inshā' Allāh for whole our life, Allāh give us health. It is very important, until end of our life inshā' Allāh we fast. Because many people we see when from their health not good and not enough they were very sad. They are crying 'We didn't, we couldn't fast this year.' It is not easy.

Alḥamdu liLlāh, inshā' Allāh Allāh gives us health and long life for fasting all time. And inshā' Allāh after 4 o'clock we will read Qur'ān like every year. Inshā' Allāh you will be ready here for Qur'ān inshā' Allāh.

Wa min Allāhi t-tawfīq.

Al-Fātiḥah

93. DON'T BE AFRAID OF FASTING

Tuesday, June 7, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Belief of our ṭariqah is Ahlu s-Sunnah wa l-Jamā'ah. There are 73 sects, 72 of them are out of this group. Firqah nājiyah (saved group) is Ahlu s-Sunnah wa l-Jamā'ah. And they are trying to destroy it too. Someone appears who claims he is from Ahlu s-Sunnah wa l-Jamā'ah, then he says something that confuses people. When they are confused, doubt appears, their faith becomes weaker. The rest, the other groups, are weak in faith completely. They are using religion as they like. They are capable of doing completely the opposite of what Allāh shows clearly in Qur'an and they claim it is Islām. But Ahlu s-Sunnah wa l-Jamā'ah are not like this. They continue the way shown by Allāh and our Prophet in the right way because they are connected to our Prophet. They follow his sunnah and don't do makrūh (disapproved acts) and manhiyy (forbidden) he didn't do.

Now they made up a new thing in Ramaḍān which hasn't been known before. They put doubt in people's minds saying saḥūr can be done until a certain time - "You make saḥūr too early. You can make it longer so that your fast is better." Ḥadīth sharīf of our Prophet says you make ifṭār as soon as adhān is called without waiting much. You can delay saḥūr. Delaying it is sunnah but it has its time too. Diyanat (religious affairs of Turkey) made time very well known. Its time is determined. Some people wake up very early. Some say you can eat until the sunrise. The situation is like this. And people are eating without knowing. However, fasting has its time, as worship. If you miss this time, you break your fast without knowing. You pass the whole day without knowing it. The time of fasting and saḥūr is from the start of adhān. You have to wash your mouth before the adhān ends. After that, it's finished.

But this person, we can't call him a scholar, he came on television and said this and that. They come and ask. We reached this age and never heard such a thing. Saḥūr is not something to make bargain about. Saḥūr is saḥūr. It's written when saḥūr is made. At the time of imsāk the adhān is called and you must stop. There is nothing saying you can eat half an hour or an hour more. As we said, before adhān is over you must clean your mouth, make intention, and keep going. It gives no benefit if you eat 5 minutes longer or half an hour more. Even if you eat two bites of saḥūr it gives baraka and health to your

body. But if you eat more than saḥūr, then you destroy everything. You won't get any benefit. As we said, these are people of shayṭān, who are out of Ahlu s-Sunnah wa l-Jamā'ah. Don't listen to them.

Follow the timetable we've been using since old times. Make and break your fast according to it.

Some people are asking how they knew the timing during our Prophet's time. They knew much better than we know. They didn't have watches but they were so sensitive to time that since then until now the same timetable is being used. When it comes to hours, as it was during the time of our Prophet, Ahlu s-Sunnah wa l-Jamā'ah makes it in same manner. We don't interfere with others. Everyone does what he wants. Our religion gives advice. It is an advice. We are warning so that our worship does not become makrūh or broken.

Alḥamdu liLlāh our ṭarīqah there is... Prophet (sas) said 73 parts will be ummah [divided into]. And all, they will go to hell, only one will survive. They asked "Who is that?" He said "The majority who following what I bring" and this meaning Ahlu s-Sunnah wa l-Jamā'ah because they continue from Prophet (sas) through mashāyikh until now, same way. It is alive and it is pure. But people, even in this Ahl s-Sunnah wa l-Jamā'ah they are trying to make something to spoil your worship, your sincerity, and saying "You must do this you must not do that, this is good, this is not." But since 1400 years it is same, continue. If you will change you will be out of this Ahlu s-Sunnah wa l-Jamā'ah. You will be like other 72 parts because they are doing what they like. Even in Qur'ān clearly writing what Allāh order, they can make opposite exactly and they said: "This is from, this is Islām." They use Islām as they like.

But Ahl s-Sunnah wa l-Jamā'ah you must be follow Prophet (sas), what he was doing, what he ordering, what his sunnah, what he is forbidding - this we must follow. And it is not difficult. Everybody can follow. Who like Prophet (sas), like Allāh - he can follow him. But if he like his ego, he like shayṭān, he is not happy with this. He trying every time to find a new thing to change. This, you cannot change. Allāh say by Prophet (saws) al-yawma akmaltu lakum dīnakum wa-atmamtu 'alaykum ni'mati waraḍitu lakumu l-islāma dīnan (5:3) I complete this religion. You cannot change. And now for new thing - one or two years beginning - They are saying about fasting.

You must fast since Prophet (sas) what he said, and order of Allāh 'Azza wa Jalla, to fast from imsāk until maghrib. imsāk meaning saḥūr time -when it finish beginning to make adhān, fajr adhān and from when you hear adhān of fajr. Now in our country only in Ramaḍān they are doing it exactly [on] time because other days in other months in Cyprus or in Turkey they are using Ḥanafī madhhab, they make it little bit later. So if you are fasting out of Ramaḍān, you must be careful for this also. But in Ramaḍān, when you hear adhān you must quickly clean your mouth and make niyyah and continue. So

there is people in this country, this side of - they are saying, "this imsāk it is very early. You can eat until, some of them, until sunrise, some of them it is little bit better after fajr half an hour you can eat" they said. No, you cannot do this.

And it is not benefit for you to do this. if you eat, and drink little bit before imsāk and make your intention to fast Allāh make this, what you eat, what you drink, barakah for you. And they will be blessed because saḥūr barakah and blessed. You will get reward for this.

But if you try to do like these people who are saying "no, you can eat more" - It is, you spoil your fasting because you eat after when time is forbidden to eat. This is... Now, every people here sending for them, they have now message by telephone, by internet, making people to confuse.

This is also little bit, maybe not so bad like what people they are doing I hear in Europe. They are, the Arab people, they make fatwā who they have day more than 18 hour daytime they can follow Mecca for fasting. They, when Mecca opening, break fast [at] maghrib time, they can open. And this is the real ridiculous and this is completely take your, make your worshipping, fasting, finished. What Prophet (sas) only for people who they are very north of Earth, because its time so short, maybe 22 hours they have, or 23 hours daylight. So, they cannot, they must open their fast. But they are open until the nearest city - not Mecca. The nearest city, maybe 22 hours or 21 hours. Who are fasting they can open like this. Not for London, for Germany, for other. Afternoon they all people they must open their fasting. This is making big fitnah.

And but I heard I was laughing for this I thought it is joke! But I met some people they were real scholars and they have good knowledge and they were happy with this! I am surprised. And so for this, we try to say to tell people - Don't follow people who are following ego. Only follow the Ahlu s-Sunnah wa l-Jamā'ah, ṭarīqah people especially, Naqshbandi people especially. We are created for worshipping. Allāh say "I created human beings and jinn to worship", not to work or to other things. So we must be patient. You must be, not be complain. As much as it is difficult, as much Allāh help us and reward us. Not only leave you. You will not die with fasting. Allāh help you and make you healthy, more healthy and more light, belief give, He will give you, inshā' Allāh, with this big worshiping, fasting. Don't afraid from fasting!

Wa min Allāhi t-tawfiq.
Al-Fātiḥah

94. NEVER ALONE

Wednesday, June 8, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Al-ḥamdu liLlāh we are Muslims. This world is a difficult place. The world isn't easy, it is a testing place. Allāh created human beings for testing. But He (jj) also shows the easy side. "Don't forget Me, then everything will be easier." "Whoever remembers Allāh - remembers Me, loves Me, I will be the eyes with which he sees, I will be the feet with which he walks, I will be his hand. He will be with Me" - says Allāh 'Azza wa Jalla. This is a ḥadīth qudsī. He won't have difficulty. Whatever happens, even if the world is destroyed, he won't care because the purpose isn't this world. This world is temporary. Allāh 'Azza wa Jalla is the Everlasting.

If you think you are alone in this world, you have no support, the world is a very bad place, it is a scary place. But when you are with Allāh you aren't alone, helpless, or solitary. Allāh supports you. Allāh always helps you. There is no fear or worries. Fear and worry is for whom? For people, who say "I have no Allāh", who don't believe. They are alone. Even if the whole world is with them, they have nobody, they have no helpers. Because people can't help each other. Only Allāh 'Azza wa Jalla helps. If Allāh is with you, don't care about anything else. Don't say "I have nobody". Even if the whole world is against you, if you are with Allāh, you are in a good place, you are in safety. Otherwise, like we said, there is no safety. There is no safety, if you aren't with Allāh. There is no safety.

Every hour, every second you are worried, you fear. No peace. They ask "Why is it so?" Because you are alone, there is nobody to help you. People's help is nothing, they can't help. For this reason, in this beautiful month, we remember Allāh more. We mention Him (jj) more. Dhikr, means mentioning His (jj) name, to remember Him (jj). Dhikr means remembrance. 'Fadhakkir' (88:21) means "remind". Whenever you have difficulty, say "There is Allāh, there is no fear".

Al-ḥamdu liLlāh we are create[d] Muslim, Muslim meaning who, person in peace. There are many people in this world most of [the] people - because Allāh say very little people they are believers - the most people they are in very bad condition, condition of life. No, they have everything. Inside, inner life [is] very bad. Who is miserable one,

who is alone, nobody around him, he feels bad, nobody can help him, nobody want him. He is alone. This is an example for people who not believe in God. They are alone, even [if] they have a thousand friends around them, it is not important. They feel lonely, they feel sad, they are all time anxious, afraid [and] stressed. Why? Because nothing supports them.

And even who [is a] believer, nobody around him, only he is alone, but Allāh Almighty He is with him. [Then] everything [is] enough for him, supporting him, no sadness, no misery, no fear.

Because sometimes, if you feel nothing around you, you come in panic. It is so difficult how these unbeliever people. We are maybe one second, [or] two seconds, sometimes coming this thought for you, you become very afraid. How these people, whole life they are like this? It is punishment, they are punishing themselves.

And Allāh Almighty calling all people - "You are created for Me, not for this world, this dunyā to go after this" - because this dunyā or world they have a time and it will be finished. And after this, nobody support you. But Allāh 'Azza wa Jalla every time He is existing, not changing, nothing happening for Him. And He is saying "Remember Me! I am with you" (2:152) "Don't be afraid I am with you." (20:46) It is a big favour. Even some people sometimes happen something, they are renting body guards for themselves from afraid [fear]. And this is not, they become more afraid. If you are with Allāh Almighty He is with you, He support you from every badness and you feel as satisfied and rest.

Allāh 'Azza wa Jalla saying in His holy verses, not Qur'ān, in ḥadīth qudsī - "Who are following and remembering Me, I am... I will be his eye, his mouth, his hand who are walking, who was looking I am with him, and he, nothing affect him." This [is] for everybody. Allāh calls people. This dunyā, this world [is] for exam for people. But He is saying also how to make it easy: "Be with me! Don't be afraid from anything. You are safe from everything." But people, following other way the hard way. Allāh give us to understand this and to follow Allāh, the easy and the most mercy and the most beautiful way. This is advice for everybody. Inshā' Allāh they accept.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah

95. BE FROM THE SPECIAL PEOPLE

Thursday, June 9, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our father Shaykh, may Allāh sanctify his secret and increase his rank, sometimes used to tell jokingly and seriously what ordinary people do. Common people are those people, who have no interest in ākhirah. They say "al-ʿawām kāl-hawām" Common people are hawām meaning mindless creatures. They are from the group of animals. Allāh 'Azza wa Jalla created mankind and granted them a special characteristic. A man who loses that characteristic throws himself down from his rank.

There are ordinary ones and there are special ones. "Khawās" means special. People now are doing everything for this world to become special, but they don't know that whatever they do, they can't get out of the ordinary level. Sometimes they go out and join the caste of the mindless creatures. They enter the caste of animals. Allāh 'Azza wa Jalla created mankind and He opened their way so that they may rise. How can they rise? They become more special people by obeying Allāh's commands. They become more accepted. Their ranks will be raised. The more you are obedient and closer to Allāh, the more special and higher you are.

We look at the people now. They know nothing about religion and faith. Ramaḍān has come and they have no idea about Ramaḍān. Sometimes Sheikh Efendi would say "ghayri mukallaf". What he meant by "ghayri mukallaf" is the one without mind because there are no obligations for a crazy man - neither prayers, nor fasting, nor ḥajj is farḍ for him. Zakāt is valid because it's different. His parents can pay zakāt for him but he is not responsible for the worship to be done by him because he has no mind. Also those from the animal group - fasting is not farḍ for them. Ḥajj is not farḍ and praying is not farḍ. However, those people who are in the special caste, are granted by Allāh to do these things with pleasure. They clean us and put in the caste of honorable people. If you have money, rank and fame, these things won't raise you from the ordinary caste. Of course, this is a possibility given by Allāh to everyone to be in the higher caste as Allāh likes and wants this.

Now people have made nonsense religions for themselves. These people have castes. A caste you live and die in. They have 5-6 castes. The highest caste is the one no one can

reach. There is one below it and there is one below that also. Then there is 5th caste, which is worse than animals. But these are castes made up by people, not what Allāh decreed. Allāh says you don't have to remain in a lower caste. You can rise. Allāh doesn't oppress anyone. Allāh invites everyone to goodness.

"Wa-Llāhu yad'ū ilā dāri s-salām." (10:25) He invites into paradise, into the high. Therefore, In shā' Allāh may this favour be always upon us In shā' Allāh.

Allāh 'Azza wa Jalla created people and [He] give them honour. Mawlānā sometimes saying something but in Turkish and Arabic: the level of the people, what he said in Turkish and Arabic it is different but for English maybe, they're ordinary people, like castes. The people they make castes, but these castes [are] made by human beings. And it is not fair and it is oppressed only, for human beings. There is five castes There is highest, after, after and the lowest caste they have. But you are saying "this caste", but this caste [is] not from our, from Lord Allāh. Allāh make castes high. He wants everybody to be in this caste. But people, they are [in] ordinary- people-caste. And these people, what they are doing? They're trying to be special people. To be special people, but they are doing wrong thing. They are saying, they thought: "We are VIP, we are good, we are rich, we have good position." But they are not looking for order of Allāh and not thinking at all about this.

This is what Mawlānā was saying - ordinary people, ordinary caste. They have special thinking. It is very different from what Prophet (sas) [and] Allāh 'Azza wa Jalla ordering people to do. They have only thinking for dunyā, to be high in dunyā. But as much as they try to be high they are going lower and lower. And this caste like "al-'awām kāl-hawām" he said. This caste like animals, they cannot be more. And Allāh opening for people to be VIP by following His order, to be near. When coming near for [to] Lord of Allāh this makes people not ordinary people, special people, VIP people. And it is open for whole human beings. Don't go after your desire. Go only after what Allāh order And it makes you high[er] and high[er]. But when following your ego, what shayṭān ordering, it is not taking you at all, one millimeter up, only going down and down. And it is like shayṭān make it opposite. When you seeing somebody near to Allāh making him not understanding anything.

No, the real high, to be high, to be, get big higher position to be with Allāh 'Azza wa Jalla. Because what he ordering, people to praying, to fasting, to make ḥajj, it is for people who are obligated to do this. Sometimes Mawlānā was looking for these people when he is very angry he says "This is not responsible." What [is] not responsible people? Everybody knows - who is crazy, no mind maybe for mental house people. This is also Allāh 'Azza wa Jalla He not ordering them. Not obligatory for praying, not obligatory for fasting Not for ḥajj, nothing. They are free from this. Other kinds animals also they don't have any obligatory to pray to fast, to do things But who are obligatory, the people

they have mind and they have health, they can do. But when they are not doing, they put themselves [as] the lowest caste. And people they like to be special people, to be VIP people. VIP people, only who are - Allāh makes them with Him, following His order.

Allāh make us In shā' Allāh to follow His order, to be from khawās (special). Khawās meaning the special and the near people for Allāh. And it's main aim for us, for our creator [creation] reason to be with Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah

96. DO GOOD IN RAMADĀN

Friday, June 10, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Prophet (sas) says in holy hadith and in khuṭbah (Friday sermon) "When the month of Ramaḍān comes, Allāh 'Azza wa Jalla looks at your good deeds. He (jj) shows them to the angels and gets proud. "Look how My servants are happy because Ramaḍān came. How they are doing good deeds. They dedicate themselves to worshipping". That's why our Prophet (sas) says; "Do good in Ramaḍān. Let there be goodness, good things."

Shukur to Allāh, Ramaḍān has a manifestation. Allāh gave it a special manifestation from Himself (JJ). It is different, you can't find it in other months. After Ramaḍān ends, suddenly it feels as if it is closed. When holy 3 months are coming, it comes slowly but when Ramaḍān ends, it stops suddenly. People get used to that manifestation, to that good taste. They feel sad as if a friend had left. Allāh shows people goodness, good things. He says; "Do good things, search for good things". The ego on the contrary, says the opposite. They follow that.

This is a matter of belief. When belief gets stronger, you don't care about the world. Even if you do care, you want to use the world for ākhirah. He (jj) says; "Don't earn in this world and leave it in the world. If you leave behind good children, if you leave good things for them, it is ok. Because people collect money, wealth and fortune in this world, as if they'll never die. This is lack of belief. Believers say; "may Allāh give us, so we can help people, so that we have good deeds". Our Prophet (sas) says in a holy ḥadīth; "If someone helps a Muslim brother it is better than doing i'tikāf (seclusion) for 2 months in Masjid an-Nabawī.

That isn't like a normal masjid. When somebody helps people it is better than doing 2 months i'tikāf in our Prophet's (sas) masjid. For every i'tikāf, even if they aren't there, but are elsewhere, the virtue of every day of i'tikāf is such that He (jj) gives such a paradise that between East and West, three water channels each as wide as the distance between East and West - that much space in paradise Allāh 'Azza wa Jalla gives to these people. Doing i'tikāf is a big virtue but what is even better is helping believing brothers and sisters to resolve their problems. This is better, as our Prophet (sas), the honest and the right said.

So, this world should be for ākhirah, not for this world. The purpose is not this world. It is ākhirah. If Allāh ‘Azza wa Jalla gives you the world, it will be at your service. If you run for the world, you'll be serving this world, you'll be its slave. May Allāh make this Ramaḍān mubārak (blessed). In shā’ Allāh, all these blessings will be opened for us.

May they have blessings, both physically and spiritually. For the locals here, there are as many students coming from abroad as the people, who live here. In shā’ Allāh, it will be a blessing for them also. When you look for spirituality there seems to be little outside among the people. Like Mawlānā used to say; "ordinary people" they aren't aware of Ramaḍān. They know nothing about religion either. With Allāh's wisdom, there is a big spirituality on this island, Ḥalā Sultān being in the first place. There are more than 1000 ṣaḥābah. Their places are known. There are martyrs and awliyā’ coming after them. There are believers. Finally, Mawlānā and Hajja Anne are here. They are the spiritual caretakers of this place. There is spiritual power. Not only for here, they reach everywhere in the world. With Allāh's permission. the power of awliyā’ doesn't decrease, rather it increases after going to ākhirah. We see this everywhere. Anybody, who comes, even if they don't know Mawlānā, they are telling of the karāmāt (miracles) and help of Mawlānā after he passed away. In shā’ Allāh, here it is beautiful. One of the good servants of Allāh is here, one of the good things. These are things we need to search for. Happy are those, who know. It is good for people, who appreciate. To those, who don't appreciate, a bead and an emerald are the same. It doesn't matter. Many times people have found valuable diamonds, glass diamonds, emeralds. They sold it for nothing, for the price of a bead. Those, who knew the value they sold it for a million times that price. It is important to appreciate. May Allāh make us from those, who appreciate.

Keep your belief strong. Whatever Allāh says will be. For this reason, don't have any doubt. These devils want you to doubt. They can't do harm to people, who are connected. They can only do it to people, who are outside. They don't have value. Valuable people in Allāh's sight are the believers. "I'm the president, I'm rich, I'm this, that, I'm beautiful" - these have no value. It wasn't given by Allāh. People gave honour to themselves. May Allāh give all of us persistence in this way. May Allāh give sense to non-believers. In shā’ Allāh, they find the right path. Mawlānā was saying; "May all these people be Muslims, come to the right path". He didn't want badness. If we say "may these people, not come to the right path", then we will want for them bad things. We want goodness so that they come to such nice places, to beauty. In shā’ Allāh, they will come to the right path. When they do, we won't lose anything, On the contrary we will gain. Blessings will increase. Light will increase, in shā’ Allāh.

Al-ḥamdu liLlāh we have reached the month of Ramaḍān, which Allāh ‘Azza wa Jalla He make a special thing for this month. And He is looking for people, human beings, and for believers and when they are doing good things in this month, He is happy and

He is proud to say for [to] angels "Look for [at] these people, how they are respecting this month, and they are happy with this month, worshipping, doing every good thing." The Prophet (sas) said - atākum shahru r-Ramaḍān - this is in khuṭbah we said. It's like giving good tidings. Ramaḍān it is a special month and it has something you cannot find in another month. Especially when it is finished, you feel it. You are like suddenly go [to an] empty place. But before Ramaḍān, there is Rajab, Sha'bān beginning slowly, slowly to make these months to prepare for Ramaḍān. But when finished, you feel a sadness because it is - maybe people they are happy they finished fasting, no more fasting, no more long praying, but, even this, they are feeling sadness.

Because this is giving your spiritual feeding. Your spirituality taking from this month and be happy. Because when you don't have any spirituality you feel miserable, you feel sad. But in this month, for believers especially, it is giving [a] special gift from Allāh.

Allāh He likes people to obey. And even suffering from hunger they are catching another thing. When you are hungry, you feel, you cannot think bad things. Only you think "I am hungry" or if not, tired. But it is giving this for your body, bodily being. But for spiritual [being], it is important to not be full with food. When you are full with food, becoming like horse - you like to run this way, that way. But when you are hungry, everything you can, tied your ego, shayṭān cannot affect for you. And Allāh 'Azza wa Jalla saying for people to do good things in this month, especially zakāt. And it is once a year but most of the people they are doing in Ramaḍān. To not forget. and to help people, it is also very important. You are doing this for Allāh.

And Allāh 'Azza wa Jalla give this world to live - it is not for, only for living for this dunyā. No, for... You can make money, you can make everything in this dunyā. You can be strong, you can be high, you can be rich. It is not bad. But not for main aim to [be] this. The main aim [is] to use this for way of Allāh. If you do this, you are in right way. But if only running after dunyā, not giving anything for people, bringing everything for you, this it is wrong. But for, to help people, it is free. You can be rich as much you like, after you give your charity. You give for poor people, [to] help people, it is very good. Because Prophet (sas) saying, there is ḥadīth also: "To help one believer to his brother for everything, [it] may be with money or physically or by tongue. To help him, Allāh rewards him more than two months i'tikāf (seclusion) in his holy mosque [of] Prophet (sas). And i'tikāf it is this month also, after 20th of Ramaḍān. Each day, Allāh gives three ..., like this world from East to West, three times bigger than this. For one day, for i'tikāf who doing not [only] in Medina, everywhere. But in Medina, Prophet (sas) especially saying and it is more reward. 60 days it is nothing comparing to this what he, believer helping his brother.

For this, we can look for business, for work, for everything. It is not forbidden. Not for dunyā [are] we doing this. Only for be strong, for help people, for help Islām, for help

ṭarīqah. When you do this, even it is as Prophet (sas) [said] like worshipping. We mustn't forget this. We are, everything we do we do for sake of Allāh and, in shā' Allāh, we hope, we are in this island. [On] this island [it] looks like the people they are forgetting religion. They are not remembering. Even if you go out of the dergāh you cannot see, maybe 95% of people they don't know we are in Ramaḍān. But OK, it's not important. What [is] important - this island has a special spiritual power by people, holy people, they lived here and they [are] buried here. Especially like Ḥalā Sultān, and there are more than 1000 of ṣaḥābah of Prophet (sas). There is awliyā' there is ṣāliḥīn there is shuhadā' martyrs. Especially, we have Mawlānā Shaykh. He is in his holy place, and Hajji Anne. They are giving power not only for this island, for everywhere of [in the]world. Because Awliyā'u Llāh, Beloved people for Allāh, they are becoming more stronger when they pass away. When they changing their world, they are becoming more active.

So, al-ḥamdu liLlāh, we are not ya's (hopeless) we are not hopeless for these people. And we are, Mawlānā was every time making du'ā' to make these people also to be, come to right way. We are not cursing people. We want good for people. Mawlānā also wanted good things for people, and the best thing for people, for human beings, [is] to come for right way, to know their Creator and believe in Him, and respect Him. This is the best thing for them, [that] we can make du'ā' for them. We are not cursing them, because curse not good. Better to make du'ā', pray for them, for human beings to come to right way. In shā' Allāh. For this, sake of Prophet (sas), mashāyikh, Mawlānā Shaykh, and for the sake of Ramaḍān. In shā' Allāh

Wa min Allāhi t-tawfiq.
Al-Fātiḥah

97. SHAYTĀN

Saturday, June 11, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

May Allāh protect us from the harm of the shayṭān. Allāh 'Azza wa Jalla says in holy verse: A'ūdhu biLlāhi mina sh-shayṭāni r-rajīm Bismi Llāhi r-Raḥmāni r-Raḥīm. Fa'idhā qara'ta IQur'āna fāsta'idh Billāhi Mina sh-Shayṭāni r-Rajīm. (16:98) When you read Quran or do any important thing take shelter in Allāh from shayṭān. Say "A'ūdhu biLlāhi mina sh-shayṭāni rrajīm." Shayṭān is annoying us. Even before Allāh created Adam 'alayhi s-salām he was annoying him. Since that time until the Day of Judgement there is a shayṭān for everyone. There is not one shayṭān. He is like Adam, 'alayhi s-salām, he also had descendants. To take mankind to hell - that is their job, nothing else.

They asked our Prophet (sas), when he said there is a shayṭān for everyone, they asked our Prophet (sas) "Yā Rasūl Allāh Do you also have?" "Yes, I also have" he said. "But Allāh led him to the right path. He became a Muslim." Our prophet's shayṭān became a Muslim. He always asked our Prophet to do good. Even if he (shayṭān) was bad, he couldn't do anything because the Prophet (sas) is innocent (ma'sum). The prophet (sas) doesn't have sins, mistakes. Mankind, whoever they are whether companion (ṣaḥābah) or awliyā' they aren't innocent. Only the prophets are innocent. Even so Allāh 'Azza wa Jalla, in order to not make doubt about the Prophet (sas) in people's minds He (jj) gave his (sas) shayṭān belief. His shayṭān was a believer, he was asking goodness.

What does the shayṭān order us? He orders badness. The shayṭān orders us to do all kinds of useless, dirty things. When you do, you follow him. If you do the opposite of what he tells you, it is for your own good. Your rank will be raised. Because he orders badness, not goodness, you should do the opposite of what he orders for your own good. This world is a testing area. Allāh created everything. If people listen to what Allāh says, even bad things turn into good. There is nothing worse than the shayṭān. But because of his whispering, your rank can rise, your station will rise. How? When you do the opposite of what he tells, your rank rises.

The ones, who follow the shayṭān they are losing. Then they curse the shayṭān. When they curse shayṭān likes it more. Blessing is for the angels, curse is for the shayṭān. He gets proud of it and becomes stronger. But if you do the opposite of what he says, he gets

smaller, becomes a midget, will have no value. This is also a test, like we said. It is one of Allah's tests. So, instead of cursing him, don't do what he tells you. Then he grieves. The shayṭān grieves. "He didn't listen to me.

He ignored me". When you do what Allāh orders, then he'll grieve. That's what we should do against the shayṭān.

Allāh 'Azza wa Jalla He created everything. And especially before Adam (as) was created, shayṭān, evil, Iblīs - he was created before Adam (as). And he was of course, everybody knows, was the highest between [the] angels. But, when he got proud and not accept what Allāh saying quickly he was cursed and from that time until qiyāmah he is following human beings to take them to hell.

This is what he said "Give me a chance, for I will take all these people to hell" for [to the] Lord of.. Allāh 'Azza wa Jalla. And Allāh 'Azza wa Jalla He said "Who following you, they will be with you." So he is doing his job, his work. He is not like us, wanting dunyā, wanting high position or something like. No, he is all the time just following to destroy human beings, to take. How to destroy? To make them... No, you see many people they are the richest people or the highest position people, they are following shayṭān. This is destroying the next life, [it is] important. For his followers here, he gives everything. Even they said somebody they sold their "rūḥ" soul for shayṭān. There was something like this. There is people to get benefit from this bad dunyā, they can sell. Many people, these people, different people. But even for them, he makes them highest, the famous, the best in this world. But for ākhirah, when he want to go in hell - he says "I am not with you."

So, Allāh 'Azza wa Jalla says in an āyah, when if you read Qur'ān or to do something important, say A'ūdhu biLlāhi mina sh-shayṭāni r-rajīm Bismi Llāhi r-Raḥmāni r-Raḥīm (16:98) What meaning? Allāh He save us from shayṭān to not make him to come near us or to destroy us. If you not saying this, [shayṭān is] coming. But when you say this word you are safe, in shā' Allāh. And shayṭān, as we said he is doing his the hard working, not sleeping, following all human beings. And he was like Adam (as) after Adam (as). He has children, and generations also like human beings. Each one, they following one of human being. Everybody from us has one shayṭān.

Shayṭān [is] not only one. He has billions. For each one [person they have one shayṭān. Even they asked Prophet (sas) "O! Prophet Muhammed (sas) you also have?" He said "Yes, I also have one shayṭān but Allāh generous to me and made this shayṭān to be Muslim." Yes. "He was," he said "He is telling me to do good things." Where even the Prophet (sas) he is "ma'sūm" what meaning? All prophets they are safe from to do any wrong thing, any bad thing. All saved, but even with this Allāh 'Azza wa Jalla made Prophet's (sas) shayṭān to be Muslim to not make any doubt for people.

But for us, shayṭān he is following us day and night. What we will do? This is a test from Allāh ‘Azza wa Jalla. We must curse him? If you curse him, he is more happy. Because he says of course "I do something wrong more for these people, they are cursing me." it is good for me." But not to cursing him, only do what's opposite [of what] he wants. That time, he becomes hopeless. He becomes not big, he becomes smaller and smaller. And he becomes not happy. Also, everything in this dunyā even bad things, if you know how Allāh tells you to deal with this thing and you do, you accept and do what [you] must do, this makes your degree to high. To be higher and higher in the divine presence. When you do opposite of shayṭān, every time Allāh more happy with you. Make you more near for Allāh. Any wrong thing happen, you also deal with wisdom and what Allāh saying you, all also coming benefit for you.

So, this dunyā without shayṭān, we know. But we must know his tricks and to not be cheated by him. And this dunyā full of tricks. Every step somebody make you to go in trick. So you must be careful. And we must accept what Allāh make for us and to follow His order. In shā’ Allāh, we be safe from shayṭān and his followers.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah

98. LOVE OF THE PROPHET

Sunday, June 12, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The essence of our ṭarīqah, the essence of religion is to follow the Prophet (sas). To respect him, to praise him (sas) is the essence of religion. Can't be anything else. So Islām is all about the praising of our Prophet (sas). Bismi Llāhi r-Raḥmāni r-Raḥīm. "qul in kuntum tuḥibbūna Llāha fa-ttabi'ūnī yuḥbibkumu Llāh." (3:31) If you want Allāh, if you love Allāh follow me" says the Prophet (sas). Allāh will love you, raise you.

There are so many people, so many shayṭāns confusing people, there are people worse than the shayṭān. They misguide people from the right way they harm people, but first they harm themselves. Because when you try to do good deeds shayṭān restrains you. The ego also restrains, but when there is badness they attack all together. That's why you see they multiply suddenly. Following them is dangerous. Your efforts, everything you do will be wasted. Not only will it be wasted, you also commit sin. You carry that burden too.

Praising the Prophet (sas) is Allāh's order. Many people go to extremes. We are in this assembly only to praise our Prophet (sas). No need to say what they tell. This is one of the 73 sects. They all have different names. What, how, what do they believe in, what do they do? These 72 parts they have one thing in common - it is to not respect the Prophet (sas), to not honor the Prophet (sas). This is their speciality. Now there is right and left in this world. Extreme right, extreme left. There is also middle. But like we said this is the same. 72 of the 73 sects they look like opposites but in the end they are all the same. They are all sects made up by shayṭān. Ṭarīqah's first order is to love the Prophet (sas) to respect him (sas) because ṭarīqah starts from our prophet (sas), starts with sharī'ah. It goes on the same way until the Judgment Day. The others are parts, not ṭarīqah - sects. You can't call them ṭarīqah. Ṭarīqah shows the way of Allāh. A sect is to divide. A sect has its name on it. It means being divided. Now when people study, they want to be something. Different, they become different. When they try to be different than other people they go astray. Don't go astray. Ṭarīqah is the way. Follow that.

For the honor of this Ramaḍān, this is the month, when Qur'ān descended. It is the month that the Prophet (sas) loves. When it was Ramaḍān, he (sas) got excited. He waited for

Ramaḍān to come. He greeted this beautiful month. He worshiped more. He would definitely go into i'tikāf in the last 10 days. He didn't talk to people much. He spent all his time worshiping in these last 10 days. That's why to keep honoring him (sas) is a farḍ for all of us.

Sunnah isn't wajib (necessary) but farḍ (obligatory) because without the Prophet (sas), nothing would exist. We ask his intercession. What would we do - even if you pray non-stop your whole life, without his (sas) intercession, without his (sas) pleasure, it is useless. We say this here. People shouldn't think they are something because they do a lot of worshiping. You should have the love of the Prophet (sas) so that it is useful, beneficial.

Today we are saying for people who are thinking about Islām or they think they are knowledgeable people - The first thing in Islām, the most important thing - to praise Prophet (sas), to love him. And he said, you can't be believer if you don't love me more than yourself, more [than] your mother and father, you cannot be believer. So, it is obligatory for us to love Prophet (sas) to praise him, to respect him, to pray every time for him, to make ṣalawāt for him. It is obligatory for us, the most important thing for people, who claiming they are believers, they are Muslim and nothing [is] more important than this.

Because these days, nowadays, from old [times] also same, many people they are, who are following shayṭān, they try to make Prophet (sas) like ordinary people - not important one. They said no need for him. No, and it is written by Qur'ān, by ḥadīth everything [is] clear. Then still, shayṭān and his followers they can make people to doubt and to cheat them, to take them out from the right way. And this is what the Prophet (sas) saying "It will be 73 parts in my ummah 72 will go to hell". Why they are going to hell? Because main, they are parts, 72 parties every one different from [the] other but they have, all these 72 parts, one speciality all of them [are] united on this. What is this? It is to not be [have] respect for Prophet (sas). This is a main, and you will see them very different from each other, they are enemy for each other, they are not like each other. But, at the end shayṭān he make them, because they are followers of shayṭān, and shayṭān hates Prophet (sas). This is their speciality for them - to not respect Prophet (sas). Every time they have different names, different things. The 72 parts, they have a special idea a special thing they do. They say... But we cannot say what they are saying no need for this.

But, the main important thing; they do not respect the Prophet (sas). And only ṭarīqah and Ahlu s-Sunnah they are respecting Prophet (sas) because it [they are] is coming from Prophet (sas). Ṭarīqah, "way" meaning, collecting people. These 72 parts, they are parts. They are dividing ummah. For this, they are in wrong way. Because without love of Prophet (sas) we are nothing. Some of these parts they are praying, they are fasting, they

are doing worshipping, but they are saying: "no need for shafā'ah. This enough. We don't want Prophet(sas)." They aren't saying - (sas). "We don't want Prophet's shafā'ah." Only they are proud: "We are doing this and nobody can do what we are praying, what we are fasting. We are worshipping hard." But it is not... useless. Even, our 'ibādah it is not important. And is not proper.

But we are loving Prophet (sas) and it is, this is enough to save us from hell, to be in, to put us in paradise. We are not claiming, we are not saying we are doing good thing we praying, our worship is perfect. No. It is not perfect. And even if it is perfect from you, worship till end of your life perfectly, without love of Prophet (sas) it is nothing. The main thing here [is] to respect Prophet (sas) and to be with him

If you are loving him you will be with him, in shā' Allāh.

Wa min Allāhi t-tawfiq.

Al-Fātiḥah

99. COME TO THE LIGHT

Monday, June 13, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allāh showed people two ways. There is no third. They'll either choose the way of light or the way of darkness. Allāh opened the way of light to everyone. He says "Come to this bright, beautiful, happy place". There is this. If you don't follow this way, you take the way to darkness. All the bad things are there.

Mankind goes to the dark side most of the time. They take the wrong way by listening to their ego and shayṭān deceives them. They don't come to the place where Allāh invites them. Allāh orders goodness and generosity. Mankind doesn't appreciate. Everything is clear. Allāh shows to people but people don't accept. It will be the worse for them. For this temporary life, they think it is easy what they do. They think disobedience to Allāh, not keeping Allāh's orders, will give them benefit. They sink in darkness, they go into oppression. Their ending will be darkness, oppression and endless hell.

"fal-tamisū nūran" (57:13). Allāh 'Azza wa Jalla's order is "ask for light". Search for light. Ask for light. You'll also have light. Whoever goes in the way of Allāh, they have light. Someone without light, a disbeliever, is the one, who doesn't follow the way Allāh orders. Other people, they obey Allāh they all have light. Either less or more, there are different degrees. The other rebellious people they don't have light. Allāh gives the light to whoever He (jj) wants. Whoever Allāh loves, they have light. Whoever He (jj) doesn't love, has no light.

Allāh's door of forgiveness, repentance is open. Whoever you are. Our Prophet (sas) also said. Shafā'ati l-ahli l-kabā'iri min ummati. I'll intercede for big sinners. They should repent. Allāh turns that darkness into light, in shā' Allāh.

Allāh 'Azza wa Jalla He created two ways for human beings. There is no third one. One [is a] light way It's lightening, the light. And other [is] darkness. And Allāh calling people to come to light. In light, people they are happy. When darkness coming, people [are] not happy with darkness. Even nighttime, people not happy with darkness. They like light, long days. Open. For night, for sleeping. But for working, for doing things, they

are doing in daytime, light time. And Allāh 'Azza wa Jalla says "inna nāshī'ata l-layli hiya ashaddu waṭ'an wa aqwamu qīlan" (73:6) Nighttime is very heavy.

So, Allāh 'Azza wa Jalla showing us everything clearly - how we must act, how we must be happy, how we [can be] safe, everything. He sent a Messenger, and in the end he sent Prophet (saws). And he completed his message from Allāh, the religion completed by Prophet (saws), and this is what taking people to light. And light giving happiness, here and hereafter also. But the majority of people they prefer darkness. They prefer badness, they prefer to follow order of shayṭān not Allāh. They are cheated by shayṭān, showing them the bad thing as good thing. And they are suffering here and hereafter.

So Allāh 'Azza wa Jalla calling people: "Come to Light" And in the Qur'ān also "fal-tamisū nūran" (57:13) He said. There is verses. "O! People, look for light! Don't be in darkness." Everybody has light when they are believer, Allāh gives them light, nūr. Little or more, and too much. But when believer, they have light. By saying kalimatu sh-shahādah, in this moment, Allāh putting light on them. And becoming more and more, until Qiyāmah and they be saved. Who [are] people with light, they are safe. But others, they are in darkness here and in the ākhirah next life also worse. And darkness taking to hell not taking to paradise. Light taking to paradise.

Allāh give us light, in shā' Allāh. Allāh make us happy all time, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah

100. DU'Ā' AT IFTĀR

Tuesday, June 14, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

One of the gifts of Allāh given during Ramaḍān is the acceptance of the du'ā' of a fasting man at ifṭār, our Prophet says. Du'ā' is the most important thing. When you ask from Allāh, Allāh will grant it, Allāh will accept it. And a du'ā' made at ifṭār is one of the accepted prayers.

When you break your fast and make your du'ā', ask for everything. Allāh is generous. Especially this month He's even more generous. There is generosity in this month, the favours of Allāh are many times more. Ask whatever you want. Ask for health, ask for long life, pious children, good provision and property. Ask for peace. Whatever goodness, ask for it. But don't curse and ask for bad things. When a man asks for good things, bad things leave him. Don't curse someone who did wrong to you. Don't even think about it. Pray only for goodness for yourself, goodness for people and Muslims. Pray for guidance. Who always asks for goodness, Allāh gives him goodness. It will be good for people. They will be accepted and merciful.

Secondly, our Prophet says, that the other ones, whose prayer is also accepted - which is not everyone - the second is a just Sulṭān. There are very few Sulṭāns in the world. There are only a couple of Sulṭāns in the world but they don't have power. They have the rank but cannot do anything. They can't rule over people, command to do good or bad. They are on their own. They are not as our Prophet described - there are none of those, but now we have ministers, prime ministers, and presidents. Whoever is just among them, their prayers are accepted. And that is very rare. There are 200 governments in the world. Each of them have so many presidents, ministers, state representatives etc. They add up to a lot of people. And if there are ones treating people with justice, their prayers are accepted too. And their prayers are above ours.

The Prophet said about our prayer that it is accepted at ifṭār time. And the third is the prayer of the oppressed. May Allāh not put anyone in that position. Pay attention to the prayer of the oppressed - don't be an oppressor, because their prayers are accepted. The du'ā' of the oppressed are above the clouds, so high. They are accepted too. Therefore, we should pay attention to this. We mustn't oppress anyone on purpose. When you don't

know, you are not aware of it. But oppressing on purpose is a big danger, a very big trouble. Oppression is not good. It is a trouble even for the one who does it. An oppressor is always in danger and in frustration.

As we said, the most important is that Allāh granted fasting people such a favour. Their prayers at ifṭār time are accepted. Let us pray for good things at ifṭār, in shā' Allāh.

Ramaḍān, it is the month of every good thing. Especially, Allāh, He give His generosity. He's generous all [the] time but in Ramaḍān He's more and more generous. And Prophet (saw) in ḥadīth saying: Allāh accept your du'ā' praying at time of breaking fast, in sunset, maghrib time. When finish fasting, you begin to eat, must make du'ā' there. This du'ā' praying, it is acceptable [accepted] du'ā' for whole [all] fasting people. Because Allāh from His mercy and His happiness for people, [who] they are obeying and they are worshipping - especially fasting difficult for ego for weak persons. And so Allāh 'Azza wa Jalla happy and He said "I am accepting your du'ā'". And praying, it is very important for us.

And everything we will need we can ask from Allāh. In that time you can ask everything. Don't be ashamed. Ask and don't be afraid it is too much. No. Allāh He can... Nothing too much for Allāh. Everything nothing for Him. So you can ask. What we say: ask good things for you, for your family, for your life, for health, wealth, for... Everything good, ask. Don't think for bad thing. For people to ask bad thing for people, it is not good. Because when you want good thing, Allāh give you good nice thing. But if you mix with other things, you'll be not so happy. When you... To be happy, you must ask beautiful thing, good thing. Don't think about bad thing at all. Think all for good thing.

And it is good tiding for fasting people. Al-ḥamdu liLlāh, this is for Ramaḍān - Allāh big gift this. Because Prophet (saw) saying three people, Allāh accept their du'ā': and this [first] is for us, for ordinary people, for normal people who are... who cannot be like others. Second one, Allāh saying for just people who are governing - Sultān. Sultān nowadays, king or sultān very few in this world. Now nearly more than 200 countries we have. Sultān maybe 20 or 30 only in these country. And even these 30 nobody ruling. What are ruling? The governor, there are ministers, there are presidents, prime ministers. This is ruler. And if they are just, they are accepted, Allāh accept their prayer, their du'ā'. But this is... Nowadays you see it is most of them tyrants, most of them following shayṭān. Very few of them, you find justice. These few people, Allāh accept their du'ā'.

But we cannot be king or to be ruler, to be governor. We, al-ḥamdu liLlāh, Allāh give us first one: to fasting every day accepting our du'ā', 29 days or 30 days. Third one, Allāh accept the oppressed people, maḥlūm. Their du'ā' it is up of the cloud - very high. Nothing between them and between Allāh 'Azza wa Jalla. Be careful for this. Don't oppress anybody. You can be oppressed but don't be oppressor. It is dangerous. Very

big danger for people who are oppressing people. Because this his du'ā', it is nothing between him and Lord. Quickly coming to Lord and Allāh 'Azza wa Jalla accept and cursing this oppressor.

The most important here, what in ṣuḥbah we give good tiding, to be making, to get benefit from fasting and to make du'ā', especially time of ifṭār, in shā' Allāh. Allāh accept our du'ā'. We need all good [things] for our Ummah Muḥammad (saw). Allāh give them good understanding and take them to right way. Because they are showing wrong way [as it is] right way.

Right way they are saying this is not good. They are... They are in doubt. They are in... shayṭān make this for them. But we are al-ḥamdu liLlāh we are making du'ā' to make them to accept the right way, in shā' Allāh.

Wa min Allāhi t-tawfiq.

Al-Fātiḥah

101. END OF TIME

Friday, June 17, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our tariqah is to gather people for goodness with sohbet and assembly. To show people goodness - this is the way of Islām. If you see badness you have to forbid it, if you see goodness you have to order it. This is an order for everyone, as much as you can do.

Some people try to do things that they aren't able to do, at the wrong time and inappropriately. Allāh gave everyone an ability, He (jj) didn't order beyond their ability. As much as you can, wherever you can, if they accept, you can order [them to goodness]. But sometimes they might beat you or kill you if you order them. If you tell them something, if you order them to do good, there are now such shayṭāns they will never accept. So, you have to order where people accept. Otherwise be patient.

Our Prophet (saw) said: "Do it if you can, if not don't put yourself at risk. Wait so that Allāh changes it." Also Islām can be made known to non-Muslims. There is a special person, to do that not everyone can do it. Even so, people won't accept him. It is very difficult. We aren't assigned to do that, because, like we said, that person should have some qualities. How will he order goodness, forbid badness how will he show Islām? He has a special quality. Allāh created everyone different. Without having knowledge, if you try to construct a building you'll be crushed under it. People will also be crushed. No use. Only harm. Even physical things are harmful. Spiritual things, more important things, can harm people more.

We are witnessing now, people say they are showing Islām, they are explaining Islām, but they show Islām as if it is bad. They make people far from Islām. Ignorant people do this. These ignorant people, because they are mindless, shayṭān and his soldiers use them. They don't shoot at the enemy, but at themselves. It harms them more, it harms Islām and the Muslims more. In Islām nobody can do something independently. There is definitely someone higher than you in authority. You must act according to their orders. When it is independent, you do badness instead of goodness. You destroy yourself and harm all these people. Besides suffering here, they will suffer in the hereafter as well. The intention here is different.

What they do is the exact opposite of what Islām says and orders. You say you will do amr bil-ma'rūf but you do the exact opposite. "Lā ḍarara wa lā ḍirār" he says. There is no harm in Islām.

You have to obey the ruler's orders, they do what is necessary. Otherwise there is no use. Because it is the end of times now these are fitan (troubles). A lot of fitnah. We hear something everyday. The shayṭān and all his army is attacking Islām since the beginning, now even more so that they'll finish it. It won't finish, by Allāh's permission. They'll also go where they deserve to go with those ignorant people. There is ākhirah. Allāh will question them. They can't get away with it. But because of people's lack of belief they think "I should take revenge, etc." It means you don't believe in Allāh. Not even an atom is lost in Allāh's presence. Everything is written. Everything will be accounted for. So we have to be careful and follow what has been ordered. Whatever is forbidden, we should stay away from it.

It isn't wise to do something independently nowadays. Don't believe in anyone. People, who make fitnah are the soldiers of shayṭān, nothing else. To be able to control anger means you are powerful. Powerful are those, who can control their anger. Be careful. May Allāh protect us. This is the end of the world. Mahdi (as) will appear and stand up against all non believers and their soldiers. We will be patient. Don't do anything independently. We should be obeying the orders of the rulers until Mahdi (as) appears and destroys shayṭān's rule. It is their time now. Allāh appointed a time for everything. He gave them power. Whatever you do, they come from the other side. May Allāh protect us from their evil.

Our ṭarīqah ordering to be together and to be good people together, order to make good advice for people and to make people to not do bad thing. It is order of Islām - tell people to not do bad thing, tell people to do good thing. It is easy to say this. But when, not everybody can do this. For this Prophet (saw) he said: who can do by force, they can do, like government. They can do. How they are forbidding to kill people, to steal, or to do bad thing for people. They have authority to do, but not for ordinary people. You cannot catch one by one and force him to do not do anything. No, only by sometimes saying, talking to him. Talking also not for everybody. Because sometimes people speaking, they are ignorant, they make who [they are] telling him, to make him more angry, to make him more aggressive, to make him do more what they do. So Prophet (saw) saying if you cannot do this, only you must be, not happy with this what they done - and say "I'm not happy with this."

And nowadays we see many ignorant people, they're claiming they are Muslim and they are doing bad thing as they are fighting against shayṭān. No. They are especially play like doll in the hands of shayṭān. They are doing what [is] against the order of Allāh, against order of Prophet (saw) and against Muslims. And after they are saying "We are

doing this for Allāh, for Islām." Most of these people, they are not respecting Prophet (saw). They're saying "We are doing this for the sake of to make Islām. But when they are doing this, they are making bad for Islām, bad for Muslim countries, bad for Muslim people. And they are only doing what shayṭān happy with them.

Because these days, it is end of time. No more time for this world. Everything going out of control. And whole shayṭān and his followers attacking Islām from inside, from outside also. So what we are saying, Prophet (saw) saying: if you cannot do ordering to do people good thing, you cannot prevent people to do bad thing, don't do anything, just wait. Allāh will change. This is ḥadīth of Prophet (saw).

There is ḥadīth to order people to do but he said (saw) if you cannot do, it is difficult time, don't do. Don't make yourself to be in danger. Only wait. Because this world, whole universe for Allāh and He put a time for everything. And now time of these tyrants, this shayṭān and his army. They are from East to West, from North to South, they are attacking Islām and Muslims. Everywhere we see this. Even the most peaceful country of Muslims, they are trying to make fitnah. So we are waiting, in shā' Allāh. Because Mahdi 'alayhi s-salām, he will clean all this dirt from world. What we will do? We'll keep quiet. We do not do anything to make us to be in danger, to make harm for Muslims. How to do this? Keep quiet and obey order of your authority people. In Islām, you cannot do by yourself what you want to do. You must wait to... Because we are following imām. Without imām, without amīr, we cannot do anything. And our amīr, they are only... They can try to do something for their country but they are attacked by shayṭān and his followers from everywhere. So we must wait and ask from Allāh to send us saviour. And saviour Sayyidina Mahdi 'alayhi s-salām. And to pray for our authority-people [for] to Allāh guide them to good way, in shā' Allāh.

Don't do anything by yourself. Don't be by angry you do something and you'll be regret forever. Because if you do something here in this world, there is next world. Everything registered, writing. Angel writing what you do, what you've done, who you harmed, who you make bad thing for people. Everything they are writing. Don't think it is... it will be, you'll be safe from this, what you've done. Many people they are not thinking about this. Why they are not thinking about this? From belief, they don't have belief. Imān, they don't have imān these people. Only they are thinking here. And even they are saying "We are Muslim, Islām", most of them, if they have belief, they will ask for this. They will try to not do this bad thing for people, for anybody.

Allāh save us from this shayṭān and his followers. And Allāh make Sayyidinā Mahdi to come soon, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

102. DU'Ā' FOR A NEW LIFE

Saturday, June 18, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

This life is ours. Allāh (awj) gives different lives to people, according to the age. First you are a baby beside your mom, then a child, adolescent, youth, adult, then old. Life goes on like this. Of course first the mother teaches the child. Then he goes to school, teachers educate him.

You shouldn't leave everything to the teacher. In some countries, they leave it all to the teacher. Whatever the teacher says is right. How did the teacher become a teacher? It is important from whom he learned. In some countries, there are teachers, some are hodjas and some are teachers. The teachers resemble the ones from whom they learned. Rarely do they find reality and go in the way of reality. But most, especially people without belief, continue just like him. They give more harm than benefit to children.

Now the elementary school finishes, the children have completed one period of time, and it passes from people's lives. Then secondary school also passes. In the past, most of the people, who graduated from high school, began working. They got on with work, became family men, and carried on. 20-30 years ago that also stopped. "A high school diploma isn't accepted" says the government, "It has to be a university diploma. Bring it no matter how. I should see the diploma, I give you a duty according to that." The elementary school diploma in the time of Mawlānā, may Allāh raise his rank, was better than today's university diploma. It indicated more knowledge, they knew what they were learning. Now they are wasting their time. They waste people's time - no benefit, just harm. They force them to study, either willingly or unwillingly. They get a diploma. It is done.

At this time the universities are finishing. Thanks to Allāh, children, who finished their last term, got their diplomas. They are returning to their countries. Some will be successful, some won't. They somehow have gotten their diplomas in their hands. They will return home. There is a very important point. These people will start a new life. They get their diplomas and go home happy because they'll start a new life. They shouldn't forget that there is a very important point. If there is a holy person to be visited there, they should visit him, take his blessings so that they have a good life and

are successful. Because no matter how smart, how successful a person is, if Allāh doesn't want, success at school isn't important in life. If Allāh doesn't want, it is useless, he can't succeed.

So this morning, may Allāh bless them, they came and took blessings. They visited Mawlānā's maqam. Many people are coming. It isn't even 5% of the students but still many are coming. May Allāh bless them. With Allāh's permission they 'll succeed in real life because they studied for Allāh, not for this world. They want to take blessings and start their lives with goodness. That is very important. Like we said we read until this age, we read the good things and the bad things. This system that they teach is of course the secular system, without belief in the Creator, in religion. But thanks to Allāh the religious affairs with its Qur'ān courses, the community doesn't leave the kids loose. They don't set them loose, they follow them around. Thanks to Allāh, they don't forget them.

So this is an important matter - remember Allāh before you start a new life. Everything is in His (awj) hand. We are at the beginning of our lives, 20-25 years old. If Allāh gives long life, you'll have 2-3 times more to live. Your parents took care of you here. There you'll take care of yourself. So don't forget Allāh when starting your life. Keep your prayers. If you aren't praying learn slowly - 2 rak'ats, 4 rak'ats everyday, as much as you can do. Start with 2 rak'ats so you'll have a successful life.

During the time of Mawlānā, Mawlānā had a relative. He got his diploma and came. Mawlānā prayed for him. He is the number one brain surgeon in Turkey so far. He succeeded. There are many people like him, well known people. There are hundreds of people like him. In 1974, 1980's in London, there were people, who are now in some positions in the government. They all came and took Mawlānā's blessings. So, it isn't a shame or a bad thing to take blessings. Actually this is necessary. You shouldn't forget this. If you put fuel in this machine this machine will work, with Allāh's permission. If you don't it stays new, nothing happens but it won't go anywhere.

So don't forget Allāh. When you start a new life, in order to succeed, take the blessings of the holy people. Visit the tombs of the holy ones. Ask help from Allāh. Ask help from the Prophet (sas). Ask himmah from the holy ones, in shā' Allāh. Allāh 'Azza wa Jalla He created us and make period for everything for our life. There is period - when newborn one, baby period, after - childhood, and after - young. After... Like this for everything there is period. And it is when finish one, beginning another one. And when you feel, you see, sometimes people when they are beginning for school, first school and elementary, elementary school. I still remember, my mother she took me by hand, put in school. I was shocked. This is new period for me. After I finish elementary school, also Mawlānā take me to madrasah. I was also, the second one. So it is every period you feel new life for you.

And nowadays people, they are teaching... People, they're sending children to school. In whole world there is place, teachers they are teaching what their ego, their ego likes, what shayṭān likes. And they are doing this like one of soldier of shayṭān. Very tough, they are doing this. And especially here in this island, these teachers' union, they have special union. It is completely nonbeliever, completely soldiers of shayṭān. They were fighting Mawlānā from beginning until end.

Until now they are fighting - "We don't want one lesson even for religion lesson." We want... They put their desire - I cannot speak here what they want to do and they put this dirty magazine or dirty things. They want to do this here. And they are teaching all the world. But I give example for teacher. And teaching it is very important because they affect students.

Since 100 years here we see it is like they forget about Islam everything. Other places also, many of them, some like this, some like that and they are teaching students until coming to university. Before there was secondary school after high school. Old time people in our country secondary or high school, they finish. Who can read, study, they continue, very few going to university. And it was enough for them. Everybody know about what he will do. When finish secondary or high school, they take job, they get married, they have children, looking for their business. But shayṭān, it is not enough for him this. He must control until they finish from university and to go to not know anything. Because university nowadays, it is like elementary school in Mawlānā time school. They were teaching better then, they were more knowledgeable from these university people now. They are going out from university and don't know anything. Even my son study 4 years here in engineer. He said "I learn more in 3 months in my work" he begin to work "I learn more than this." This is reality.

And even this, now people... Ok, they are reading. What we will do? We are just speaking in this hot day, drying our tongue. Nobody listen. All people, even government here in Turkey and other places, they want, we want this paper, diploma for university. If you don't have, you cannot go to work. You cannot work with us. So everybody, they are finding some way. And now university like grocery, every street you have one university. It is easy to get, but give money. Ok, this is we cannot do anything. But what is important after this, now they finish, one or two days they will finish, on Monday they will take diploma. They are going to their countries to begin a new life, to get work, to do something. They finish, no more study. What the most important here for these people to do? Most important thing to get du'ā', to remember Allāh, to visit holy places, holy people, to ask for prayer for themselves. "We take this, it is only one piece of paper. Make du'ā' we are beginning a new life - to succeed in our life."

They are coming, al-ḥamdu liLlāh. Many of them coming here. But many, many are

coming. But even these they are not 5% from university people. The 95% they are not thinking. "Oh we are ... al-ḥamdu liLlāh." - they don't say al-ḥamdu liLlāh. They are making party, they can drink, they can be happy, they forget important thing. The most important thing this, to not forget this. Because Allāh, when He want something, even you are... without doing anything, make you succeed. Everything in His hand. Mawlānā was... Many of successful people, we know hundred of them, they were taking du'ā' praying from Mawlānā and they succeed. And I remember one also. Very... He was relative for Mawlānā. He was brain surgeon. He just take his diploma and come. His mother, she bring him and said "This is I bring. First he take diploma, I bring for you to make du'ā'." Al-ḥamdu liLlāh he was, now he is number one in Turkey. Very famous one.

This is one of them. But even there is hundred of people even in higher stations in Turkey. They have, they were in London meeting Mawlānā, visiting Mawlānā, taking du'ā'. Many of them, they are ministers, prime ministers, what they are many of them. The most important here, not only for success, for dunya. When you come and ask barakah, du'ā' to succeed, it is more important for your other life also. So you're remembering it is not only for this dunyā. So Allāh help you and make you succeed here and hereafter, in shā' Allāh.

We are asking Allāh Azza wa Jalla to change this, especially who are claiming they are teachers teaching bad things from this holy day Ramaḍān day. Because Mawlānā was suffering from these people. Only for these people he was every time, he's not happy with them. He remember and he see they are doing this, he is very unhappy and he was angry for them. In shā' Allāh, Allāh change them, bring better people from them, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

103. ONLY STRONG WITH ALLAH

Sunday, June 19, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

"Wa khuliqa l-insānu ḍa'īfan" (4:28) said Allāh 'Azza wa Jalla. Man is created weak. If it is hot for a while, there is no harm. With 2-3 degrees increase people say that they are exhausted. "What is this heat?" they complain all the time. This 3-5 degrees. If Allāh (awj) increased it 10, 15 degrees no life, nobody will be left. Mankind doesn't acknowledge his weakness. He stands up against Allāh (awj).

Allāh gave us this world as a home. It is home for the mankind. "Minhā khalaqnākum wa fihā nu'īdukum wa minhā nukhrijukum tāratān ukhrā" (20:55) We created you from it and to it you will return. You came from earth, you'll return to earth. In the end Allāh (awj) will take us out from the earth like crops. Everything has an end. Allāh appointed a time for everything He (awj) created. When the time comes, it will finish, will go. The world will fall apart. The Judgement Day will come. There is an eternal life.

Allāh 'Azza wa Jalla is the Creator. Allāh 'Azza wa Jalla creates everything. He (awj) tells us this. But shayṭān deceives people. He says that this world isn't enough for you. So, what shall we do? "There are billions of planets like yours, even trillions. Let's go to one of them. We start living there our way." Ok, very nice but this is an indication of the mindlessness of the non-believers. Allāh says "You are here. You can't go out. How do you go out? With Sulṭān Allāh's permission you can go out. Now if they try to go somewhere with the machines they make, they can't go in a hundred thousand years, from one place to the other takes a hundred thousand years. It isn't certain where they'll end up. Is there life there or not? What they do is illogical.

Allāh (awj) says; "You are here. There is another life but no need to search it in another planet as you are saying. It is already available for you. You'll go to the eternal life after this life anyway. There is no need to suffer. They can't succeed anyway. It is all lies. They deceive people with lies. By deceiving them they take advantage of them. They think they are winning something but they only deceive themselves. Like we said, this life can be 50, 60, 70, maximum 100, 120 years. Each person has a life span. Like we said, going from here to another planet not even halfway, in one step that man will be dead. Like we said he can't do it anyway.

Allāh calls us to the right path. He (awj) shows mankind's weakness. If they are arrogant, proud and do something Allāh will show a bit of His power in order for them to realize they can't do anything. Believers repent to Allāh, they take refuge in Allāh. But the others don't know what to do, they become miserable. No need to be miserable. Allāh makes us live for the ākhirah. Remember ākhirah. All the suffering in this world, if you say it is for Allāh's pleasure, it is written as a good deed. Whatever you do, do it for Allāh. Because Allāh created us for worshipping. If we do something with that intention it is worshipping. Nothing will be wasted. This suffering won't be wasted. Whose sufferings will be wasted are the non-believers, when they come to hell that is hell. Allāh says "you can either be patient". "Iṣlawhā fa-īṣbirū aw lā taṣbirū sawāun 'alaykum" (52:16) Go into hell first. You either be patient or don't be patient, scream and shout. It is the same, no use. You are free to do anything you like. Patience is in this world. Accept what Allāh gives and be patient. Its reward is huge in this world. But after going to ākhirah it is useless. You will be in eternal torment.

Allāh 'Azza wa Jalla He create people and they are very weak. We are very weak creatures. We accept this. But some people, non-believer people, they are not accepting. They are proud. They are saying "Everything we can do". But Allāh, He show us sometimes something, you cannot do anything. Allāh give like this hot little bit - all people, they are complaining. They become very unhappy, very weak. "What this very hot?" And this is from maybe 3-4 degrees more than normal degree. People, they are making complaining. He is able to make it 15- 20 degree more, so nobody can survive. We must think for this. It is all from our Creator Allāh 'Azza wa Jalla. He create us and He create all this universe. Everything in His hands. Allāh

'Azza wa Jalla He said in Qur'ān "Minhā khalaqnākum wa fihā nu'īdukum wa minhā nukhrijukum tāratān ukhrā" (20:55) He created us from this earth. Second, we will be again earth. Third time we will grow from earth like growing vegetables or something like wheat. This is for human being. This is His will for human being. You are in this world. This is your home. You cannot go anywhere else. But people, they are proud and they are cheaters. They are making film, movies. And people believe them. They said "This is earth. This is too much now people. No more place to live. And what we will do now? We will go to another planet."

But Allāh 'Azza wa Jalla He said this is your planet. You cannot go out from this. But people, they are cheating this. They're saying "We can make thing, rocket and go out, find another place to live. There is billions of planets we can live". Of course, Allāh 'Azza wa Jalla, He create whole universe and He has everywhere creatures. It is not only us in this universe. But everybody, he is by His order they have special. So if we want to go for another place, maybe need 100,000 years to go to some place. But even that you are

not guaranteed to find something. And your life, it is only the maximum maybe 120 years. How you will go there?

This is for common people. Allāh 'Azza wa Jalla saying it is impossible for you to go by your machine, by your knowledge. Your knowledge is very short and is only cheating people by drunk - people drink and they say something. "This is big scholar, he said this." All people, they believe him. But for another [with] knowledge of Allāh, can go anywhere, even go 100 millions years away.

Knowledge of Allāh and power from Allāh. "Lā tanfudhūna illā bisultān" (55:33) This Sultān meaning power. And this is power from Allāh, not with machine. With machine it is impossible. Everybody they know this but they cheat themselves. They said "We will do this". But these people, Prophet (saw) he went mi'rāj. Awliyā'u Llāh, other many people from Awliyā'u Llāh, they went out of this world, our world. They see many different universes. But for normal people, who are non-believers, it is impossible.

This given for only believer people to show mightiness of Allāh. But for normal people Allāh has said "No need for you to look for another planet because you have another life. Already you have another life" Allāh said. There is second life, real life after this life. So we must be prepared for that. We must try little bit to make things for ākhirah. And it is when you believe everything from Allāh 'Azza wa Jalla, all this what you're suffering from hot, from other, sickness, from everything - if you believe, it is written like you are worshipping. Because you believe this all from Allāh 'Azza wa Jalla. And Allāh will reward you in ākhirah. When you are patient, "innamā yuwaffā ṣ-ṣābirūna ajrahūm biḡhayri ḡisāb" (39:10) Allāh 'Azza wa Jalla "I give the patient people without count. I will reward them". This is for believers.

But for non-believers, nothing for them. But in second life, when they're coming to hell, Allāh says them "Go to hell". And you are free to be patient, to be screaming, to be shouting, to do anything. But it is finished, no benefit for patience here. You can do anything in hell. But in dunya, if you're patient, Allāh give you reward from His endless, without counting, rewards. We are weak people. We must accept this. It is not order for us to say we are not weak. No, it is Allāh said "I create human being weak." So we are weak. Only we are strong with Allāh. Not with anything else. Who are looking to be strong with something not belonging to Allāh, he will be all time loser. Only we are strong with Allāh. Allāh make us like this whole time, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḡah.

104. THE MOST IMPORTANT WEAPON

Monday, June 20, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The purpose of the ṭarīqah is to save people from their wild attributes and teach them good manners. A wild tree sometimes gives fruit, sometimes doesn't. Grafting it and putting it in good shape - Ṭarīqah is also like this. People, who come to ṭarīqah come to learn, to make good deeds, to have good attributes for Allāh's pleasure, to train the ego. Training of the ego, so that you'll be a good servant in the eyes of Allāh. If you are a good servant in the eyes of Allāh, you'll be like that among people also. "Innamā l-'ilmu bit-ta'allam wa innamā l-ḥilmu bit-taḥallam" (Verily knowledge comes by learning and forbearance comes by forbearing.) They aren't going to put you in a paint box and make you have good manners. You should train your ego here, you'll learn slowly, so that you'll have good manners, be gentle and soft. Ṭarīqah people are like this.

There are tests everywhere, both in the ṭarīqah and not. People are being tested. If you accept it for Allāh's sake, you take its reward, your station will rise. You'll get rid of wildness. If you want to continue with a child's attributes till the end of your life it is useless. You'll be the one being harmed most because of that attribute. We said test. When there is a test, you can't say "I like this, I don't like this". A test is a test. It isn't according to your will. What you like is not a test. What you don't like is a test. If you are patient with it, you'll win. You will control your ego. Or else if you say "I like this, I didn't like that" of course the ego doesn't like it. The ego controls you.

To learn this, to go against your ego is considered a jihād. Jihād is obligatory for everyone. You can't attack on your own. We don't have an imām or a ruler. You can't do it according to your will. But the biggest jihād is to fight your ego, standing against your ego is a big jihād. You can do it till the end of time, the ego never stops rebelling against you, against Allāh's will. The ego, devil, and desire are always there. Going against them is a test, you either win or lose. If you win your station is raised, the ego goes down, you'll ride your ego. If you do what they want, their desires never end, all your life.

Like we said the most important weapon for jihād is patience and forbearance. Forbearance means to control the anger. These are big weapons against the ego. You have to say [to your ego] "You deserve worse." When you see something, when there is

a test say "this is something for your wildness". Don't defend your ego, crush your ego more then you'll be peaceful. If not, the ego gets wilder, makes you wilder. You'll never be trained, you won't be able to get rid of wildness like the ṭarīqah wants you to.

May Allāh help us. Now like we said testing continues all life long. May Allāh help us all, in shā' Allāh.

We are in life, and this life, it is like wild tree or wild place. To make it good we must follow some rules. And the best rule for this - to be in ṭarīqah. Ṭarīqah teaches you how to clean yourself, to make your place not wild, make it, graft it with good things. Wild tree, you cannot eat anything from it. Even maybe they can eat, but they are sour or there is thorn and it is not good. But when you graft it and make it clean around all this thorn, so you can eat very nice fruit. Our life it is wild from beginning up to end. If you didn't try to make it, clean it from wildness, it is like this until end. But if you're following order of Allāh, especially in ṭarīqah, there is murshid shaykh looking for you, you'll be clean and benefit for you and for others also. And it is way for to make your ego, train your ego to not be wild. And it is not easy, of course.

There is Prophet (saw) saying this is jihād. Jihād what is? Fighting against enemy. In Islām it is obligatory for people, you must make jihād. But there is rule and another thing. And [at] this time, you cannot fight by yourself. We must, first there must be Sulṭān, king, or amīr to make you fight against enemy. These days there is nothing like this. But there is also jihād fighting - this is bigger fighting, jihād for your ego. Because the most terrible enemy for human being - his ego. And it is until end of life you can be in jihād. You fight your ego. Every time you win on your ego, you take wildness little bit from your ego. And you'll be more higher degree.

And it is... How to fight? Test is our whole life test. You cannot say "I like this test. I don't like this test". Test, it is test. Nobody asking you "I will give you this, good if you accept, you like this test?" No. Especially, egos they never like test. But every time you win in your ego with test, you'll be more strong, more happy, more satisfied because you do good thing. We cannot say. But there is million tests. But we must be awake not be asleep. "What is this coming?" No. This is test all life. We are for Allāh. And Allāh make us to be more higher degree giving us some test. So we slowly, slowly we finish our wildness and to be good servant for Allāh, good person from ummah of Prophet (saw), to be good murīd for shaykh, mashāyikh. And when you are like this, people also they are happy with you. Everything happy with you. You are in peace with everything.

But if you are not like this, like others, everything, it is opposite you. You are from small thing, big thing, you become angry. Nothing can make you happy. All time crying, all time not laughing, maybe very rare you can see yourself laughing. This is first, as we said, ego making enemy for ourself. We mustn't listen for our ego. When you do opposite, you'll be happy also, around you also will be happy. In shā' Allāh we try. Allāh

help us to do this. Because it is little bit difficult to be patient. It's most important weapon for us - patience and to be soft with people. This is biggest weapon for us. So if you're angry, you put more fire on, on petrol. But if you are calm, you'll be soft, it will be finished, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

105. ZAKĀH IS FOR CLEANING

Tuesday, June 21, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

There are 5 pillars of Islām. 3 of them are for worshipping, 2 of them for wealthy people - for people, who have money, it is obligatory. Zakāh and ḥajj aren't obligatory for poor people. When is it obligatory? When they have money for zakāh they should have money equivalent to 100 grams of gold over the period of one year. If it is 5-6 months it isn't obligatory yet. 8,9 months, until 12 months pass, you give 2,5% of that money.

2,5%. If you think about it, it is nothing. Zakāh cleans that wealth, cleans your money. It becomes ḥalāl. If not, your wealth is dirty. Even if one part of it is dirty, it spreads to all. Until you pay its right, that is Allāh's right; it is a right to be given to the poor. If you don't give that you commit various sins, you'll be in trouble. You think you win but you lose. You lose both spiritually, it is a big loss, and also materially because zakāh increases the wealth. Don't think that when you keep 2,5% you are making a profit. You lose more than that amount. Even if the barakah goes it is enough. When there is no barakah your wealth is useless.

Shayṭān makes a lot of tricks, deceives people. He doesn't not just try to deceive, but he deceives a lot. Most people openly leave the right way and go astray. After our Prophet (saw) tens of thousands of Arabs entered into Islām. Hundreds of thousands of people became Muslim. Our Prophet (saw) first ordered them zakāh. Sometimes they accepted. The ones, who didn't accept he fought against them until they accepted. In the end all of them accepted the zakāh. When they heard the passing away of the Prophet (saw), they said "we aren't giving zakāh. We are Muslims but won't give zakāh." Hz. Abu Bakir said; "Even if you give one penny less I'll fight with you." He fought. He cleaned all those, who went out from Islām. They all accepted zakāh and continued like that.

So zakāh is an important thing. It shouldn't be underestimated. The government takes a tax. The government's tax isn't yearly. As soon as you sell, they are on your back. If it was 2,5% everyone would thank Allāh. The government takes at least 20, 30 percent tax. Nobody says a word - "What is this?" People don't say anything, they give. But for Allāh's way, they don't give. Even if it is 0,5% it will be too much for people. That's why zakāh

is very important. It is for our benefit. It cleans our wealth and increases the barakah. May Allāh make us all give zakāh.

Like we said people, who have money are obliged to give zakāh. The poor aren't obliged to give. That's why we say Allāh gives us all, because poverty is a difficult thing. Hz. Ali says "if poverty were a man, I would kill him." Poverty is that difficult. Poverty isn't a good thing. So we pray that we have money and we give zakāh.

Today we speak about Islām they have 5 pillars, 3 for worshipping for everybody. But there is 2 for only who rich, or get enough money to do this. One of them is zakāh, second one ḥajj. For poor people not obligatory this, only for he has enough money, meaning rich, and this money it must be one year with you. Before one year no need for this. And it's around 100 grams of gold or more, they can calculate. And it is so small, only 2.5% from your money, if you have £100, it is only £2.5 you can pay. And it is very few, and it is not every time, only once a year. But even this shayṭān make it so big. People they are trying to not paying. Many people they are not paying. And they are cheating themselves.

This zakāh is to clean your money, to clean your fortune. But if you are not cleaning it, whole your money it will be dirty because this is not yours anymore. After one year 2.5% this is for Allāh and it is for poor people. If you keep it for yourself you are doing many wrong thing. First of them you become thief - steal money of poor people and take it for yourself. And this making you, gives you many bad things - from illness, taking barakah from your money, to be bad luck for your money, for your health even. For everything it is like poison. You must take it and give it. When you take it, it is becoming reward for you, helps you here and in ākhirah also.

It is very important and it is not so much. Because in our country here if you sell something or buy, they put VAT and others from VAT. There's many tax, maybe at least it is 25% tax in our country. In Europe, the most civilized, 80% tax like communist. But people they are not complaining for that, only complaining for 2.5% and it is only once a year. They are complaining and making it big. Shayṭān showing people it is too much, "why this, why we will pay this?" When you pay for government Allāh not reward you because He is not order. His order only for you to pay for His order 2.5%. For other we cannot say it is order from Allāh, if we say this we are liars and we can be punished because we say something Allāh He didn't say.

Only Allāh want from people and, it is if everybody doing this, it is enough, more than enough for whole poor people in the world. We know our brothers in Islām they have petrol, everyone they can give billion of zakāh, but they are not doing this. So Allāh is not oppressor as we said before also, He is our Creator. He knows what we can give, what we can do, what we cannot do. And we are asking Allāh, Allāh to make us able to

do this. Because to do this, you must have enough money. To have enough money, it is good, not bad. Poorness it is so bad, can make people, especially weak ego people, to make very wrong thing. For this Sayyidunā 'Alī he was saying "if poorness, he was a man, I want to kill him, to finish from poorness." Of course this is what. Because his knowledge from Prophet (saws) and he knows how bad it is, poorness. Allāh give us to give, in shā' Allāh

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

106. THE BATTLE OF BADR

Wednesday, June 22, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Now it is the 17th of Ramaḍān. Mā shā' Allāh it has been 17 days since Ramaḍān started. Ramaḍān is holy, everyday something nice happened. First, the Holy Qur'ān descended in Ramaḍān. Also in these days the battle of Badr took place. Our Prophet (sas) made a big war against the mushrikūn. By Allāh's wisdom, Allāh helped and they were victorious.

Our Prophet (saw) never gave up praying. Although there were many miracles Allāh 'Azza wa Jalla, tested the believers. They were in the minority and didn't have enough weapons with them, no horses. They were on foot, not only on foot, some of them didn't have shoes or sandals. In those conditions, they showed their belief in Allāh. They fought with belief. Allāh helped them. They defeated all the non-believers. Our Prophet (saw) showed many miracles there. If he had wanted he could have killed all the soldiers immediately. It was nothing. Their number was 3 times that of the Muslims. Even if it was 3 thousand times more, doesn't matter as long as Allāh wants.

But Allāh's wisdom was to let people show their belief. They showed how much they loved the Prophet (saw) and Allāh. They jumped into death without even thinking. Allāh rewarded them. He (jj) gave them a good victory. He both gave victory and forgave the 313 companions' and the Prophet's past and future sins. Because normally people's past sins may be forgiven but not the future sins. He granted this only to those holy people. Allāh protected them from sins also in the future. They may have small mistakes but Allāh forgave them because they fought in that war.

Their names are also holy, with them comes blessings. If you mention their names or hang them in your house, it brings blessing. All the Muhājirūn, many from Anṣār, altogether 313 people were present. There were some companions, who weren't there. He left Hz. 'Uthmān [in Medina] to take his place and also because Ruqayyah his holy daughter was sick. He (saw) left Hz. 'Uthmān in Medina as his deputy and to take care of her. That's why he couldn't attend. On the way back, before the Prophet (saw) came back, his daughter Ruqayyah passed away. The others, in the front was Hz. 'Alī, he faced the enemy first. Hz. Abū Bakr was in the Prophet's (saw) tent. He stayed with him (saw)

as a guard. Hz. 'Umar also fought. Hz Ḥamzah, raḍī Allāhu 'anhū, he killed most of the enemies.

So they were very holy people. That's why Allāh 'Azza wa Jalla made them the most distinguished companions. The companions also have levels, some are the most distinguished, after them come the good ones, after them are also considered companions but they aren't like the first ones who came. Holy Qur'ān says; "Lā yastawī minkum man anfaqa min qabli lfathī wa qātala." (57:10) The ones, who fought during war and spent money in the way of Allāh and the ones, who did it after the war, aren't the same. This shows us that the ranks of the companions change. The holiest ones are those who attended the Battle of Badr. May Allāh send their blessing on us, in shā' Allāh, raise their ranks, and their support comes for us. .

Today - 17th of Ramaḍān. Ramaḍān is a holy month, everyday is another occasion, another good memory for Ramaḍān. Especially in Ramaḍān, Holy Qur'ān was sent in Ramaḍān. And this day, the day of the first battle, war between believers and between non-believers. It is very holy war, because first before, it wasn't allowed to fight in Islām until coming to Medina and these non-believers still trying to finish Islām and Prophet (saws). Allāh give the permission and order to fight.

So, what happened it was trying to cut the way of trade for Quraysh for Damascus and there was one caravan coming by Abū Sufyān. And he asked from Mecca - it was that time nonbelievers Quraysh was that time kāfir. And they quickly running to help him. But he was very, very clever, he ran away. He said no need to war, to come to fight.

But these old dinosaurs of Quraysh was very proud. No they said: "we will go, we will take singer, we will cut camels, we will drink alcohol, and we will fight with this small group of people and finish this problem to be rest." They were coming like this, with every badness. And they were telling Prophet (saws). Prophet said "when we are intending to go we cannot run away, in sha' Allāh, we will meet them and fight them." And it was, al-ḥamdu liLlāh. They meeting and they finish all this oppressor. The most oppressor people, most stubborn people, most wild people, 70 of them they finish them.

And they won many thing from this because they run away other people they left what there was with them. It [spoils] was for Prophet and the ṣaḥābah who are fighting with him. It was too many miracles in this war. Even before beginning war, Prophet (saws) was going around with ṣaḥābah and telling "in this area this place Abū Jahl he will be killed." This will be other one. In this place..." and it was exactly where he was showing same place they were killed. Many things like this. And they were fighting but Allāh (awj) make them test for them, not help them to finish quickly. No just like normal people but with strength and no fear. Brave! And they were, al-ḥamdu liLlāh.

There were of course angels also were with them, they were not fighting they were just afraid [scaring] these non-believer people. Because write in Qur'ān they telling- Allāh give 1000 of angels, and some of this kāfir even when they come to Makkah, Makkah people they were blaming them "O you are strong and there was nothing in this, how you run away?" He said, one of them, said "don't blame us, what we saw in this horse and horse and there were angels if you, you would die from afraid [fear]."

But this angel, of course one angel can finish all of them, but Allāh (awj) make it "sunnatu Llāh". What meaning? Normal condition for people, they must fight, they must kill, must be killed to be shahīd. Like this.

And, al-ḥamdu liLlāh, it was very holy battle, very holy war and it was in Ramaḍān around these days, I think 17 or these 2-3 days preparation. After they were fighting and they won. And they won they were very poor and they take many things from this, because the others they come with everything. Maybe more than 1000 camels, horses, food, everything there was coming they take - Muslims. But the more important for this army, holy army they were praised by Allāh. They are all this army, accept holy army. Allāh said "I forgive you for what you've done and what you will do." This it is not for everybody, it was only for Prophet (saws) and for these 313 ṣaḥābah.

All, big ṣaḥābah they were there except Sayyidinā 'Uthmān ibn 'Affān he was in Madīnah, he was looking for niyābatan on behalf, like governor before, and because his wife, daughter of Prophet (saws) Ruqayyah (as) she was ill and so Prophet said "be with her". And she passed away before Prophet (saws) coming [back] So these people, more important for them what Allāh praised them, and they're the highest station for companion of Prophet (saws).

Companion of Prophet (saws) also degrees, the highest degree 10 people they were good tiding with Paradise, 'ashara mubashara'. After these - 313. After of course like this, but ṣaḥābah many ṣaḥābah, they have degree. And it is shown in Qur'ān. Allāh was saying in Qur'ān, there was people who was fighting and giving their money before opening Makkah, they are better from other. After conquer of Makkah. So it was like this because 100, more than 100.000 ṣaḥābah, all they have a different level. The highest level as we said these 313 people. They are blessed, we ask du'ā' in du'ā' also in Qaṣīdah, for the sake of them to give, Allāh to ask for what we want. Allāh bless them, Allāh make us to be blessed with their soul, in shā' Allāh

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

107. THE RELIGION OF MERCY

Thursday, June 23, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our ṭarīqah orders us to be together in an assembly and sohbet.

What does Allāh 'Azza wa Jalla order us? Bismi Llāhi r-Raḥmāni r-Raḥīm. "Inna Llāha ya'muru bil-'adli wal-iḥsāni wa itā'i dhī l-qurbā wa yanhā 'ani l-faḥshā'i wal-munkari walbaghyi ya'izukum la'allakum tadhakkarūna." (16:90). Allāh orders goodness and justice, to take care of relatives, orders all kinds of goodness. The religion of Islām is Allāh's order. It is whatever He (jj) orders. He never orders badness. He tells us to stay away from it. Now in the end of times we see a lot of groups in the world, who claim to be Muslims. None of them keep this order. They do the opposite but say "We are Muslims", they tell people, "this is Islām". Non-Muslims are happy about it - They say "Look this is Islām. Islām is a bad religion, wild religion. It orders badness." It is all lies. It has nothing to do with it. In Allāh's Book, Islām orders goodness with the word of Allāh. Islām never orders badness - shayṭān orders that, shayṭān and his followers follow their ego.

In the old times most people - Muslims, Christians lived together in the Islamic world. There was tolerance in Islamic world. But non-Muslim countries never had Muslim communities. They either forced them to change their religion, killed them, or they had to run away. In the Islamic world it continues the same way since the time of the Prophet (saw). During that time, people, who saw the beauty of Islām, who understood it was the right religion, Christians and Jews, converted to Islām because they were also expecting the Prophet (saw). Allāh gave their hearts guidance. They were converting because of small things. One man, his daughter heard about Islām. Love of Allāh and Islām entered her heart and she insisted on becoming a Muslim. But the man was not Muslim. He didn't want her to be a Muslim. He was sorry, "How will my daughter be a Muslim?" Whereas the reality is it is the continuation of the same religion.

No matter how much he talked, it had no effect. Then a mu'adhdhin came to the mosque nearby. His voice was so ugly, a crow is like a sparrow compared to him. He started calling adhān. His daughter changed her mind in one week. She began to dislike Islām. "What is this? They said "adhān." What adhān is this?" "He calls people to pray in the mosque." "If it is like this, there is no need. " Out of happiness, her father took two sacks

of gold and went to the mu'adhdhin. "Take it. May Allāh be pleased with you. You did a good job, you saved us."

It is the same now, people, who say they are Muslims and think they are doing good for Islām, they are discrediting Islām knowingly or unknowing. They make people escape from Islām.

Islām is beauty, goodness - nothing else. Anyone, who says something else is a liar, hypocrite, they follow their ego. Allāh doesn't order anything other than goodness, mercy. Allāh creates various excuses to forgive people. They insist that everyone will go to hell. May Allāh give them good understanding.

Allāh (awj), in our Ṭarīqah to make ṣuḥbah and to be with good people. And it is essence of Islām, Allāh ordered the āyah, every Jum'ah we read this, "Inna Llāha ya'muru bil-'adli wa liḥsāni wa itā'i dhī l-qurbā wa yanhā 'ani l-faḥshā'i wa l-munkari wa l-baghyi ya'izukum la'allakum tadhakkarūna" (16:90) Allāh orders all goodness, justice to be with family, to be with friends, to be with good people, to be mercy for people. And He prevent to oppress people, to take anything from people, to make to be tyrant on people. This is forbidden in Islām. And who is saying another thing it is from themselves, from shayṭān.

Shayṭān can show you black one as white one and it is his cheating people. But for Islām never be wrong, or ordering anything wrong. Ordering everything good, everything right, everything beautiful; every nice thing, it is order of Allāh for people. To be happy here and hereafter -this is order of Allāh. But these days there's many different groups. They are showing Islām as the worst religion. These people and, there's unfortunately, we can say here - who are not in Islām, all now in this time in secret or appearance, they are attacking Islām. And it is play of shayṭān. They are controlled by shayṭān, these who are attacking Islām. And these people who are claiming who are Muslims, and they real Muslims and doing the worst for human being, before [not just] human being, for Muslims they are doing the worst. These people are helping these non-believer people to... because people...

Allāh make Islām like from habit of human beings - Fiṭratu l-Islām (their nature). In everyone there is Islām until ... All children they have their Islām. After when they're growing up their family they change them. But normally for all human beings, their Islām is inside (innate) and they like to be Islām, and it is very big afraid from non-Muslim people to be [that] their follower becoming Islām. And they find these people to make more people and saying "Islām, as you are saying monster, afraid." And it was like this, before in old times also. Islām and non-Muslims they were living in Muslim countries together. And they have rights, more than Muslim even in our country. Non-Muslim under Muslim Sulṭān, they have everything free for them, worshipping, doing

their court, doing their customs - everything free for them. They were living together in peace with Muslims. But it was for non-Muslim countries, it was not like this at all. You cannot find anything in non-Muslim country, even they change by force religion, even they killed them, even they take them out from their country, exile. They make this for millions, for Muslims and for even Christians who are not following them and for Jewish also, they throw all of them. But Muslim it is country, since Prophet (saws) they have special situation. And they can be free how they like to be.

And this time many of these non-Muslims they're interested about Islām, many of them become Muslim also. Because Islām it is not different from Christianity or Jewish, Judaism - it is the same. It coming from same place, one after one coming. So many of them were becoming Muslim. And once, one rich man non-Muslim he has a daughter and she is interested about Islām. And when asking, asking, she was nearly becoming Muslim. She was very happy to be Muslim. And this man he was very sad about this, he bring priest, he bring scholar from his religion to tell this girl this is not good, this is our religion better. And she was insisting. In that time there was a mosque near there they come a new mu'adhdhin, calling for prayer mu'adhdhin, adhān, 5 times a day. And his voice, he was so terrible - so it is crow it is nice bird comparing to him. He beginning 1, 2, 3, and she was asking "what is this?" They said "adhān, they are calling for prayer the Muslim Mosque." She said "what this man like this, I don't want to be anymore Muslim." She finished, and her father he was very happy. He bring two bags full of gold and give it to this mu'adhdhin - "thank you very much, you've done for me the best thing. Take this for you."

And nowadays our people are exactly like this. They're making people to run away. Even Muslim they try some of them to run away from these people also. Allāh gives them good understanding. But the important thing here to say - Islām only ordering nice things. It is religion of mercy, and Allāh (awj) He wants people to be in safe, specially for ākhirah, and He forgives for He has big forgiveness for everybody and He not like these people what they are doing, showing Allāh not forgiving anybody. Allāh He is forgive. He said 100 times you can do wrong I also 100 times I forgive you. This is our Lord, the Most Merciful. al-ḥamdu liLlāh, Allāh make these people to understand this, to not be, to make a little bit head not like a rock to be like human being head, in shā' Allāh

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

108. THE EU IS FINISHED

Friday, June 24, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Thanks to Allāh, Everyday it becomes apparent that the best way is the way that Allāh shows. 150-200 years ago during the last days of the Ottomans, 150 years ago I guess, some people came out saying : "This government is useless, we have to fix it, how shall we reform it?" Everyday people learn new things, new sciences emerge, many things come out to make life better, so that the government gets stronger. The Ottomans were a bit underdeveloped in terms of technology. But if Allāh helps them, technology is useless. But at that time the devil deceived people. "Look you are underdeveloped, look how far Europe went, how strong they are. You are getting weak. We certainly need to reform the government, bring new sciences."

Since that time they run after Europe like crazy. Europe is like a wolf. You go there like a sheep, will the non-believers show mercy to you? They divided and conquered as they liked. In the end they made the Ottoman Empire into 40 countries. That isn't important. Important is that they destroyed people's belief. Europe had knowledge, new sciences. That's why people in Ottoman times went there, to learn sciences. What did they learn there? They learned philosophy, disgrace. They didn't learn science. They brought opera, theatre, music, songs, etc. They started not liking their own culture. There had to be a piano, they sang like opera. They saw themselves as inferior.

In fact our culture, civilisation was the highest. This is the civilisation, that Allāh put. The system order, shari'ah that Allāh gave is the best. There is everything in the shari'ah of Islām. The Ottoman Empire and civilisation lasted 700 years. Everywhere, everything was organized in the smallest detail how it should be done - both written and verbally. They destroyed this. They said "We'll bring science". "Ok bring". "How will you make new inventions, strengthen the army, strengthen the fleet?" They didn't bring any of this, they only brought disgrace. This is disbelief, nothing else. Denying Allāh, they brought nothing except denial of the religion. That's why millions of people died. They killed each other all around the world. They deserve hell in the hereafter. It still goes on until today: Saying "We'll join with Europe." Thanks to Allāh, today a big event took place. Europe's non-believers are dysfunctional now. The biggest government of them said: "You are useless, your system is the shaytān's system." Allāh inspired these people. They

said "we don't want" and they left. We still have an idea of the past we say "Europe, Europe" nothing else. Europe is finished. "Wa man kāna fī hādhihi a'mā fahuwa fī l-ākhirati a'mā wa-aḍallu sabīla"(17:72)

You have to be blind not to see that Europe is finished. If you are blind, you can say "Europe isn't finished". It is finished. Because they stood against Allāh, Allāh didn't give them barakah. They stole from the whole world. Nowhere left, still they have nothing. There is economic crisis, people are about to die of hunger. The government is paying them all for the moment, Allāh knows how long they can continue to give.

You have to trust Allāh. Allāh gave you the best. If you trust people, people die, you have nothing left. You should trust Allāh, Allāh is the Everlasting, Continuous, doesn't change, He (jj) won't destroy. You don't have no guarantee except Him (jj). Allāh says "Be with Me, and don't fear."

Today there are glad tidings for Friday. Allāh says to people; "Wa yaḍribu Llāhu l-amthāla lin-nās." (24:35) He (jj) shows many things to people so that they find the right way; so that they open their eyes and are not blind. But like we said if your heart is blind, not your eyes, say as much as you like he continues insists. People should stay away from these bad sciences. The Prophet (saw) said "Seek knowledge even in China" but we need good, beneficial knowledge. Ask for that, not harm. You can take from Europe, from USA, China, Africa, take it anywhere you like, but beware of the knowledge that will make you go astray, take you to hell as a soldier of shayṭān. "Learn from good knowledge."

Allāh, in shā' Allāh, this is the end of kufr. Because they were ruling the world with arrogance, with grandness. Allāh hit them from the biggest place. Now they are puzzled. As if they are hammered in their heads. Because they don't have belief, they worship the world. When such a thing came, they become miserable. Who knows how many pills they took to get their minds right. They drink a lot of alcohol anyway. They do anything to relax but they can't. Unless they go on Allāh's way, they can't relax.

Al-ḥamdu liLlāh, today we have a Jum'ah day, Friday a holiday. Very holiday for Muslim. Allāh give us this day. And.. showing us the good, good way, good style of live, happy life. Allāh shows us the believer. But people they are not seeing this. In our country here, since more than 200 years, maybe 250 years, it was before ending of Ottoman Empire. It was a huge Empire, and it was ruling according to order of Allāh (awj) and Prophet (saws). So people, shayṭān and his followers were not happy. When happened? This French Revolution they said "you must come, your Empire is very old you must renew it." And they cheat people to go to Europe to learn to how to renew their Empire. Of course, Empire it was a strong Empire but when day by day everything becomes old and there is new knowledge, there is new technologies - They need to renew

it to be still strong. And that people they send young people to Europe to get new knowledge to make this Empire more stronger.

But it was like Europe they want to finish this, they are not happy because this is following order of Allāh not order of shayṭān. So they're like sheep going to wolf. How can treat them? Of course they will eat them and finish them. And they bring this people, they give them knowledge but knowledge not important knowledge, only knowledge how to be found of Europe.

Everything they leave - their custom, their traditions only what they were happy to see European how they behave. And they were teaching them in Universities and school but, as we said, teaching bad things. They're teaching Philosophy, they are teaching how to be non-believer, how to be not happy with their country, their people. Only trying to imitate European and they give them their culture, their like [for] theatre, opera and other things. We are not in need of this in our country.

But we need to renew our army, to renew our factories, to make new factories, to make new schools. But these people they didn't give them anything from this. Only what it is rubbish, they teach these people. And from this rubbish thing, the Empire divided into 40 countries. And they were fighting all together maybe, more than 20 million people they also died. And many people for ākhirah also they'll be non-believer, they will go to hell also. This is what they were teaching us. Our culture depending on Islām, shari'ah and Ṭariqah. Everything was people knowing how to behave. You cannot make what you like if you are harming other people. Everything it was so nice. Everything in their center everything people happy, but when this coming, culture from Europe, whole people they are not happy, they're angry, they want everything for themselves.

And it was like this since more 200 years, until now it was like this but people are little bit awaking. They want to be in Europe Union. What is in Europe Union? Nothing. And, alḥamdu liLlāh, today it was a big thing happened. Great Britain they said "I don't want this rubbish Union, I am going out. Take this put what you would like to do where you can put in stable. You can put everywhere." It is finished! But our people they are not looking and not happy, they are blind. Not blind in eyes, but in heart blind. Allāh give us the most beautiful place in the world. The most richest place in the world. But people cheated by shayṭān and their followers, and this European who they are trying to be like angels, they was finishing everything from the world. They were going everywhere killing 10 millions of people. And they just cover it - in Africa and Asia and other places. And Allāh not giving them barakah.

Until now finish this Union, nothing. Don't be thinking it is, it can be more better than this, everyday going to worse and worse. Muslims they must not be worried because Allāh is with us. Allāh He put the best system for human beings. Muslim or non-Muslim,

it is the best system, not changing since 1400 years. This system is finished, it was maybe 50 or less than 50 years. European Union, now the biggest one - finished. Other what they do, we don't know but it is not important. But we like to say here for people: don't be cheated by shayṭān. Don't be cheated by his followers, his philosophy, his culture. It is all rubbish! Only teaching egoism; only "I must be happy, other if they die, if they do anything it is not important for me." This is what they are teaching. What Islām teaching, you must love to your neighbour. You have to treat other people also like yourself. What you want for yourself you must you want it for other people also. This is the difference between good and not good thing. Good thing, Allāh! Bad thing shayṭān and his followers. Allāh keeps us safe from these bad people.

Wa min Allāhi t-tawfiq.

Al-Fātiḥah.

109. ALLĀH LOVES JUSTICE

Sunday, June , 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allāh 'Azza wa Jalla showed us the best things that we have to do. What people need most is justice. Justice means giving everyone their right. Allāh also loves justice. He orders to justice. "Inna Llāha ya'muru bil-'adli wal-iḥsān." (16:90) You have to be just. You have to give their right to the rightful ones. Taking rights by force is oppression. Justice is to give each person his rights. This is the definition of justice.

Islām ordered, explained justice in the best way. Keep Allāh's order. There was the Islamic law. When there is that law, there is no oppression. When there is no oppression shayṭān doesn't like it. That's why they removed Islamic law. They brought the law of Europe. Law of Europe is the law of Rome. The Roman law is 2-3 thousand years old. How can we follow those people? Shayṭān made it up. Bribery, corruption, and oppression everything is in this law. After they brought it, everything was ruined.

In Islamic law, the judge was going ahead. If there was a case, it was resolved quickly. Everyone took their rights and left. Delayed law is useless, it is oppression. For example you file a claim, you wait for 5, 10, 20 years. Either you live long enough or not. You die and go. What is the use of taking your right after that? No use. Whatever shayṭān brings it is an oppression and badness for us. He never wants goodness. No matter how hard he tries to deceive, don't believe. It is only oppression. We are seeing all the courts in the Islamic world. We heard it in Egypt. We went there, it is the same - I mean to say the big Islamic countries. One of the biggest Islamic countries, Egypt, is now divided, they don't have a leader now. Pakistan. They gave the name "Pak" because it means clean but now there is no trace of justice. There are no laws.

All of them are the same. These are all laws, taken from Europe, the cases continue in court. The simplest case takes 5, 10 years. When are they going to have justice? When are they going to take their rights? This has nothing to do with Islām. Islām is a religion that orders to give the right to its owner immediately. It is a religion of justice. The others they don't care. This case that we talk about - during the Ottoman time the cases were finalized immediately. Europeans were amazed how fast the cases were finalized. They were amazed. Then they looked, they were jealous. They adapted their laws to our

people. "They are worse than us now, ok. Now we are happy" they said. Jealous people are like this. If he has a bad habit, the jealous person wants you to have the double.

It should be double. "If I fail, they should fail two times." They don't want you to be good, to find goodness.

May Allāh send us the Ṣaḥīb (Mahdi (as)) so that the justice comes back like before. Justice will be done, and everybody will be happy.

The most important thing in the life of human beings is justice. And it is a gift from Allāh, He loves justice and orders people to be just. Justice. To be just. And it was like this since Prophet (saws).

Our Islamic court very quickly looking if any wrong thing happened, coming to court. This court it has special very educated men. In Islām the judge must be really educated. In Islām, many people they become Sulṭān, they become ministers, they were not knowing, reading or writing. This is ok, they can be this, they are allowed for this. But to be just judge, no. You must be, even for village, you must know to read and to write and have knowledge. Why? Because justice is very important. When justice is finished, everything is finished. So for this Islām very sensitive for just judge. Justice.

And it was like this until the end of time of Ottoman. But shayṭān and his followers they were very jealous. In Europe they were wondering, how these people quickly finish one case very quickly? No dusty documents for old waiting to look for this case, court case, no. In Islam - not at all, nothing like this. Because late justice it is not justice - injustice. Because people maybe in one year, two year, 7 years sometimes 20 years, maybe this judge he can make good thing and at the end he give good decision, but this man he die or disappear, and what is the benefit for this?

Once I remember one make writing something for Mawḷānā, he was writing, very bad journalist and our people in Istanbul they said "you must make judging this." Suing. They said "no need." But he said, "no not, he was saying very bad thing for Mawḷānā." Ok we give one lawyer, liar. He said "ok this is very easy, we can take it quickly." But these people - sometimes Allāh's justice comes before court justice. And when he was writing this, writing for Mawḷānā bad things, Mawḷānā was so upset and of course after one month suddenly he died, this man. But because he is in newspaper, the case continued. After three years it was saying "yes, you are right and this they were saying wrong thing." But nobody remember this thing even. Only what he said, "we win this case", but after three years. But if it was quickly at that time the people they see this was wrong. But, al-ḥamdu liLlāh Allāh, He give His judgment and it is finished.

It is like this, what happen for us now in whole Islamic country. They change all to Europe. And Europe now, coming from Rome. It is before 2000 years or more. And how it can fit our time I don't know. They are not looking for the best, because they are jealous.

Jealous people when they see something bad for themselves and seeing good for other people, they want this good thing to remove and to come worse than them, they said. So what happened now? It is in our Muslim countries it is 100 times worse than Europe by law.

Europe also there is also, 1 year 2 year they can finish, but here never. The best thing maybe 5 years. 5 years this is a very short time - there are cases maybe 100 years. This is, and I give example for the biggest countries, Turkey, Egypt, Algeria, especially Pakistan, who are they separate from India to be there Islamic. Pak meaning - the clean, and nothing clean at all. Every brother [from] Pakistani people the most complaining from this.

This is all from leaving Allāh's order and following shaytan's order. The first order for Muslims, is to be just, justice. "Inna Llāha ya'muru bil-'adli wal-iḥsān" (16:90) to must be justice. And who eating money to make justice, buying justice for people, they are in very bad situation here and hereafter. Allāh, we are for this every time looking to send us Mahdī (as) to be give full of world be justice with Iḥsān, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥa.

110. ZAKĀTU L-FIṬR

Monday, June 27, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The end of Ramaḍān is coming. We have to remind people that the ṣadaqah for fasting, called Ṣadaqatu l-Fiṭr everybody must give it until 'Īd, until 'Īd prayer. Young, old, sick they all must give this. Rich or poor but of course the ṣadaqah of a poor person is less. They can give as much as they can. Here the religious affairs declared it as 20 TL. Less or more in other places. You must give that amount. It isn't a big amount but it is big in Allāh's presence. If you keep Allāh's order, You will reach to His Grace, you'll reach His (jj) love.

They used to call it Zakātu l-Fiṭr in old times. Before this zakāt - it was ordered before zakāt was a fard. Our Prophet (saw) told the Muslims to give it during Ramaḍān, before Ramaḍān ends. Until 'Īd, before 'Īd prayer it is counted as Zakātu l-Fiṭr. If you give it after the prayer it is counted as normal ṣadaqah. Even if you give a thousand times more, its blessing isn't like the other one. You need to be careful about some things. You need to place importance on it. Honoring Allāh's order is much more valuable than that ṣadaqah. You have to keep the order immediately saying "As you wish". It isn't good to postpone it saying "We'll give it later." Don't ever say "I'll do it later" about any of Allāh's orders. Keep your prayers, fast on time. If you have money for ḥajj - nowadays you can't go whenever you wish. But if you have a chance, do all Allāh's orders without delaying them. When you keep them, it gives you benefit both in this world and the hereafter. Its real benefit is in the hereafter. But the benefit of the hereafter also brings blessings in this world. Your faith gets stronger. Your light increases. May Allāh make us reach many Ramaḍāns, in shā' Allāh.

Today we are... It is last week of Ramaḍān. So we are like to remind people for one order of Allāh in Ramaḍān. Everybody they must give ṣadaqat al-fiṭr, zakāt al-fiṭr. What meaning? To each people, poor people, they can pay less. Rich people, they can pay as much as they can, they like. This was before ordering zakāt. This was only, they were giving for Muslim people, to pay like 1 kg, 2 kg of dates or raisons or wheat. But for common people, it is nearly around maybe \$7-\$6. But for people, poor people, maybe \$0.5 it is enough for them even. But it is for everybody - for baby, for children, for young,

for old, for woman, for lady, for crazy people, even if they don't have any... Also their family, they must give for them.

This is order of Allāh. And its time until praying 'Īd praying after Ramaḍān when finish. Until 'Īd praying you can pay this. And acceptable like zakāt al-fiṭr. Prophet (saw) said before praying 'Īd it is like this but after it is normal ṣadaqah.

And when give - 10 times, 1000 times more, you cannot reach the benefit for zakāt al-fiṭr. So for everything Allāh give us something, we must be very sensitive to do what He orders. Don't make it like we can do later and it is not important. Everything it is important and important for us especially, not for Allāh. Allāh everything make important for our benefit.

What He orders we must be quickly make this order. It is like debt. We must pay debt, loan. Some people, many of people, they don't like to pay loan. They make it after... maybe postpone. But some people, they don't like at all to have any loan. Quickly if they manage, quickly give this money and finish. And he is happy and he's rest and he is in peace inside. Nobody asking from him. And for loan of Allāh, it is more important. He is happy with us if we quickly do His order. For praying we can quickly finish prayer in time. For fasting also, we fast in time. If we have enough money, to go to ḥajj, it is open. Nowadays it is difficult. They don't allow. Even if you have money, you cannot go as much you like. If you have this opportunity, you must quickly also. Everything - don't wait, "We can do later. We can make it later". Quickly make it and be get this benefit. It's most benefit what we do for worshipping. In this dunyā also we have this benefit.

Allāh give us belief, good belief in our inside and to give light also. But most important for ākhirah. The most benefit for ākhirah. But this benefit going to ākhirah also coming to us in this dunyā also, make us happy, make us peace with... innerly peace. But if not doing, every time you are waiting and you are not restful. In shā' Allāh we must give this also. It is not so much. And Allāh, sometimes you see [it as] some very few [small] things but it is huge in Divine Presence of Allāh. "taḥsabūnahu hayyīnān wa huwa 'inda Llāhi 'aẓīm" (24:15) So, in shā' Allāh, Allāh accept our worship, and make us to do it all time, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

111. THE REAL WAY

Tuesday, June 28, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

O mankind, O people! Allāh created us to search for reality in this world. He (jj) tells us to go after reality. Search and find reality. Follow reality. Don't run after imaginations. Allāh showed us the way - that is the real way. Imagination is a wrong way, it is the way of shayṭān. He made all kinds of ways to deceive mankind. Our way is clear. The Nation of Muḥammad's way is clear. Shayṭān even divided them into sects. The ones, who are out of the right way, all run after imaginary things. Allāh showed everything. "Al-ḥalālu bayyinun wa l-ḥarāmu bayyin." He said, Ḥalāl is clear, ḥarām is clear. The Glorious Qur'ān descended. There are the ḥadīth of our Prophet (saw).

Although he showed it clearly and openly the ones out of Islām are totally in imagination. Shayṭān made 73 sects of the ones inside Islām. That's why we have to follow the right way, shayṭān can't deceive you. Don't be cheated by ornamented things. In the old times, a man found a bead, there weren't many knick knacks in those days. He cleaned it. The bead spoke to him and said "I'm not a valuable thing. Don't try so hard. I'm only for decorating mules. Don't think when you keep me close to your heart, it is useful for you. Look for jewels. Jewels are real." That is Islām. It is the way of the Prophet (saw). It is our ṭarīqah, with Allāh's permission. Ṭarīqahs are on the right way, in shā' Allāh.

Allāh 'Azza wa Jalla shows us the real, reality, ḥaqīqah. And He is calling "Come to this way, the reality way" because other ways are imagination. And people, they like to go, not after reality, but after imagination. But the end, who are going behind reality, they will win. They will win the biggest thing - real life. But who are looking for his, what he likes, and shayṭān showing him many things he like, saying "This is real way. I must go this". But real way, it is clearly shown by Allāh. He sent His holy book Qur'ān and His Prophet (saw). And everything written and shown. Even like this people, Muslim people even, they are 73 parts or more. Only one going to reality, others little bit going this side. Some of them too much going, even they are denying the Prophet and the sunnah or Qur'ān. They are saying you can do better than this. But it is only... not real thing. Real thing what Allāh 'Azza wa Jalla showing us. And many people, if somebody cheat them in dunyā, this world daily what they are doing, they become very angry. But shayṭān,

he's cheating you in the most important thing, your life, eternal life he's cheating you. He destroys you to make you loser, the real loser. Because this life, we'll be, you die. But there is eternal life. You are loser here, maybe you are poor or you are sick or ill or anything, but in next life if you do good thing and you'll be in real way, right path, you will be winner.

But in this dunyā you are strong, you are rich, you are everything, but you're cheated by shayṭān, real eternal life, it will be bad for you. So you must be awakened. Don't be cheated by shayṭān and don't be in the world of imagination. Allāh show us the right path. In shā' Allāh we all not to be cheated by shayṭān, in shā' Allāh.

Wa min Allāhi t-tawfīq.
Al-Fātiḥah.

112. TIME OF FITNAH

Wednesday, June 29, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allāh created human beings as the most honored creatures. The most honorable creature is human being. How can he be the highest one? If he obeys Allāh's order in the way that Allāh has shown then the human being is the highest ranked creation. But if he doesn't obey Allāh's orders then the human being is the worst of creation, worse than the wildest animal. This goes back to the time of Ādam 'alayhi s-salām, it is the same since then. That's why Allāh 'Azza wa Jalla sent the prophets and the saints as a guidance for them. They are sent as a mercy among the people.

It is good to be honored with Islām but if there isn't somebody to keep you and tie you to the right way then you might think you are doing good for Islām when in fact you are doing the biggest harm for Muslims - no harm can be done to Islām. Like we said these are all shayṭān's doings. Even shayṭān says in the end when going into hell - "I fear Allāh." He actually put mankind in hell. He says "You don't fear Allāh". Beware of people, who don't fear Allāh. The beginning of wisdom is fear of Allāh, taqwā Allāh. Fearing Allāh means being a Muslim.

You have to stay next to a shaykh. Your murshid will train you. You have to be tied to the person, who will show you the right way. Rābiṭah means connection [to be tied]. You should connect. No need to attack here and there like a wild animal. When you are connected, you are accountable. When you are free, you try to make what you like. Even at school you can't study alone. You have to be in a class or with friends - a teacher will teach you, that way you learn. You'll learn the right way. But after going out, most people can't continue studying. Your life is also like this. All your life you need to connect to a shaykh so you feel you are always under his control, so that your ego won't run here and there.

A person's most valuable thing is his life. Instead of sacrificing it in Allāh's way, they sacrifice it in dirty ways. They sacrifice it for the way of hell. Why is that? Because of ignorance. Then they criticize, say bad things about the ṭuruq [sufi ways] and shuyūkh. This is normal of course. It will go on like this until the Day of Judgment. Whoever is good is always criticized. He is harmed continuously. People are afraid of wild people,

can't tell them anything. But we are appointed to show the right way, to invite people to the good way, to let them have a good life in this world, not to go out of the level of humanity and not sacrifice themselves for dirty ways. Because everything has a principle.

You won't go to heaven because you killed yourself. If you killed yourself it means you'll die the same way every day until the Day of Judgment. That's why beware - don't sacrifice your life and faith for nothing. Shayṭān attacks with all his power, mostly using Muslims. Among non-muslims also. Shayṭān is trying to finish Islām but Allāh will complete His nūr (light). Allāh's nūr won't end. What they do, will come on them as a punishment in ākhirah. No salvation. Salvation is only in Allāh's way, in our Prophet's way. In the way of the ones, who love the Prophet (saw). People, who don't love the Prophet (saw) are never on the right way. There are so many so-called knowledgeable people. We see them here and there. They write two words, a book, some nonsense, go on TV, they preach. Finally they get into trouble. Someone, who sells his ākhirah for fame or fortune can never have money or the love of people. He lives in misery without guidance and light. He dies in misery. He is deprived of intercession on the Day of Judgment because he doesn't accept or want intercession. It will be the worse for them.

May Allāh give them what they deserve because they are like shayṭān. May Allāh give guidance and good understanding to the people, who listen to them.

Allāh 'Azza wa Jalla created human being the best, the most highest station between [among] creation. How? When they are following Allāh's, 'Azza wa Jalla, order, they are highest. But when they are going out from order of Allāh, going following shayṭān, they are the worst, the worst animal, worse than any animal, worst creature. Even shayṭān, you can say he's better than them. Because he cheat them and when coming to hell, he said "I am afraid from Allāh". And these people, they are not afraid from Allāh. They are so proud and they are so bad. The most dangerous creature - human being when going out from the order of Allāh and right path.

And order of Allāh, it is coming through Prophets, the messengers since Ādam 'alayhi s-salām until Prophet Muḥammad (saw). They are showing us the right way. When you do something you thought you're doing good for Islām, for Allāh and it is not order of Allāh, not order of Prophet, you do the worst. You do worse many times. There's example also since Prophet (saw) till now what these people, they are doing. And they were cursed. But all scholars, all Muslims, all people, they were cursed. And then they thought they are doing good. And they become, give their the most precious thing they have, human being - his soul. He give it for he thought he's doing good thing. But he's not coming what he thought. He just give his soul for dirtiness, for way of shayṭān without knowing.

But everything is clear. Allāh order clear. Don't kill innocent, don't do what Allāh not ordering. And you do this for claiming you are making this for Islām. No, it is for shayṭān and you will be loser. You lose everything, especially eternal life. Now it is time of fitnah. It is approaching time of Mahdī 'alayhi s-salām. So what it is happened, it is normal, not... Without happening this, Mahdī 'alayhi s-salām will not come. Mawlānā Shaykh was saying when Mahdī 'alayhi s-salām coming, he will fight these people and he will finish them. And it is fitnah not finishing until Mahdī 'alayhi s-salām coming. And it looks like - Allāhu a'lam, Allāh knows better - it is the worst day for human being and especially for Islām because whole world attacking Islām.

And their helper attacking Islām from inside Islām, with knowing or without knowing. We don't know. But it is...

There is arrow, revenge arrow, Mawlānā was saying, for these people. They will be take it, will be each one who make bad for oppressing for Islām, they will be take this arrow. And he will be sorry and will be loser. Many people attacking, especially these days, ṭarīqah and Prophet (saw), saying no need for ṭarīqah, no need to respect Prophet (saw). And this is like fashion. Everywhere you see these people. Because only this ṭarīqah and love of Prophet make raḥmah, mercy for this ummah. And this is our duty. We are telling people about this. Many people "What need for ṭarīqah?" they say. It is very important. Very important, the most important thing. Because if other people, it will be fire, it will come on us, if no love of Prophet, not making order of Prophet (saw) and Allāh.

We are trying and we are asking Allāh for hidāyah (guidance) for people, not these people they are selling their souls for money, for fame and they are attacking ṭarīqah and Prophet (saw). We are not asking because they are worse than shayṭān. You cannot change them. No hope for them. But we ask hidāyah for people who are listening to them, to not accept what they are saying. Because if you accept, it will be... you'll be also aimed by revenge, arrows of revenge from Allāh 'Azza wa Jalla. In shā' Allāh we hope Mahdī 'alayhi s-salām soon comes, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

113. THE SECRET OF SUCCESS

Thursday, June 30, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Mawlānā used to say; "If you'll do something, do it consistently". That's the secret of success. Ḥadīth is also like that. "Ajallu l-karāmāt dawāmu t-tawfiq". "khayru l-a'māl adwamiḥā" - the best of deeds are consistent. Things done consistently - those are the best. If you do something - you try, then to another place... it didn't work here, it didn't work there also. Even if it works some people do too much then they get tired and give up. Don't overburden yourself.

People think they can reach high ranks all at once - "I can be awliyā'." You see 1 year, 2 years - even 2 years is difficult. They do it seriously. Then they give up all of a sudden. To prevent this you need to start small and add on. Start with the seed so it grows. If you plant a big tree, it won't survive most of the time. It needs more effort. You start with baby steps, slowly your ego gets used to it and lets you continue. When people start praying at a young age, first time, second time, when will it end? No end. It continues. Just as you accepted praying continuously by getting used to it at a young age, for other obligations also.

You should never ask "Why? when it will end?" to the shaykh that you are connected to. There are many people coming and going. Like we said the important thing is even if your shaykh has nothing, Allāh opens for you because of your sincerity and consistency. "When does He open?" You can't specify that. Allāh gives when He wants. If He wants, He gives, or He gives in ākhirah. Nothing is wasted. Carry on with that discipline and constancy. Ākhirah deeds are the same. Worldly deeds are the same. Don't say "I couldn't succeed, it doesn't work" after you start with big things. Wherever and however the door opens, enter from there. After you enter slowly you rise. No need to jump here and there. You are useless if you go from one place to the other. Stability is important.

May Allāh keeps us steady in the right way, in shā' Allāh. Integrity is an important thing.

Mawlānā Shaykh he was saying, for everything you must be, make, following seriously without stopping, continuously - it is for everything, for spiritual and for material world.

But especially for spiritually, you must follow, continue. But the advice for these people to carry as much as they can carry, not more. Many people they are trying to do more than they can do, and it is maybe they can 6 months, 8 months, 1 year. After they are fed up. They cannot continue, because heavy. But when you are beginning from seed, slowly, slowly growing, growing, you don't feel the heaviness, you get used to it. Even this you must put limit for yourself to not leave, to continue all your life. Because our life for ākhirah for eternal life, but it is not easy.

From when you get born you don't have teeth, you don't have anything - you cannot eat, you cannot chew. Slowly, slowly everything you [get] used to it. And this is for our life also same, for spiritual life. You must do new thing and when you get some place you must look for yourself, if you can do more. Of course you can do, but if not, don't make to carry more than you can do and to [get] fed up. Don't [get] fed up. Most important thing to not [get] fed up from worshipping, from following the right path. And it is for everything for dunyā work also. Material work also, you must continue and you don't make big from beginning what you cannot carry. Also what Allāh open for you door you can enter. After slowly, slowly by patience, Allāh makes it more opening, more better thing, slowly slowly you can be higher.

But the most important thing Mawlānā he was saying: the secret of success is to be stable in right, strong, stop and continue. Allāh makes us stable in right path in dunyā and in ākhirah, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fatiḥa.

114. LAYLATU L-QADR

Friday, July 1, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Shukur to Allāh, today is Jum'ah, tonight is, in shā' Allāh Laylatu l-Qadr. Laylatu l-Qadr of course, it isn't always certain which night but most probably it is on the 27th night. It can be any day in the year. Most probably it is in Ramaḍān. It can be on another day of the year also but that is rare. Most of the time it is in the last 10 days of Ramaḍān, 23rd, 25th, 27th, mostly 27th. Mashāyikh, companions said that it is on the 27th. "Wait for it at that night" they say. Laylatu l-Qadr is a night given to the Nation of Muḥammad by Allāh. Allāh Almighty says in Holy Qur'ān: "Laylatu l-Qadr is a night better than a thousand months". A thousand months means the life of a human being; it is around 80-85 years.

Whoever respects this night, worships, and petitions Allāh, gets its blessing. Of course to actually meet Laylatu l-Qadr - that manifestation isn't granted to everyone. Even for those people, who get up at night. Allāh (awj) shows to whomever He wants. He (jj) shows to whomever is destined to see. If you aren't destined you pass by and you won't even know. There are holy places, holy things in this world. People aren't even aware of Ramaḍān. How will they be aware of Laylatu l-Qadr? How will Allāh give them that grant? Allāh gives to whomever He wants. We pray to Allāh, in shā' Allāh, so that He grants us Ramaḍān or Laylatu l-Qadr.

We repent, ask forgiveness a lot tonight. Allāhumma innā nas'aluka l-'afwa wa l-'āfiyata wa lmu'āfiyati dā'ima - Forgive us, give us good health - These are the most important things for human beings. If Allāh forgives us everything will be good. If we are healthy it can't get better than that. Because people want this, people want that. The Prophet (saw) summarized it: "Ask forgiveness from Allāh, ask for health and welfare for yourself, your family, everyone." In shā' Allāh, we also ask for it. May Allāh forgive us because sin is a burden. When forgiven, that burden is lifted, we get released.

Tonight is a good occasion. In shā' Allāh, we see many more beautiful years when Islām will be victorious because now all the shayāṭīn are attacking Islām, both jinn shayāṭīn and human shayāṭīn. They all have one target - it is to destroy Islām and the Muslims. They don't know whom they are fighting against. Allāh 'Azza wa Jalla is against them.

Islām is Allāh's religion. Allāh will be victorious, in shā' Allāh. We pray tonight that next year, in shā' Allāh, Islām's nūr appears, dawns on the world, in shā' Allāh, with Mahdī (as). Because Mahdī (as) wipes out all these fitān (troubles) - there's no other way.

If you finish one side, they appear from the other side. That's why we trust in Allāh, we pray Allāh to be like this.

Al-ḥamdu liLlāh today we arrived at the end of Ramaḍān. It is Friday. Friday is most holy day for Muslims. And there is tonight also holy night, Laylatu l-Qadr. Laylatu l-Qadr meaning the night of miracle. It is... There is one time, if you catch it, everything Allāh accepts, He gives you. But Laylatu l-Qadr it is secret. It is in whole year you can find it. But mostly in Ramaḍān, very rare outside of Ramaḍān. But in Ramaḍān also, it is the end of Ramaḍān, after 20th. And Awliyā'u Llah, ṣaḥābah and holy people, they were saying it is mostly 27th of Ramaḍān - like tonight.

In this night Allāh sent His holy book, Qur'ān al-Karīm in this night, Laylatu l-Qadr. How He sent it? It is 23 years it was coming from Lawḥu l-Maḥfūz to sky of first sky. And from there was Jibrīl coming 23 years slowly slowly bringing to Prophet (saw). Everything needs patience, needs to get used to it. And Allāh 'Azza wa Jalla make this easy for people, slowly slowly give to Prophet (saw) and he spread Islām in this world. So it is the night of Holy Qur'ān coming to Prophet (saw). For this, it is very holy night. And because it is holy, Allāh make it secret to look for every night; to find, to try to find this night; to be awakened. If everybody knows this night, he will only [look] one night in a year, he will come and not sleep until morning. But Allāh make it secret so every night you must think it is holy Qadr night. And if you pray and sleep and wake up for Tahajjud, Allāh write this as you are awakened all night because you are waiting for this night.

And it is only for what Allāh want from good people to see it. Maybe you can find this night but you cannot catch this moment because Allāh make people, some people, they are blind. They're not feeling anything, not knowing anything. Even whole this one month Ramaḍān coming, people they're not realizing it is Ramaḍān, not doing any respect. So Allāh... It is good for them. No? Al-ḥamdu liLlāh, not good for them. Good for who are respecting, fasting, praying, praising this month. Others, they are poor people. They are like, sorry to say, but like animals. They are not knowing. Maybe some animals they're knowing better for this holy month because they are feeling the manifestation of this month. Some of animals, birds, they are feeling this. But who are following shayṭān, of course, they will not know. And we are...

Prophet (saw) said to us if you find this night, ask for: "Allāhumma innā nas'aluka l-'afwa wa l-'āfiyah". What we will ask? Very short summary of praying to make du'ā' - We ask for forgiveness and for health. Very short but it is very important to be forgiven

from Divine Presence of Allāh. It is the most best thing for us. When you don't have sin, you do not have any burden on you and nothing affect you. Other, to be healthy, it is also big favour from Allāh. Others, all coming after this. If you have two these, forgiveness and health, it is big favour from Allāh. This is Prophet's (saw) order. We must ask for this, in shā' Allāh.

In shā' Allāh, we reach many years of Laylatu l-Qadr. In shā' Allāh, we will hope next year to be year of Mahdī 'alayhi s-salām, to make this whole earth clean from the dirtiness of shayṭān. Jinn shayṭān and Ins shayṭān - human being shayṭān.

There are two kinds. The human being is worse than jinn. And it is full of them now. In shā' Allāh, when Mahdī (as) he will come, he take all of them. He is coming to clean. In shā' Allāh. We hope, in shā' Allāh, next year to be with him.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

115. THE HEART OF THE BELIEVER

Saturday, July 2, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The most important thing in the human body is the heart. Our Prophet (saw) said: "If that is good, the whole body becomes good if that is bad, the whole body becomes bad". It is like this both physically and spiritually. If you have a heart disease they treat you. They do physical treatment but actually they need to do the spiritual treatment. A Muslim's heart is clean. It is full of love of Allāh and fear of Allāh. It should be filled with goodness for people. It should be merciful. There should be mercy. When it is so then you are a true believer - you want goodness for everyone. You never want badness for anyone.

Once upon a time Sirri Saqaṭī Hz. Ma'rūf Karkhī Hz. he was in Baghdad. The river Tigris runs through Baghdad. The river Tigris is a big river. Because it was big they used to travel on it by boat, they went around. One day when they were sitting a boat passed them by. There were young people in it. They were singing and playing, making jokes, and also drinking alcohol. His friends said to him - "These are sinners. Curse on them." He said "O Allāh make these people happy hereafter, just like they are happy here". They asked him - "These people are sinners. We asked you to curse on them but you prayed for their ākhirah". He answered them - "People, who will be happy in ākhirah should have gained Allāh's pleasure, be granted Allāh's forgiveness." They heard later that those youngsters really repented and came to the right path.

The heart of a true Muslim, awliyā', always wants goodness. They don't respond to bad people with bad manners, they respond with the manners of awliyā'. If they are mistreated, they still do good. Finally, with Allāh's permission they find goodness. A non-believer's heart is just the opposite. There is no mercy in that heart, no goodness, just misery. They don't want goodness for anyone. They only want goodness for themselves. They don't want goodness for anyone else. A believer's heart isn't like that, his heart is pure and good just as our Prophet (sas) described. This is a good heart - a heart that doesn't want badness for others.

A very important thing in life of human being, anybody - the heart. It is most important piece in our body. Prophet (saw) he was saying in his holy talk, ḥadīth - there is one piece

of meat in your body, if it is good, all your body good. If it is spoilt and not good, all your body finished, not good. And this is for spiritual and material also. Material - now many hospitals, many doctors, they are experts and good doctors. They can make surgery, make bypass, other many things they do now for heart. They survive people. But this is not so important like spiritual one.

In spiritual one must be for good believing, good Awliyā' u Llāh, or normal believers. It must be full of love for Allāh and Prophet (saw) and for people also to need, to want, ask for good things for people, giving light, giving mercy for people. This is right one. Even they saw bad thing, they like to make it changing to better.

There is once in Baghdad Ma'rūf al-Karkhi, he is big awliyā'. He was, mother and father they were Christian and they give him to one teacher to teach him. And of course, teacher he was a Christian. He was saying three in one, one in three something like this. He said "No, only One. Only one God, no three Gods. Cannot be." He was small boy. And teacher was beating him. At the end he run away from teacher. And mother and father they were asking. They regret, they said "If he comes, we ask him which religion he will be and we follow him." After a while, he come. He said only one God. They accept, mother and father also become Muslim. And he was from childhood like holy one. Many karāmāt for him. Even to visit his grave was famous to accept du'ā' for him, for who are visiting his grave.

Once he was sitting with his companions near river called Dijla (Tigris) passing through Turkey, coming through Baghdad. And this is big river. People can go by boat, even by ship. So there were many people going, coming. Once they were sitting and there was boat full of youngsters. They were singing, laughing, drinking. And these people they saw - "O Shaykh, look, these people, they are doing ḥarām, wrong thing middle of the day, middle of people. Curse them, pray for them to be cursed." And he said "O Allāh, they are happy here. Make them happy in ākhirah also." Companions were very astonished. "What? O Shaykh, what are you saying? These people, we tell you to curse them. You are making du'ā' for them." He said if they are happy in ākhirah, it is real happiness. Bad people cannot be happy in ākhirah. So Allāh make them acceptable people. And really after a while, they hear all these youngsters from du'ā' of Ma'rūf al-Karkhi, they become good people and left this bad life.

This is what Awliyā' u Llāh, they like for people. They like only good thing for people, they don't like any bad thing. They want to be everybody to be good. Even Mawlānā many times we hear this in his ṣuḥbah. He said "I am wishing to be all this island to be real Muslim." This for believers - clean heart, nice heart, soft heart - our aim, order. And who are not believer or not respecting Prophet (saw), their heart darkness and they don't want anything good for people. Only they want bad thing for people. And they are miserable, here miserable and in next life also miserable. To be good heart, it is nice and

it is good for you, for all human being. We try, in shā' Allāh, to take this bad thing from our heart, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

116. THE END OF RAMADĀN

Sunday, July 3, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Shukur to Allāh we reached the end of the 3 months. 3 months passed, Ramaḍān, the third month, also passed. It is the third of the holy months. We are in the last 10 days. These are very holy days. Shukur to Allāh, the followers they came here for the sake of Allāh. Intention, intention is very important in Islām. According to that intention Allāh (awj) counts their coming and going as worshipping.

Tomorrow here is the day before 'Īd ('arafah) but in Islam you look for the moon. Of course it isn't like in the old days. In the old times, they knew the prayer times without a watch. They knew the beginning, the end, or the middle of the month that same way. Allāh gave people knowledge - they do things according to it. They say "Today is 'arafah, today is 'Īd". We obey "ūlū l-amr"(those in authority).

There are mountains and hills here, we can't see the moon here. It isn't good to make it independently. That's why we will follow the general order in our country. Especially for the 'Īd day - they celebrate the 'Īd here. By saying they don't celebrate it some other place - you can't fast. You have to obey in this country but you can fast before Ramaḍān. You can start fasting one day before it has started in another country. There is no suspicion in Islām. You have to be careful about suspicious things. Al-ḥalālu bayyinun wa l-ḥarāmu bayyin wa baynahummā umūrun mushtabihāt.. This is from suspicious things. That's why you can't smoke in the streets in a Muslim country because in the other country is 'Īd. While everyone here is fasting you are saying - "fasting is over." Because you broke fast intentionally, you need to pay kaffārah for that fasting. That's why Mawlānā taught us everything in a good way.

This is an important issue. Celebrate 'Īd according to the country you are in. If they celebrate 'Īd on Tuesday, you will break fast on Tuesday. They do it on Wednesday in Egypt, if you are there, you do it on that day. If you are here, you can't fast. Or in another country where they celebrate 'Īd on Monday, you can't say "I follow them. It is a sin to fast on 'Īd day" and break fast. Allāh showed you the easy way. Don't make it difficult for yourself. These are examples. Mawlānā only showed us the fasting as an example but there are lots of things. You'll manage without hardship. Allāh gives according to your

intention. He (jj) will be pleased with you. If you say "I know, they don't know" then you'll be like shayṭān. Shayṭān opposed Allāh. "How can you ask? I'm better than him. Why would I prostrate to him?".

These are examples. That's why you have to obey where you are, without objecting. No fitnah. No division. We are all the same. Like we said you can fast as much as you like, whenever you want before Ramaḍān, before the three months. There is no limit. Nobody will object to you or tell you something. May Allāh give us the blessings of these days, in shā' Allāh. These are the trading days. In shā' Allāh, today is an honorable day, 'arafah day is even more honorable. In shā' Allāh, leave worldly things, pray and worship more so that Allāh raises your stations and rewards you, in shā' Allāh.

Al-ḥamdu liLlāh we have reached end of three holy months, especially Ramaḍān. Tomorrow last day for our country's calendar. But for others - they are saying they will look for, sunnah also to look for moon, for new month. After maghrib, new moon you can see. But it is too difficult to see. And Allāh 'Azza wa Jalla give knowledge for people. Some people, they are looking for knowledge and calculating and they, mostly they know. Mostly. Sometimes, of course, also there is mistake. But other people looking and saying they are they show, see new moon, they say tomorrow new month. They are not making like some countries, they have time for holiday because they are making from beginning of the year. Calculating and say to people - this day holiday, from this day to that day holiday. So they are not looking too much for seeing new moon.

And al-ḥamdu liLlāh you are all coming here for sake of Allāh. Allāh give you for your intention. Since you are leaving for coming to this area, Allāh for each step He reward you. And there is important thing also. Mawlānā was doing this for 'Īd: he is making 'Īd with the country he's living. Like our country, they said for 'Īd Tuesday. We must... If we are living in this country, we must follow, make 'Īd Tuesday, not objecting. These Muslim countries, some Muslim countries doing Monday. We cannot open our fast Monday. Or they are doing Wednesday. We cannot be fasting Tuesday in our country. Because it is not our business. People who are government or in charge, they are responsible for us. And they have special people, they are doing this.

So if you are opening your fast before one day, maybe it is like what these people they're saying - so it is you finish one day [ahead] from Ramaḍān. You cannot put anything instead of this. And you will be charged for this. And if you are not opening on Tuesday, also you are fasting on 'Īd - also forbidden. So be easy, be relaxed and follow what your country. But if you are in Egypt and they are doing Wednesday, don't open Tuesday. Everybody following the country he lives. Not your business to say this country open this. Because big responsibility.

Mawlānā was teaching this for us. All time every year they were asking for this. Without fed up, people were asking asking. Every time he said this reply. Because it is right and

acceptable. And we must do. And he give example from this to not follow your ego or your opinion. Because if you follow your opinion, you will be lost. Only follow jamā'ah and be easy. Don't make party, separation.

Al-ḥamdu liLlāh we reach the end of Ramaḍān. And it is very holy days, especially tomorrow. It is reward days, prayed days. And it is acceptable for praying, for du'ā'. Everything, in shā' Allāh, Allāh accept our du'ā', make us happy with our gift what He give for us from imān, Islām and ṭariqah and to be in right way, to be safe, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

117. GIFT FROM ALLAH

Monday, July 4, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Shukur Allāh we passed this Ramaḍān also. Today is the last day. Easy or difficult - the days are passing. Shukur Allāh made us succeed. We passed Ramaḍān comfortably, without trouble. Now we reached the end. Here, Allāh (awj) sends angels to give us the rewards. "They fasted to please Me. Go and give their rewards. Give" He (jj) says. After the 'Īd prayer, only Allāh knows the grants He gives to people, who respect Ramaḍān and fast - "I give their reward, my gifts for these people. They fasted and prayed for Me. They respected this month." All their sins - in ākhirah will be forgiven. Most of their praying for this world is also accepted. Definitely all of them are accepted.

Sometimes Allāh (awj) doesn't give it here. He gives in ākhirah - to be given in ākhirah is nicer, more virtuous. Our Prophet (saw) said; "If people knew the reward of prayers in ākhirah, they would say "we wish all our prayers were accepted in ākhirah, not here" But still most of the prayers are accepted because they are for sake of Allāh.

One month passed. Lucky people fasted. Allāh helped them to fast. They respect Ramaḍān, they love the Prophet (saw). Life is passing for everyone. People outside aren't aware of anything during this month. They don't even know why they are living. They complain "we are burning, dying of hot weather". Shukur Allāh, Allāh gave us happiness, also spiritual happiness. Even though it is hard, these people can never taste that happiness at ifṭār time. It is happiness both here and hereafter. It is a beautiful month. May Allāh grant us again. May its abundance come on us, in shā' Allāh.

This is the good news from Allāh. People said it was hard. Even though it was hard, everyday Allāh gave happiness at ifṭār time. The Prophet (saw) says: "There are two kinds of happiness for the fasting person - one is at ifṭār time, one is its reward in paradise." This is the taste of belief. May Allāh grant it to everyone. When you get that taste you search for that taste anyway. They search for it in the wrong places. They search for it in bad places, not good places. They search for it with bad people. How will you find it? You can't. You can't search for bread in the sewage. There is nothing other than dirt. If you are searching for nice things, search in clean places. You can't find relief,

happiness, beauty, peace in the sewage but you can find it with good people, people, who love Allāh, who respect the Prophet (saw) and are in the presence of Allāh.

May Allāh keep us on the right path, in shā' Allāh. May your prayers be accepted, in shā' Allāh. May it be a cure for all ill people, in shā' Allāh. May you be in good health, welfare, safety, in shā' Allāh. May you live in prosperity and abundance.

Al-ḥamdu liLlāh we reached the end of Ramaḍān, month of Allāh, holy month Ramaḍān. Now it is the last day. Sometimes it's coming 30 days, sometimes 29. This year it was 29. So it is the end of this month. Al-ḥamdu liLlāh we are happy. It was little bit hot. Some people, they get difficult for this fasting but al-ḥamdu liLlāh we finished. And even it was difficult for fasting, but every day Allāh give us happiness. At the end of day, when you break your fast, it is happiness. Only fasting people know this happiness.

Every day, al-ḥamdu liLlāh 29 days we were happy. All people who are fasting, they are happy and this happiness not only for drinking or water, or eating. No, it is also gift from Allāh. Some people thought it's only for "We are hungry. We are thirsty." No, it is also from Allāh. He give us this happiness. And al-ḥamdu liLlāh we 29 days we are now happy alḥamdu liLlāh to today finish. And Allāh He is happy with us. This is most important happiness. Because He said for His angel "Look, My servants, they were fasting and respecting this month, worshipping Me in this month. And I am happy with them. Go now to mosque and give them from My gifts." This gift Allāh, He said "I am giving this gift. No calculation, no counting, Only I am giving this for people." And it is gift of Allāh from His generosity.

Al-ḥamdu liLlāh we are for this we feel happiness. And it is big luck for people who are fasting. The people who are not fasting, they thought they are happy because they are not suffering from hunger, not suffering from thirst. But no, they are not happy because Allāh not happy with them. Allāh gives happiness... Everything in hands of Allāh, He is giving His happiness for fasting people. And He said "Go to these people. I will forgive all and give them gift for next life and for this life also I accept their du'ā', their praying, what they pray I accept for them." And it is big tiding for believers, for Muslims. Because days are running.

But when you believe and respect and accept Lord Allāh 'Azza wa Jalla, you'll be happy. But shayṭān making people to not accept. Only difference between human being - believer and not believer. Believers, what they suffer in this world, they [get] reward for this. But nonbelievers as much they suffer, no benefit for them. Since one month it is hot. Every people, everybody in this country, other countries who are not fasting, they cannot be more cool. No - same. Even more hot for them. They're taking off everything, still they're feeling hot, very hot and it is no reward for them. But for believers, everything you suffer from this, each small thing, Allāh reward you. Even one stone it may be under

your feet, also Allāh reward you for this. Prophet (saw) saying this. Nothing going empty. But who is not believer, everything going empty, everything no use for them.

For this, al-ḥamdu liLlāh we finish Ramaḍān. And Allāh, in shā' Allāh, will reward us for this from His endless oceans. And we are asking Him to be to reach many Ramaḍāns with better for reaching for Islām, for help for Islām. We are asking for Mahdi 'alayhi s-salām also, in h and long life with imān, in shā' Allāh, for you and for all your family, in shā' Allāh, relative or friends also, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

118. THE HOLY FEASTS

Tuesday, July 5, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Shukur to Allāh it is 'Īd. This is the 'Īd, that Allāh appointed for us. We say "Īd al Fiṭr, Ramaḍān 'Īd, candy 'Īd. There is also the 'Īdu l-Aḍḥá. These holidays are the days, that Allāh (awj) gifted to the Muslims. Respecting them means respecting Allāh's order. It is sunnah to visit each other and congratulate for 'Īd. It is a beautiful thing. Allāh likes and loves it. They used to sing folk songs in the old times - "Laysa l-'Īd liman labisa l-jadīd. Innamā l'Īd liman khāfu l-wa'īd" They said it in ṣalāh (prayer).

In the old times people wore new shoes, new clothes, only on 'Īd. When they wore them on 'Īd, they were happier. Now everything is in abundance. Nobody waits for 'Īd. People don't wear the same clothes a second time. They has no value. But still with Allāh's wisdom 'Īd has a different quality. Allāh keeps it until the Day of Judgement. What Allāh gives to people, they can't find in other things. They can't find these beauties in other things. There are different kinds of people, who have feasts everyday. We have a saying "For the crazy, everyday is a feast". Now has become like that for people. However in Allāh's presence there are two 'Īds - 'Īdayn. Celebrating them as 'Īd brings Allāh's pleasure.

Like we said yesterday Allāh (awj) gives rewards to people after 'Īd prayer, who fasted, who prayed, who worshipped. May Allāh make us reach many years, in shā' Allāh. May it be mubārak, in shā' Allāh. We congratulate the whole nation of Muḥammad. May Allāh keep us from shayṭān's harm. We are in such a time, people don't know right doing from wrong doing. People, who say they are Muslims, do things that even unbelievers won't do. They will all be accounted. You can't escape by saying "I didn't know", etc. Everything is clear. A Muslim can't shed the blood of another Muslim, following his own mind. The Prophet (saw) forbade it. Just like in the holy cities if you do a good deed there is 100 thousand times more reward, so if you commit a sin, it is the same.

"I didn't know , etc". There is no such thing. Allāh gave you mind, you say you are a Muslim and call others non-believers. What do you understand from being a Muslim? When you call others unbelievers Allāh (awj) says "Come and give account" on the Day of Judgement. They can't be saved because they had bad manners and misbehaved in all

respects. They did things that don't exist in Islām. They disrespected our Prophet (saw). What to say? May Allāh protect the nation of Muḥammad from fitnah. May Allāh protect us from the harm of shayṭān on this 'Īd day

Al-ḥamdu liLlāh we arrived 'Īd feast. The feast is gift from Allāh. It is - only we have holy two feasts, one after Ramaḍān, Ramaḍān feast, 'Īdu l-Fiṭr and for 'Īdu l-Aḍḥá. This is from gift from Allāh. Because every year people, they were doing many things, feasts for other things. But Prophet (saw) when he come to Madīnah, because Madīnah it is holy city for Prophet (saw) and base for Islām first state, so Allāh put rules, put what we must do.

And there is two feasts, especially for believers, for Muslims. And they are holy. And this one we arrived this morning after 'Īd praying, Allāh was sending angel to reward mu'min, Muslim believer who was fasting all this month and they are doing good thing, giving their charity, giving zakāh, giving fasting and praying, doing worshipping. All this Allāh, al-ḥamdu liLlāh, He reward us. After, with 'Īd praying, He's sending every feast, 'Īdu l-Fiṭr angel. And they are giving for people who they are obeying. We are respecting. Before because old time feast it was more people waiting for 'Īd because there was poorness. And it was only in feast time the people they buy new clothes, new things for children, for themselves. So they were happy. There was poem also saying it is not feast, who happy for this, to be happy for new clothes. The feast is to be aware from Day of Judgment.

But now people they have everything. They are not waiting for 'Īd to buy new thing to wear. Every time they are wearing. But still there is place for 'Īd, special place for 'Īdu l-Fiṭr 'Īdu l-Aḍḥá. Because also now new modern people, they are doing every day a new feast day. They say for chicken, for dog, for independence and for love, for rubbish. Every day they're making new. In Turkish they say the feast, for crazy people every day 'Īd feast. But for who are knowing there is Real 'Īd, it is this. Because we get gift from Allāh and He is happy with these days. He reward us from His endless treasures. And it is day of end of times. People they are not respecting even Prophet, not respecting his holy city. And we are... When people respecting what Allāh give us, He reward them. Even they're not doing anything, only to remember this, also He give them rewarding.

But who are not respecting and doing the worst for human being, Allāh will ask them. Because they are saying "We are Muslim". And they are reading Qur'ān. They are reading everything and they are killing people, especially Muslims, and not respecting Prophet and his holy city. So it is... They will ask. Because they are... only they thought by their worshipping there will be reward. No. Respect, it is first to be adab, to be good behavior - it is most important in Islām. But what we do? These people, they are not anymore like human beings. Beasts. In this holy day they are doing bad thing, the worst thing. Don't think, they are not thinking they will be get away with this what they've

done. No place to run away. Allāh save us from this fitnah, in shā' Allāh to be... Allāh give us, we are waiting for Mahdi 'alayhi ssalām to clean this dirtiness from earth. Because these people, they are not understanding from speaking, from anything not understanding. Only they understand when Mahdi 'alayhi s-salām come They're cleaning them out from this earth. Allāh make him to come soon, in shā' Allāh. Next 'Īdu l-Fiṭr, in shā' Allāh we'll be with him, in shā' Allāh, we hope in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

119. HAPPY DAYS

Wednesday, July 6, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

A'ūdhu biLlāhi mina sh-shaytāni r-raġīm. Bismi Llāhi r-Raḥmāni r-Raḥīm. "Qul bifaḍli Llāhi wa biraḥmatihi fabidhālīka falyafraḥū huwa khayrun mimmā yajma'ūn." (10:58) This 'Īd day is a day of happiness. Allāh tells us to be happy, to be joyful. When Allāh treats us with mercy and generosity be happy and joyful. No need for anything else. When it is there, it means all kinds of goodness came. You'll be happy with goodness. When Allāh gives with generosity, no sadness left, only happiness.

Now it is days of 'Īd, happy days. In shā' Allāh, our happiness is constant. May Allāh's mercy, generosity be constantly with us, in shā' Allāh.

Today 'Īd and happiness for 'Īd. For everything in this life we read āyah; Bismi Llāhi rRaḥmāni r-Raḥīm. "Qul bifaḍli Llāhi wa biraḥmatihi fabidhālīka falyafraḥū huwa khayrun mimmā yajma'ūn." (10:58) Allāh saying by His generosity and His mercy, this is - what you must be happy with this. If you get this, it is the happiness. And these days, 'Īd days, Feast days - happy days. When we remember this for our brothers, for Muslim people, they are looking for happiness. Al-ḥamdu liLlāh Allāh He give us this happiness, His mercy, and His generosity. And it is saying it is better from what they are collecting. Collecting - it will be left in this world. But the generosity of Allāh and His mercy, it will be with you forever. It is the best thing. This is for 'Īd. Allāh give us for every... We must be happy all time, in shā' Allāh.

Wa min Allāhi t-tawfiq.

Al-Fātiḥah

120. THE SIX DAYS OF SHAWWĀL

Thursday, July 7, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Shukur to Allāh, we finished Ramaḍān, reached the month of Shawwāl. Shawwāl is a heavy month but it also has virtue. There are six days of fasting in Shawwāl. It is the sunnah of the Prophet (saw). If you fast these six days, plus the thirty days of Ramaḍān – every day is counted as ten days, it adds up to 360 days. You'll be rewarded as if you fasted the whole year. Whoever fasts on these days, his sins will be taken away, he'll be as clean and without sin as if he was just born. . It is an expiation for all sins. Because of this he'll be as if he fasted the whole year, his whole life. It is a very virtuous fasting.

Normally if you want you can start on the second say of 'Īd and complete six days like our Prophet (saw). You can do the Shawwāl fasting until the end of the month - you can either fast one by one or all at once. You can but whatever the Prophet (saw) did, following him (saw), keeping his way is more virtuous, rewarding. Still Allāh Azza wa Jalla showed mercy to people - they can do it slowly. But it is easier, more comfortable to fast it all together. Otherwise it is quite difficult. We also did it many times, one by one day is quite difficult to fast in Shawwāl. But when you do it all at once it is easier.

This is also a big gift from Allāh after Ramaḍān, it is the mercy of our Prophet (saw). Here people only look at material things. However they should be more careful about spiritual things and follow them. We have to look what we can take. Materialism comes from disbelief. The stronger the belief the more you want to look at spirituality. Whatever will be done, for example six days of Shawwāl, from the first day of Dhū l-Hijjah until ninth day, if he wants he can fast on first, eighth, ninth, fasting on Muḥarram etc. These are nice things. A person, with strong spirituality and belief waits for those days to fast. May Allāh accept it in shā' Allāh.

This alḥamdu liLlāh we are in last day of 'Īd, Shawwāl. This is month of Shawwāl. Moon calendar, every month has special things for them. Shawwāl, it is little bit heavy month. After three holy months Shawwāl coming. We must be more careful, more doing good things, to be protected. And there is in Shawwāl six days to fast. In six days - each day, with Ramaḍān, equal to ten days. So it's 360 days, equal one year for moon calendar. Because moon calendar not like sun calendar, it's less. And when you do this, Prophet

(saw) said your sins it will go out from you as you are newborn baby - no sin for them at all. When you do this with Ramaḍān, all your sins will be gone al-ḥamdu liLlāh. . And Allāh reward you as you are fasting whole year.

"Ṣā'imu d-dahr" meaning - there is a few people, they are doing this. Rare people. They are fasting whole life. Only breaking fast in first of 'Īdu l-Fiṭr and four days for 'Īdu l-Aḍḥā. Five days a year they are not fasting. But all year fasting. And we are fasting maybe two months altogether with nāfilah. But these people, they are fasting all their life. They were calling them "Ṣā'imu d-dahr". First time I was seeing in... I was child, Mawlānā show me one man. He said this is "Ṣā'imu d-dahr". I was little bit astonished how he is whole life fasting. How? It is very difficult thing.

But Prophet (saw) who said fasting six days, with Ramaḍān, of Shawwāl, he is like whole life fasting. And to beginning from second day of 'Īd, second of Shawwāl sunnah of Prophet (saw). He was doing, finishing six days altogether. And when finish, they said 'Īdu l-Abrār, "feast of pure people". But for people, they can do like this or they can do one day by one day, whole month of Shawwāl. One day they like to do, they can do. But the best to do it altogether because more easy. Because this month, it's really heavy to fast in it. Especially, one day by one day, it is so difficult. Many people they beginning and they cannot finish. But intention to finish with fasting two days after, looking - oh Shawwāl finish.

Al-ḥamdu liLlāh this is also gift from Allāh and this is spiritual gift. And people who are getting more belief, they are looking for this thing. Not looking for material thing, looking especially for spiritual thing also like Shawwāl fasting, Dhū l-Hijjah fasting, Muḥarram fasting, like Rajab, Sha'bān . All these we are, they are people looking for this. When belief becomes stronger, looking for this. But if not, no belief, they are even Ramaḍān they're not feeling. Allāh make us to feel this taste, to enjoy this spiritual gift from Allāh, to be happy. Allāh make our belief more stronger and stronger, in shā' Allāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

121. DON'T BE ANGRY

Friday, July 8, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

There are some things they look small but are difficult to do. They asked the Prophet (sas) to give an advice. "Lā taghḍab" he said "Don't be angry". Just one word. Then he (sas) said again "lā taghḍab". "Give us another advice. This is easy." Our Prophet (saw) again - "lā taghḍab" said "don't be angry". They asked him many times, each time he said the same. It is difficult not to get angry. That's why, what the Prophet (saw) tells isn't easy. It isn't easy not to be angry. That advice is for the whole nation.

Our Prophet (sas) says: "brave or bully who is the hero?" He (sas) says: "manu sh-shujā'?" (Who is the hero?) Shujā' means a hero. "The hero is someone, who controls his anger." It is easy to be a hero against other people. but to control the anger of your ego it is a difficult thing. That's why, our Prophet's (sas) advice to people, to the nation is "don't be angry".

Getting angry is harmful most of the time. There are moments to be angry but they are very rare. Most people don't do that. They get angry when it isn't necessary. There are moments when it is necessary to get angry - to keep Allāh's order, to help someone oppressed. Nobody gets angry then - they say "who cares?" or "let's not get ourselves in trouble" and they don't get angry. But other times, they fight.

Hiz. Abū Bakr was very soft and gentle. He was with the Prophet (sas) all the time, never separated. He was aṣ-Ṣiddiq. People, who knew him, said he was gentle. Hiz. 'Umar on the contrary was a very angry companion. The caliphs of our Prophet (saw). After our Prophet (sas) 90% of the Arabs apostatized, left the religion. Hiz. Abū Bakr drew his sword. He said "until they come back to the religion, I won't sheathe my sword." He was angry for Allāh. Soft, quiet, gentle person but Hiz. Abū Bakr showed them that he was the caliph of the Prophet (saw). Hiz. 'Umar told Hiz. Abū Bakr that "there are a lot of men, let's be political, let's talk to them, etc." Hiz. Abū Bakr gave him a beautiful answer: "You were a lion in the days of ignorance, did you turn into a rabbit in the days of Islām?" Hiz. 'Umar was the angry one, against everything. Hiz. Abū Bakr was the opposite but for Islām and Allāh, he showed his anger. This is a lesson for everyone.

It is a great attribute to control anger. It isn't easy. Like we said, it isn't an easy matter. Controlling the ego, not getting angry, is difficult. Especially what comes against your ego - this is the definition of ṭarīqah. What comes on my ego, instead of being angry, I should be happy.

I should say: "that's nothing, my ego deserves more". Many mashāyikh suffered. They were insulted, kicked out - most of the mashāyikh, ṣāliḥun (righteous), prophets. But of course, because the prophets are innocent, it doesn't affect them. They were patient with their egos, they overcame their ego's anger. Like we said, this is the way they became the lions of Allāh, heros of Allāh.

This gentleness, innamā l-'ilmu bit-ta'allumi wa innamā l-ḥilmu bit-taḥallum. Knowledge comes by learning. Not getting angry, being soft, bit-taḥallum - happens slowly, not suddenly. Like we said it is a very difficult issue. Anger is of course one of the biggest weapons of the devil. He has bigger weapons than that but anger is one of them. He lifts people up with anger, and throws them down with harm. They can't control their anger and they regret it later on. The ego can destroy the world in that moment, but will regret it later on. To prevent it, our Prophet's (sas) advice, all the mashāyikh's advice and guidance, is to control the anger of the ego.

May Allāh help us all, because we all have it, everyone has it. It should be only for Allāh, for Allāh's way. Allāh created two sides - one side goes to goodness, one side goes to badness. In shā'a Llāh, may our anger be for Allāh's sake, in shā'a Llāh.

Many things you feel it is small things. You not care about the one most important thing. They were asking Prophet (sas), one ṣaḥābīy (companion). "Beloved Prophet (sas), tell me advice good for me" Prophet (sas) said "lā taghḍab - Don't be angry." He said "Ok, next. What is, again give me one more advice, good thing to do." Prophet (sas) he said "lā taghḍab - Don't be angry." He said maybe Prophet, astaghfiru Llāh, can give another naṣīḥah (advice). He asked him again. How many times he asked, every time same answer. Because to not be angry, it is not easy. Anger, it is difficult, difficult to control it. To be under your control, it is very difficult thing. For this, Prophet (sas) was telling this ṣaḥābīy "Be... Don't be angry."

Other ḥadīth also saying "Who is hero? Who fighting with people, who making that and that or doing this strong thing?" Said "The hero - who is controlling his anger". Really it is not easy thing to do. Anger it is terrible thing. When man become angry, become like crazy. Nothing can stop him. Many people in jail from one second of anger they do something they regret for whole life. They do one time, after five minutes they regret. "I wish I didn't do this. Why I did this?" they say.

And it is - everything Allāh created for benefit of people and for not benefit. Anger also

same. Don't be angry. Few things only you can be angry. Because people they are angry for everything but for few things you must be angry. You must be - if you can change, you can do. What is this? The order of Allāh or to helping oppressed one if you can. But people, they are leaving this. They are not doing angry for this. Only doing angry for everything else.

Example for this: when Sayyudinā Abū Bakr, khalīfah of Prophet, first khalīfah (ra) he was very peaceful, very calm, very quiet person. Sayyudinā Abū Bakr he was friend all life with Prophet (sas). And Prophet (sas) saying for him "He's my friend here and hereafter".

And if anything bad happens, he was making, can fix between people and not be angry. And there was other khalīfah Sayyudinā 'Umar, second one. When Prophet (sas) changed his world (passed away), Arab 90%, they go out of Islām. Why? To not pay money, zakāh. The most important this and other things also. But they were quickly changing. Sayyidunā Abū Bakr, he take his sword from not putting inside. "Just I will fight these people" he said, "until last one to come to Islām." And people were surprised. "How this man? He's very quiet, very calm, very soft man become like this, wanted to fight whole these Arabs?" He said "This is order of Allāh, order of Prophet. I cannot... one millimeter cannot be... I cannot tolerate even one millimeter." And he was fighting.

But Sayyidunā 'Umar, he was really angry for everything. In many times when in front of Prophet (sas) "O Prophet, let me take this man's head from his body." Many times he said this. But that time coming to Sayyidunā Abū Bakr and tell him "Don't be very hurry to do this. We can speak. We can negotiate with these people to not..." There was one word, it is real good Sayyidunā Abū Bakr said to Sayyidunā 'Umar - "You are lion in jāhiliyah time before Islām and you are now like rabbit in Islām. How you can say this for me?" he said. Look for Islām, for Allāh how they give us example. You must be angry for very few things. But people, they are angry for everything but forgetting real thing what to be angry. And alḥamdu liLlāh he finish all these people for his .. Allāh help him with his anger to make all these people Muslim. It was benefit anger - not to destroy people, no, to give them life. Not to take their life by anger.

So it is small word to say but to do it is very difficult. Many times were coming people for ḥajj asking Mawlānā "Give me advice." He said to them same advice. "Don't be angry." Because in Hajj also people getting 10 times angry, 100 times angry. So to be... We must train ourself to be not angry. Because Prophet (sas) said: innamā l-ʿilmu bit-taʿallumi wa innamā l-ḥilmu bit-taḥallum. 'Ilm knowledge by learning it is. And to be not angry also slowly slowly you can - you cannot do it [all at] once. So slowly slowly we, in shā'a Llāh, Allāh help us to take this anger from ourself, bad anger. And it is, in shā'a Llāh, from mashāyikh also. They were giving us very good example. They weren't angry for themselves at all. If something, some people doing wrong for them or speaking

wrong by action or by word, they were saying "It is for our ego, it is not too much. It is very few. We, our ego need more than this." So they were not angry for their ego, even they are happy to hear something like this for their ego.

Teaching from ṭarīqah it's good teaching, in shā'a Llāh to be not angry.

Wa min Allāhi ttawfiq.

Al-Fātiḥah.

122. AN EXALTED CHARACTER (68:4)

Saturday, July 9, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The advice of our Prophet for us is beautiful manners. "Innamā bu'ithtu li'utammima makārimu l-akhlāq" "Wa innaka la'alā khuluqin 'azīm." (68:4) Allāh created our Prophet as the highest and the greatest being. His station and everything is the greatest. Our Prophet is the highest. He said "Who loves me should do what I do". His advice is to have good character and good manners, get along well with people. It is good to get along with people. Our Prophet used to get along with everyone well. We should learn how to behave from our Prophet. He was merciful to weak ones, to women and children. He treated guests well and would pay everyone's due right. He was nice with neighbours. These are good features.

Having good character is not doing something which is impossible. There is dignity. To show your dignity among people is part of good character. If Allāh gave you something, you should show it in order to show the dignity of Islām. Not to everyone but "Ashiddā'u 'alā l-kuffāri ruḥamā'u baynahum." (48:29) You should be humble with Muslims but it is not right to show humility to other non-Muslim people. You shouldn't. You should show the grandeur of Islām. You should show your majesty to them, and if they are Muslim but have nothing to do with religion, in order for them not to belittle Islām, to make them feel that dignity, beauty and awe. Behaving in such a way is from good manners too. It is a good manner.

People get confused now. They think they should be humble with everyone, with kāfir, unbelievers and atheists. No, there can't be such a thing. Allāh created you as Muslim or you came to faith and guidance - that is a big favour. You can't waste it away. Show as much humility as you want to Muslims. That will give you thawāb (reward) and goodness. But everything has its way, its manner. And that is a character of our Prophet, it's an attribute of makārimu l-akhlāq. A good one will show himself. We are not saying to do badness to nonMuslims if you are good. You can show your strength to them to protect the glory of Islām. And you can show majesty like we have such a big favour and you are empty people. But you cannot harm them because they attack Islām at every chance they get, be it with their hands or tongues both in writing and speaking. And we can do everything possible to protect the beauty of Islām against them, in shā'a Llāh.

Good manners are from the characters loved by Allāh 'Azza wa Jalla. It's an attribute of the people of paradise. And sū'u l-khulq, a person with bad manners deserves hell because he leaves one badness and enters another one. He leaves one and starts another because it's from bad character. Therefore let's correct our manners, in shā' Allāh.

Prophet (saws) he is the most highest person. Allāh created from His light. And he is perfect. There is a saying, common saying, "nobody is perfect." But there is... because rare they are not counted. al-nādir kal-ma'dūm, an Arabic saying - Rare like nothing. Prophet (saws) he is completely perfect. In everything, for everything he is perfect. And he was shown in Qur'ān "Wa innaka la'alā khuluqin 'azīm"(68:4) Your behavior, the best behavior. A great behaviour you have. And he was showing us how to behave. Ad-dīn mu'āmalah - meaning, religion it is good behaviour. Prophet (saws) was showing people, where these people they were ignorant people, like they don't have anything from good behaviour, or like animals. He taught them. He taught all ṣaḥābah and they make the greatest civilization for human beings.

Because Allāh sent him as last Prophet to complete religion of Allāh. Islām, it is the religion of civilization. He taught these people, desert people, to be real good people, merciful people, good behaved people and ordering us to follow him. Why? "If you love Allāh follow me, Allāh will love you." (3:31) And to follow Prophet (sas) you must do what he was doing. To be good behaved, good behaviour, is [to be] good with everybody especially with weak people, with women, with children, people who, nobody cares for them. For neighbour, for animals, for even nature, because he was saying when you make even wūdū', don't waste water. If any river, running river, don't throw any dirtiness in it. He was teaching us this good behaviour. Every good behaviour, not only to be gentle. For every common thing he was behaving good. And he order us for this.

You must be with all people - to be gentle mercy for them. Even for enemy, they also have rights. First send them a message to invite them, to show them the good way. And if they don't accept, after he can fight them. He was humble for Muslim also, especially for Muslims. But for who are...there is also another thing - he must show the mightiness of Islām, not to be humble for who are coming to fight Islām. You cannot be humble with them. You must be strong with them, this is also from the good behaviour. He show us everything we have to do in place, in time. Not to be idiots, to be clever [is] also good behaviour. He show us and he was insisting not to be cheated, because enemy not sleeping at all. He is attacking us, because first enemy is shayṭān and he using everybody to attack us.

So we must be waking up, and to be clever and not to be cheated by shayṭān and to fight between us. This also is from the good behaviour of the Prophet (sas), what Allāh order us for good behaviour, not only to be humble and to be gentle like this. No you must be open also, this is also from good behaviour. Allāh make us from these people who are

acceptable in Divine Presence, good behaved people they are people of Paradise, and Allāh said, bad behaved people these people - people of hell. Because bad character they are jumping from sin to sin, from bad thing to other bad thing, until going to hell. But good people, opposite. in shā'a Llāh. Allāh make us from good people.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

123. LIFE IS LIKE A PLAY (6:32)

Sunday, July 10, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allāh 'Azza wa Jalla is saying in Qur'ān, Bismi Llāhi r-Raḥmāni r-Raḥīm, "Wa mā l-ḥayātu d-dunyā illā la'ibun wa lahwun wala d-dāru l-ākhiratu khayrun lilladhina yattaqūna afalā ta'qilūn." (6:32)

Allāh is showing this life like a game to us so that a man with brains can see it and obey Allāh. Mindful people realize it. Allāh 'Azza wa Jalla created us like in a game and we are in this life for a period of time. All the troubles and burdens here are temporary. What do we do every day? We wake up in the morning, who prays, makes his prayers. A day passes and evening comes. And when evening comes, the day is over. What happened throughout the day? The one who made his evaluation wins - "What did I do today? Did I make a mistake? Did I do something bad?" If he did, he repents and asks for forgiveness. A servant who knows his mistake is an accepted servant. And the one who wakes up and doesn't worship, who doesn't recognize Allāh, and doesn't know the orders of Allāh, and doesn't obey them, is in loss at the end of the day. The next day passes in same manner.

Every day, if we look at it roughly, every day is nearly the same. It is same for the disobedient and same for the one who obeys Allāh. But the difference is that for one of them the book of deeds is filled with goodness and for other, it's filled with badness. As we said, days are the same. One day, two days, one month, two months - everything goes on in a similar manner. If you look at a year, years pass after years and your life is over - either in goodness or in badness. It's not something hidden, Allāh is telling everyone clearly. You didn't come here for eating and drinking. It's just playing and entertaining. Because if you look, it's repeating. And play with entertainment will be in ākhirah good for a good person. If someone forgets about ākhirah, then it's tough for him.

We are trying to do things told by Allāh. With Allāh's permission, we are hoping for His mercy. "As much as My servant is trusting Me and trusting in My mercy, I won't disappoint that servant of Mine. I won't be different than he thought of Me. If he says "My merciful Lord" to Me, I will be so" says Allāh 'Azza wa Jalla. And that is, as we said,

to worship as much that we can. And no need for waswasa (whisperings) if it's enough or not enough. Allāh will accept. Allāh will put us in His paradise, in shā'a Llāh. And the others, if they don't do what Allāh orders, they are mindless. Allāh has shown the way. He showed everything.

And you do it every day. It's like a game. Same thing, every day you go to bed, wake up, eat, drink. One day is no different than another. That means everything is made the same so that we don't waste this life and think about it. "We didn't do anything today and today is over. Let's do it tomorrow. Let us repent". No, nothing again. There's nothing like this. They wait for tomorrow in order to deceive people more, to eat and drink more, to do more badness. They wait for tomorrow every day. Then they say "This happened to me that happened to me." And they spend their lives without thinking about ākhirah. And at the end, they reach ākhirah in a bad condition.

We ask Allāh for mindfulness because it is said "afalā ta'qilūn" (6:32). Ta'qilūn is use your mind, be mindful. Think, look. This is good for the one who thinks. For the one who doesn't think, days and nights are the same. They say life is difficult, it's boring etc. Because they are faithless people and they suffer from their punishment in dunyā before ākhirah. We ask for mindfulness from Allāh.

Allāh (awj) He said about this life it is like a play. O people this life it is like a theatre, like a play. Be careful, be clever, thinking, He said. And it is real like this, because everyday same like next day. First day, people.... there's two kinds of people, both of them sleep but believer they wake up, praying and worshipping. Daytime they're working and also worshipping thinking about Allāh. Nighttime, when they are before sleeping, they are thinking for what they've....if anything wrong they've done in this day. If they've done anything they ask for forgiveness from Allāh. Other people they just wake up thinking about eating and drinking. Whole day not thinking at all about worshipping or about Lord, the Creator. To praise Him, to thank Him, they are not thinking at all about this.

When nighttime coming also, drinking, doing bad thing. After they are sleeping next day - for both of them there's next day. It is same, days one day, another day same, so for this it is like theatre, like a play. Next week, another week, another month, all our life - if you look from far, it is same. Not much difference, you're just sleeping, eating, waking up. After again sleeping, day coming like this. Until, we finish our life, now theatre is finished, you come to ask, who was with his Lord Allāh, the day it was full with good things? When they're in the Presence of Allāh, they will be happy. Allāh accept what they've done. Even small thing, He accepts. He said "I am in, like good hope what My servant, was thinking about Me. I am in his good thinking." So al-ḥamdu liLlāh, in shā'a Llāh, all forgiven.

But other people they are not thinking at all. Just day and life, what they are doing is waking up to make bad things. Daytime they are making bad thing, nighttime they are making worse than daytime. It is like this, one day, two days, three days. For this, the non-believer people, they are saying about life it is boring, it is too much, it is, "we don't know what to do." Because for them it is same, no difference. No benefit, no aim for them. But for believer, there is aim al-ḥamdu liLlāh. Today we live we are thanking our Lord Allāh He give us our food, our drink, our health, our wealth and He, al-ḥamdu liLlāh today we will worship Him to get more near from Him. Next day also al-ḥamdu liLlāh, we are still in life and in good health, we must, we are happy. Next month same. Other year, also same.

All life we are happy for what Allāh give us, and He give us long life to be obey for Him and to worship Him. There is reason, there is aim, there is good result for believer. But for other in this dunyā also they are not happy and other dunyā it will be worse.

So al-ḥamdu liLlāh we are thanking Allāh for what He give us. And ask more blessings, more baraka, more happiness for you, all of us, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

124. THE WAY OF HAPPINESS

Tuesday, July 12, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

It is not easy to be a murīd in ṭarīqah. Who joins ṭarīqah needs quite a lot of time until he becomes a murīd. Muṭtadi' (beginner), musta'idd (ready), murīd (follower) - ṭarīqah's work goes like this. But after joining the ṭarīqah, you have to follow that way and follow the instructions and guidance given in it. When you follow it, your rank increases and your spirituality becomes stronger. And you reach peace in dunyā. Even if it looks problematic from the outside, as long as someone's inside is at peace, outside is not important. Important is the peaceful inside of the person. Ṭarīqah is trying to teach this. Mashāyikh are trying to teach this. Who listens benefits. Who doesn't listen, suffers from troubles.

One thing is contentment, being pleased with everything. Whatever comes, comes from Allāh. Someone may love you, [this makes] a man feels happy. And when spoken badly about, he gets angry. Whereas, you shouldn't get angry as much as you get happy. Both are from Allāh. When you accept it, you accept what Allāh says. Everything is from Allāh. That is a proof for the strength of faith. Then that badness doesn't touch you and doesn't affect you. Even if it's for you, as long as you don't care about it, it won't affect you. As goodness is from Allāh, whatever else, which has come is the will of Allāh too. We have to be patient about it.

Modern people don't know what patience is, they don't like it. Because in old times, if something was to be done, it took a long time and people were patient. Now they press a button and until they reach from one place to another, their work is done. These material things are not important. But spiritual things need patience, much more patience. All need patience. The other one needs patience too. If you want everything at once, it will be gone as quickly as it comes. You should say shukr for what comes good from Allāh and praise Allāh for difficulties saying there are worse things than this and Allāh knows best, and be patient. At least, you'll be at peace. Even if it troubles you from outside, as long as you are at peace from inside, that's nothing.

May Allāh give an understanding heart to all of us. When we understand, it is easy. When a man understands the secret of it, he is at peace.

Our ṭarīqah, Naqshbandi ṭarīqah or other ṭarīqah also they are trying to show people the way of happiness. Murīd when he begins to follow, to be murīd. Murīd meaning, also before Murīd also there is many thing to become to murīd. It is not easy. We say murīd, follower, but not easy to follow.

When you like to follow you must accept everything. And when you are accepting everything comes from Allāh you will be at rest. Because there's many people they get good thing they are very happy. If somebody makes them, praises them, or make them - gives them something or is generous with them or honouring them, they are very happy. But if saying anything they are very sad, very angry, very unhappy.

Ṭarīqah teaching to accept as you are happy with people. When they are not happy with you also you must accept this and be same. Do not be unhappy. For this also, from Allāh coming, we accepting this also. When you say this, you'll be satisfied. Even you get hurt from outside but the important thing to be inner happiness and inner peace. When it is your inner happy and in peace nothing affect you from outside. Everything coming on you from bad thing - from bad word, bad action - it is only coming outside and it is melting like snow, not coming inside. But if not accepting everything it will come in your heart, in your body, in your... you will be hurt from inside and this makes you not happy and your spirituality weak. You must try to accept everything.

There's wisdom from this you must say. Because really everything coming from Allāh, when you accept and be patient you will see it is good for you. But people in this time they lose patience. They are not happy with patience at all. Because old times to get something you need months or years to have something. A new one, anything you want, you cannot take it quickly. For this people, they were patient people - old people - old time people. But these days people everything coming for them quickly. And they want everything quickly and they forget patience. When you forget patience it is big loss for them. Because being patient helps you to understand and to accept. Because they don't have patience most of them becoming stressed, becoming, going to doctors, taking pills, taking this and that, trying things worse than pills they are doing. This is from to be not patient.

Ṭarīqah, teaching this, to be patient, to accept and to look for wisdom of what happened. Because everything, Allāh He said "I put wisdom in everything I do." For believer it is good, for everything they have wisdom and they accept but for non-believer it is worse and worse. Allāh help us to understand, in shā'a Llāh,

Wa min Allāhi t-tawfiq.
Al-Fātiḥah

125. ALLĀH'S ORDER IS FOR EVERYBODY

Wednesday, July 13, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The thing ordered for us Muslims, whether ṣaḥābah, or tābī'īn, whether scholar or shaykh, or ordinary Muslim - the order of Allāh is the same. It doesn't change. Whatever Allāh orders us, we are ordered to tell as much as we know. And looking for knowledge is farḍ for every Muslim. Certainly, not everyone can become 'ālim, but bit by bit they can learn. These assemblies are assemblies of knowledge. If you make intention to get knowledge for Allāh every day, you become a student of knowledge.

There is thawāb (reward) in passing on what you know to others. It is a thing accepted by Allāh and our Prophet. There is thawāb in telling true things that you know are correct. If you think it's very good and want to share with others according to your own thinking, it is not right. Then you are not 'ālim and you can't be shaykh. Then you are a man either trying to say things people like to hear, or trying to say things in order to satisfy and raise your ego. And when you do this, you can't grow. You will go down and confuse your way. There are many people who are loved by the many people around them. And if their ego is weak, these people who love them try to praise their ego. If a man is true one, he doesn't care. He doesn't care if others love or praise him. He says what Allāh says. And if his ego is weak, then people don't do goodness but rather they do harm to him. He will follow his ego. They all go off the way.

It has been like this since the beginning of Islām. Shayṭān spread fitnah everywhere after our Prophet. Even during the time of our Prophet there were false prophets. There was this fitnah, losing the right way. Some people even do harm to the ones they love. Therefore, our way is clear. Whoever loves Allāh, should obey Allāh's orders and try to keep to the right path. All your friends - if you are real friends, a friend tells the truth, even if it is painful. You must tell the truth and show the truth. Showing what his ego likes is not proper for him. This is the friend. This matter will be continued, in shā'a Llāh - this is enough for today.

Allāh (awj) His Order it is for everybody. For Prophet, of course he is the highest. After Prophet... because he is innocent, not doing any wrong thing - he can't Allāh, keeps him safe from this. After [him] - ṣaḥābah, tabī'īn, scholars, mashāyikh, 'ulamā', Awliyā'u

Llāh, ordinary people - all these people, the order is the same. From Allāh (awj) - everybody they have same order. Of course Prophet (saws) he has [some] different orders, but other to do, they have same thing - same farḍ, sunnah, nāfilah, mustaḥabb. What is ḥalāl, what is ḥarām all showing for ummah of Prophet (saws). Nobody can say "this is not for me, this is for this people for that people". No, it is same.

And you, these people, everybody for his capacity he must learn. To learn is obligatory for each one in Islām, "from beginning from childhood until graveyard", Ḥadīth, it is obligatory, you must learn. What, how? Every day we're going to school? No, every day intention to learn something, in mosque for Allāh, Allāh make it for your intention you are learning His order. Of course everybody he has a capacity and his capacity he can teach other people also. What he learn if he teach other people, Allāh rewards him. And he is...Prophet (saws) is happy with him. What you learn correct, you must teach. But the obligatory is to learn, to teach it is good - there is big reward for this also. But what you will teach, it is important.

For ignorant people, for ordinary people maybe it is less important, but the most important for the ones who are claiming they're scholars, they are shaykh, they are beloved people for Allāh. And they are teaching people what is not told in Order of Allāh. Just they are doing this to be more popular, to have more followers, to be... to make people happy. What they are doing, what teaching is not right thing -[it is] from their ego, from people what they like from this. And it is like this since beginning of Islām. There is kind of this people, and these people, because they have around them some people they love them, they make them, they are happy with them, so they become thinking they are big thing, they are an important thing. When they do this, these who are loving these people they are harming them. Because they take them out of the right way, right way of Allāh and Prophet (saws) - they take them to another way, bad way, dangerous way. And this is from beginning of Islām.

Even time of Prophet (saws). I was saying after time of Prophet (saws), in time of Prophet (saws) they become, some people, they are claiming they are Prophets. Liar prophets, they call them. And they were fighting. They were claiming these people - same until Qiyāmah it will be like this. So, important thing for who claim they are loving this man - if his ego is weak, he quickly throw him from high to dangerous place. Going up, up then going down, he and his followers. And for this what Allāh order it is important. Don't follow your ego. Don't say this is my friend, this is my good friend he loves me and he is doing this and follow him, no! If they are real lover, they can accept the truth.

The truth sometimes, it is not easy. Easy to follow the thing that is not good. To follow good thing it is not easy - for this we are saying, be careful. We try to teach what we know it is correct. If somebody not happy with this, we cannot be following him, what he will be happy to do. Only we do and saying what we know it is correct and it is from

Order of Allāh. Because many people "we love you, you are like this, you are like that," after they are doing something wrong. It is, I tell from here, I am not, I cannot tolerate this thing. Only what we know is right we will say, in shā'a Llāh. In shā'a Llāh, we continue a little bit more from this after, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

126. REAL ISLĀM IS ṬARĪQAH

Thursday, July 14, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allāh's wisdom, His first order to Muslims is to read. Shayṭān interferes with everything. There are books to read that raise people up - The Glorious Qur'ān, the aḥādīth of our Prophet (saw). These should be read first. These are good. As we said there are also things that shouldn't be read, that throw doubts in people. Like we said yesterday, after our Prophet (saw), liar prophets emerged. They misled people. The Arabs there first became Muslim, then after the Prophet (saw) passed they were deceived by them (the false prophets) and 90 per cent of them apostatized. Hz. Abū Bakr brought them back to the way with the sword. He showed them the true path.

But of course there were people among them, who couldn't accept. When they were defeated they went into different ways, they made fitnah. The biggest fitnah were made by the ones, who claimed they were scholars but in fact were enemies of Islām. Because the Prophet (saw) said anyone saying "lā ilāha illā Llāh Muḥammadun Rasūlu Llāh" is a Muslim. You can't call him a non-believer or mushrik. Such a group emerged calling everyone a mushrik, a nonbeliever. Thousands, ten thousands, hundred thousands of scholars emerged in the Islamic world. A few of them made fitnah, 'Ulamā'i s-sū' they call them, meaning bad scholars. They gave them value. Like the people were deceived after the Prophet (saw), so the people of today also give value to bad scholars.

They mention their names everywhere, they praise them. Whoever is not respecting them, they call them non-believer, mushrik. Actually their own belief is terrible. Because bad scholars, 'Ālimu s-sū', will suffer twice, double in hell. Why? Because they make people go astray, both the people's sin and their own sin is written for them. They will be punished twice. When something bad happens shayṭān guides people there. If you want to do badness - there is nothing easier than doing badness. If you want to do goodness - thousands, hundred thousands of shayṭān people stand against you saying "you are mushrik, you are nonbeliever."

That's why there are books that should be read and ones that shouldn't be read. You shouldn't even look at these few bad scholars' books. Unfortunately people, who think they are well educated, first buy those books and put them in their library. "I have this

man's book, I have this man's tafsīr." In fact it is these scholars, who make all this chaos, who seduce people, who make people enemies of each other, who make the enemies happy, nobody else.

That's why Mawlānā used to say "Don't read books." because you can't know which one is good or bad. That's why he used to say: "Don't read". 90 per cent write from their egos, meaning that they write with shayṭān's inspiration. I don't think that they think they are doing goodness. These books are written directly under shayṭān's instructions. Because there is no respect for the Prophet (saw), for the saints - their belief in Allāh is faulty in the first place. Ḥāshā, they say such things to Allāh that are worse than what the Christians say. Then they call everyone else non-believers.

Like we said at the beginning of the ṣuḥbah we don't call people non-believers, who say "lā ilāha illā Llāh Muḥammadun Rasūlu Llāh". Their belief is so terrible. Beware. Don't read these bad scholars' books. They poison everywhere. If it is normal poison, you die and are saved. But this poison puts your eternal life in danger. May Allāh protect us. First order for Prophet (saws) He said to him "read!" To read it is good thing, but first to read, what to read? To read Qur'ān and Ḥadīth, the best thing to read. Because everything Allāh order, shayṭān quickly he is use this to his benefit. What is his benefit? His benefit is to make people to follow him, to go out of Order of Allāh and love of Prophet, only following his [shayṭān's] order. So he was, from beginning of Islām, finding followers and he make "liar Prophets". When Prophet (saws) he changed his world [passed on], quickly these people they go out of Islām. 90 per cent of 'Arabs they were Muslim, they went out of Islām. But Sayyidunā Abū Bakr he fight them and he won them to become again Muslim.

But he [shayṭān] made other tricks, made scholars for him, following him, who thought they're following order of Allāh but really they are following order of shayṭān. From beginning like this, making fitnah every time. Every time they're making fitnah and they were not succeed but their book still coming until now. And they were 10.000, 100.000 scholars, good scholars, they following of Allāh and Prophet and Awliyā'u Llāh. They have very precious books but these people who like to do fitnah only following this scholar, bad scholar! Prophet (saws) was saying "there is good scholar Allāh will reward them - the highest station for them. And there are bad scholars Allāh He will curse them and put them, give them twice, double punishment." Why? Because they are making people to go out of right way. One for this and one for them to being bad also. Twice, double punishment for them.

And these people are maybe a handful people like this. But nowadays all famous this five or six scholars. They ignore the very precious scholar and every time, especially everywhere you see their book. They print because they have money, they print this book and distribute everywhere in the world. They write in Arabic, Turkish, Kurdish,

Albanian, Japan - every language they have from this book. Everywhere you can find to make this [they] need money, they have plenty of money. And this become fitnah for, all this fitnah in these days in Muslim world because of this bad scholar. This is in dunyā they make this fitnah. How for āakhirah? The worst they make for people.

And people of little bit educated in Islāmīc world or other Arabic, or Turkish, or Pakistani, they quickly they said "Oh we have this scholar book in our library, we have his tafsīr, we have his explanation for Qur'ān" and they are very proud as they find something.

These people are really ignorant people. Because these people [bad scholars] are making everybody saying "you are not Muslim." And Prophet (saws) said: "who is saying lā ilāha illā Llāh Muḥammad Rasūlu Llāh is Muslim." And this first, and second one their belief it is really terrible especially for Lord Allāh (awj).

Their belief like Christians believe. They make [for Him] hand, head, like human being, they are saying for Allāh (awj). This is very wrong. "Lā tudrikuhu l-abṣāru wa huwa yudriku labṣāra"(6:103) Nobody can know about Lord Allāh. And when they do this, somebody saying this he is a kāfir, but we cannot say kāfir because he said lā ilāha illā Llāh Muḥammad Rasūlu Llāh, but if they saying looking for kāfir, they must look for themselves. Not for who they [say] - you are mushrik. We are not mushrik. But you are especially crazy, idiot no-mind people, how you can imagine this? It is, you cannot even think about this. It is very big thing, you cannot. Mawlānā Shaykh... you can't, there is no border to say this. It is very bad thing their belief. After this whole this, no-mind people they are following them and they are saying, "we are doctor we are professor, we are scholar and we have this his book" and... It's all out of Islām.

The real Islām it is ṭarīqah. Especially Naqshbandī ṭarīqah. How Sayyidinā Abū Bakr fight these Arabs from first to bring them to Islām, in shā'a Llāh, ṭarīqah also will bring them to Islām also, real Islām, with Sayyidinā al-Mahdī(as), in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

127. BE STRAIGHT

Friday, July 15, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Prophet (saw) says; "man ghashshanā fa-laysa minnā wa l-ghashshu wa l-khudā'a fi nnār" - "Whoever cheats us is not from us" says the Prophet (saw). "Whoever cheats or makes tricks they are in hell." So if you cheat a Muslim you'll go to hell. Of course there are other things but this is a big thing. It looks to be a small ḥadīth but actually it's something all Muslims should be careful about. They aren't careful. Cheating is not just to sell rotten tomatoes from underneath, putting the good ones on top. That's nothing. You can do soup with the rotten ones, you can cook something, you can use them. If not, you throw it for the animals to eat. It isn't a big deal.

Real cheating is in religion. The Prophet (saw) said in a ḥadīth: "If you say something is in religion when it isn't, you'll prepare your place in hell". Like we said a few days ago, they claim they love but they don't do good. They harm people. Religion is clear. The true path that the Prophet (saw) brought is clear. Thanks to Allāh our way is clear. The way that the Prophet (saw) showed is the way that our ṭarīqah shows. Such people come out and try to show things that the Mashāyikh didn't say or do as if it is from religion or from ṭarīqah. They are ignorant people. Even if they seem as if they are scholars, pious, if they follow their egos and say things that aren't in religion, they are ignorant. They try to cheat people, they'll be punished. That's why the things, that our egos like, if it isn't the right path, we should stay away from them whoever it comes from.

They say aḥbāb (friends). Aḥbāb is different. Religion, the true path is different. Don't leave the right path that is shown to you. "Fa-istaqim kamā umirta" (11:112) it is an order from Allāh 'Azza wa Jalla to the Prophet (saw). "This order made my hair white" our Prophet (saw) said. It isn't easy. It isn't easy to stay on the right path. They try to mislead you away from the good side, and to the bad side, try to take you out of the way. Keeping that path is difficult but it is Allāh's order. No need to listen to anyone. Sometimes ignorant people also say: "say it like this, do it like that". We aren't going to change the religion or change our way because of their words. Problems appear but thanks to Allāh this way, since the time of our Prophet (saw) all those years - they said "we give you this, do this, that". He (saw) said "I won't change a bit". In shā'a Llāh, everybody should be the same.

In order to bring one more man to religion, if you try to leave the way a little bit you will go straight off the cliff. He should follow you. Don't follow him. If Allāh decrees it, it happens. It can be a test for you, once you go astray you can't come back.

Your religion is clear. What we are ordered is clear. Praying, fasting, zakāh, ḥajj - these are things ordered to us. First of all of course the Shaḥādah. You have to do these things, these are ordered to you.

What are the things that are not ordered? It is a vision or karāmah. Karāmah isn't an order to you. It isn't an order for anyone, to do karāmah. You can see certain things real or not, Allāh knows, it can be. Crazy people come up with these. Most of the time people, who say such things are crazy people. Real inspired people, rarely tell their secrets. Mawlānā told us that the saints are hidden. They don't show karāmah or anything. The biggest of what we said, the karāmah. "I met with the Prophet (saw). I meet Mawlānā, the Prophet all the time..." there are people, who talk like this all the time. It isn't an order for us. If he tells himself, Allāh knows. No need to give importance to this. If he orders the truth, ok. If you say "I saw", if an order comes to go astray, that is from shayṭān. This is something that people say a lot. That's why we wanted to say it here.

People get confused. Either they run away or make others run away. People who say they show karāmah, we tell to keep quiet. We don't have such a thing. By us even if you see it, don't tell as if it is the order of the Prophet (saw), that everyone will have karāmah. Some people force everyone. It can't be. "Yassirū wa lā tu'assirū" says the Prophet (saw). Show easiness. Allāh created the human being. He (jj) showed him a way. That is a way of tests, means the way of faith. What is faith? To believe in the unseen. So it is to believe in the unseen. The Prophet (saw) told us "believe in us", we believed. If you say: we'll believe if we see a karāmah. Mushrikūn used to say the same. They saw but didn't believe after that. So you fall into that category. You have to believe. Who believes in the unseen is acceptable in Allāh's presence. If you put a condition, you aren't acceptable. That's why we say this, it isn't ordered. No need to ask for that.

Tell the truth, tell what you know. Say I don't know when you don't know. If you say "I know" and say something wrong you'll commit a sin. If you say "I don't know" you won't have any sins. May Allāh give everyone real belief, in shā'a Llāh. Keep us on the true path. Don't let us follow our ego.

Prophet (saws) he said, "man ghashshanā fa-laysa minnā wa l-ghashshu wa l-khudā'a fi nnār." Who cheat us he is not from us, cheat, cheating people and make khidā' - to say lie for people - are going to hell. To cheat people it is common thing for all people But it is... there is many thing, some of them, the most people they are saying, if you sell something, tomato, cucumber, don't put bad one under and keep good one upstairs, so people they cannot see. When they go to house they see they've been cheated. That is

very, light this to cheat people with vegetable it is ok. Maybe soft one down you can make it soup or you can give it for animal, it is not so important. The most important thing to cheat people in religion.

Because religion it is the main thing for our life purpose. You cannot survive with this. With other thing, all everything you can be cheated by, you can survive but for this dunya maybe it is, many people they are a little bit their luck every time they have been cheated.

For dunyā it is normal they are used to it, but for real life many people they are cheating people to get benefit. For dunyā they cheat people and they make them to go to wrong way.

Our way it is clear. It is coming from Prophet (saws) and he show us and it is light and clear. And order of Prophet (saws) it is very clear. What we (are) ordered to do - first to accept and say *lā ilāha illā Llāh Muḥammadun Rasūlu Llāh* (saws). Second order to pray, to fast, to give Zakāh, and to go Ḥajj. These are five orders, three for everybody two for who they have enough money to do it. This is order of Islām. Nothing more clear than this. What we are, [what] people must do all very clear and it's open. And there is something we are not ordered to do. There is people they can do this, special people they have gift from Allāh, Allāh give them to do this. Who are these people? They are *Awliyā'u Llāh*, the beloved people for Allāh. These people, they have, they can make miracles, *karāmah*, but most of them they are not doing this. For common people it is not ordered - you must do *karāmah*, you must speak to Prophet (saws) every time, [no].

Many people now they are saying, they are clearly speaking to Prophet any time they like. And they may to speak to *mashāyikh* any time they like. This is not ordered. It is not order and it is who saying something not true Prophet (saws) saying to be prepared his place in hell. Who saying this, most of them they have mental problem. Because many times what they imagined make them to do wrong thing. Even sometime they imagine they say to them "O you are now very pure, you are the best, no need for you to do praying. No fasting you are very high." It is like this. *Shayṭān* can be, give imagination for everything. Even, they said imagined the speaking with Allāh Almighty, there is something like this. So it is very danger to keep, to leave yourself to go with this wave. It is not good. Don't say it to anybody, we say here for everybody.

Because, Prophet (saws) was ordered to not listen to anybody. And to not accept [other than] only what Allāh is saying. Many times they were offering for him everything to leave, to go little bit out from order of Allāh. And he was not accepting anything at all. So here, we say for people also, we are not accepting anything from this what they are saying and it is, if anybody imagine or true I don't know, don't say this to anybody. Because making people *fitna*, people they are going to, some of them run away, some of them fighting with others for nothing! It is not sixth obligatory for Islām, to say everybody must be saying nonseen things or to make *karāmah*, miracle. It is not order

for us. Order for us is to believe, in - what Imān? Imān meaning to believe in non-seen things. What Prophet (saws) told us we are believing, for this we say - believer. Because mushrik, non-believers, they were saying to Prophet "show us, and we will believe." And many times he showed them hundreds of miracles, they are also not accept. So to make condition to accept, if we see we believe, it is not good. To believe without seeing it is the highest degree, rank. So don't make this.

In our ṭarīqah especially we don't like karāmah. Mashāyikh they don't like karāmah. But alḥamdu liLlāh, Allāh also grant some with du'ā', to Allāh accept du'ā' - this is the biggest karāmah, al-ḥamdu liLlāh. But to be saying "I am seeing this, I am seeing that," it is not from our ṭarīqah teaching, or teaching of Islām. Even old time Awliyā'u Llāh they were hiding themselves.

Nowadays it is more hiding. Mawlānā Shaykh he said "everywhere they have Awliyā'u Llāh but they are hidden. They don't like to appear in this time." So, we are saying this for everybody, friend [is] who is saying right true thing for people to not cheat them. If cheat them he is not friend. So we are saying this for people to not be cheated by anybody. Be careful to not go out off way of Islām and way of ṭarīqah.

Allāh keep us from our bad ego. Ego it is the worst thing. Encouraging people, "O you are something, look! These people they say for you, you are big man, holy man." So he can say what they like to say. Say to them because they're friend you must say this for them. If you not say you'd be how these people they will be disappointed. You are their friend, you are their beloved one so you must be good for them. No we are good for truth, for order of Allāh. Prophet (saws) said "Sūrah Hūd, made me, my to be white in my hair." Because there is one Āyah "Fa-istaqim kamā umirta" (11:112) "Be right. Don't go any, even very few thing to right or to left, only straight. Be straight." So we must be following Prophet (saws) because from time of Prophet until now 100.000 of people they go out from way, why? Because they thought they are something, they thought they're holy man, and they went to hell. Take these people also with them to hell. So we cannot be to accept anything not right. And we are not taking responsibility for people to take them to not good. Who like, they can follow. Who not like, we are not accepting to accept what they like. Even nobody left, we only following the right thing, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

128. VICTORY IS FROM ALLĀH (8:10)

Saturday, July 16, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

A'ūdhu biLlāhi mina sh-shayṭāni r-raġīm. Bismi Llāhi r-Raḥmāni r-Raḥīm. "Wa mā n-naşru illā min 'indi Llāh" (8:10). We have to thank Allāh because the verse we read says that the victory is from Allāh. "Wa mā n-naşru illā min 'indi Llāh." (8:10) Shukur to Allāh He (jj) deemed people worthy of this victory because everything is from Allāh. Allāh wanted it this way. Everything He (jj) does is beautiful. But shukur to Allāh, it wasn't a test for people.

With the prayers of poor people, Allāh ended in one night what would otherwise have lasted one year. Like Mawlānā said: "At the end of time an incident of one year may happen in one day - taqārubu z-zamān" he said. Allāh can fit it in time, He can fit one year into one day. That's why it is obligatory for all of us to thank Allāh. We have to thank Allāh that He (jj) ordained this without giving people more trouble. Before, usually they were destroying everything and people weren't able to say anything. When Allāh wills, it means there is a sign in this because the situation in Islamic world is terrible. Only the Ottoman's place remained as the head. They want to remove it in every possible way. They want Islām without a head, a body without a head. What is the use of that? Nothing.

They want Muslims to fight against each other, without requiring anyone else to do anything. Without their having to move their hands or feet, they say "Let Muslims kill each other". What they say doesn't happen. Allāh makes what He wants, when He wants. This is a big lesson. There are lessons, the most important one here is that people remembered Allāh. Each type and class remembered Allāh. They asked help from Allāh, with prayers. Allāh accepted their prayers and helped this nation. Because not only the Ottomans, nobody slept around the world - not only here, everywhere. Because Muslims are looking, they want a head. This isn't a game.

If you follow your ego and be with non-believers and with shayṭān it is not appropriate for a Muslim. You'll be disgraced in the world, and will be accountable in the hereafter. If you shed a Muslim's blood, you can't pass without giving account. We say that we give thousands of thanks to Allāh. Today, this evening is filled with joy. This is the end

of times. Certainly a head will come for Islām. The hearts are in Allāh's hands. Allāh changes the hearts whenever He (jj) wants. Like we saw last night, people were with one heart supporting Islām. The news that Mawlānā gave is coming true, one after another. In shā' Llāh, Mahdī 'alayhi s-salām is near because when he (as) appears, all these fitān (troubles) will disappear.

This is one group, they are a minority. There are people, who are a hundred, thousand times worse than this group, among the Muslim countries. There are still a lot. It isn't difficult for Allāh to remove them. Their turn will also come. They shouldn't think they won't be held accountable, because they are more oppressive. They are oppressors, they shed more Muslim blood. They say to Muslims "You aren't a Muslim, you are a mushrik". They assume themselves to be Muslims. What they do has no place in Islām or in humanity. Leave aside Islām, it has no place in humanity. With Allāh's permission, their accounting isn't difficult for Allāh, it is easy for Allāh. Victory is from Allāh. When Allāh wills victory even if the whole world is against it, they can't do anything. They will be all defeated. May Allāh's victory be always with us, in shā'a Llāh.

These oppressors, who make fitnah, they have nothing to do with Islām. They are fake Muslims. In shā'a Llāh, they will be pay. There has been so much oppression since the world was created. There was oppression in the 20th century. In 21st century it got worse. Instead of being more civilized, people become more oppressive, brutal, cruel. They left humanity. When oppression reaches the maximum, Allāh certainly sends somebody to defeat them. May Allāh not make us from the oppressors.

Like we said there are thousands of lessons. The most important thing is to be with the people on the right way, keep Allāh's orders and not use religion for your own ego. People, who follow them should question themselves. They should think, this isn't the way Allāh ordered. The Prophet (saw) prohibited shedding the blood of Muslims. "Are we doing wrong or right?" they should ask. Because it isn't important if it is only in the world, they will be disgraced here and even worse in the hereafter. It is dangerous. What we advise people, Muslims, is to keep the Prophet's (saw) way, the beautiful way of our Prophet (saw). Follow the way of the ones, who love him (saw). Whoever doesn't respect the Prophet (saw), who shows even the slightest act of disrespect - run away from them because they are dangerous. Love of the Prophet (saw) gives people mercy and beauty, protects from badness. May Allāh keep us all steady on that way, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

129. IN YOUR EGO'S HAND

Saturday, July 16, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Mawlānā used to say; "May Allāh not leave us in our bad ego's hand". If you fall into the hands of your ego all your deeds are terrible. Ego never orders goodness. You shouldn't obey the ego's orders, your ego should obey your orders because the ego has no goodness. It only likes contemptible things. Whoever follows his ego is always disgraced. This is valid for everything, both for the world and for the hereafter. It is Allāh's wisdom. Now it is the end of times, Mawlānā said that "An incident that used to occur in one year, happens in one day".

Allāh's wisdom, at night, close to midnight some people attempted a big event because of someone following his ego, someone, who thinks he is a scholar. But he can't control his ego. First of all without a reason it isn't permissible to rebel in Islām. According to Islamic law, a war is started against them, they are punished. Because they claim they are Muslims. But like we said "An incident that used to happen in one year, happens in one night". Mawlānā's karāmah, what he predicted is happening. An incident, that happens in one year, happens in one night. "In the end of times, things like this will happen quickly" Mawlānā used to say.

Shukur to Allāh this also passed. Because now the center of Islām is there. You are asking "Why is it like this?" In the whole world there is no other place to hold on to, that's why all shayṭāns want to finish there. But they can't do anything, when Allāh is helping. With Allāh's permission. When people follow their ego, they lose both this world and the hereafter. Don't follow your ego. Beware. Because when someone goes to hell, he will tell the angels there "this man made me go astray, put me into this trouble, double his punishment. This man put us into so much punishment." He would answer in hell; "Don't you have a mind? Why did you follow me?". That's why in this world you have to beware. You should walk the way that Allāh showed and ordered. A Muslim killing another Muslim without a reason, will be in hell forever.

Because they happen without a reason - only for the ego, nothing else, like we said they will be punished. They are disgraced in the world also. They are ruined in the world, they will suffer more in hereafter. May Allāh not put anyone in this situation. We don't

want Muslims to be punished. We want them to keep the good way, the beautiful way, in shā'a Llāh. This is a lesson for all Muslims: Don't follow your ego, don't leave the right way.

Mawlānā he was saying, every time praying to our Lord, "don't let us in the hand of our ego. Our bad ego." He said, "don't let us in bad ego's hand." Because ego not taking you to any good place. Only the lowest place. The bad place he can take you. We mustn't be play in our ego's hand. Not let our ego to control us. We must control our ego and when you control ego, you can take ego where you like, you can take it up also. But if you are in your ego's hand every time you are the lowest one. This is character of ego, but it is created by Allāh you can use it for to go higher and you are in your control. But if you are under control she will be taking you down.

And this is time of the end of time. Everything has end in this universe. And time of, period of nation of Ādam (as), somebody say it is 10.000 years somebody says it is 7.000 years or less. Allāh knows how it was, but Prophet (saws) he said, "I am the last Prophet and I am with Judgement Day like this, very near." And this is the end of end of time. Mawlānā he was saying every time, in this time it will be happening many things in this world. And even something happens, one night it is, before it needed one year to happen this, in one night happen what will happen in one year. And this is karāmah of Mawlānā - miracle.

Last night it was in Turkey, big thing happened, and in one night finished. Mawlānā I remember this miracle from Mawlānā he was saying. And it was for one man, he is claiming, he is scholar and he follow his ego. So he destroyed whole these people who are loving him, respecting him, He destroyed their lives here and hereafter. Because to fight against Muslims without any reason, it is big sin. You'll be in hell forever. And it is forbidden to fight Sultān. So these people they lost everything in this world and next world also, they will be punished. And when, Allāh saying in Qur'ān, these people when they go to hell they will see this who will take them to hell, they will say "O ... angel give this man double punishment for us because he make this for us." And he will say "why you follow me? You were.

Don't follow, your fault, it is not my responsibility." He will say, but he will be in hell. Because it is not joke to kill innocent people or to fight only for your ego.

It is big lesson for everybody, for human beings, especially for Muslims also. And it is pity because these people, we are sorry for them. We are not happy to put believer, to see believers in hell. But they are following and they are knowing order of Allāh, order of Prophet (saws). Especially last speech he (sas) was saying "it is ḥarām for Muslim to kill Muslim, to do anything for his property for his family." But these people they are claiming they know everything and they are doing this, so we are feeling sorry for them.

Allāh ... asking Allāh to not let anybody to his ego's hand. Ego's hand is doing this for people, big lesson for everybody. Allāh keep us safe from our ego and shayṭān and love of dunyā.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

130. MAHDĪ (ع) AND THE ROLE OF WOMEN

Sunday, July 17, 2016.

Q: As-salām ‘alaykum Shaykh Mehmet

S: Wa ‘alaykum as-salām wa raḥamatu Llāhi wa barakātuhu.

Q: I’d like to ask you a few questions with your permission.

S: Ja, in shā’a Llāh.

Q: Shaykh Mehmet, you have been chosen as the deputy of Imām Mahdī, what does that mean for you?

S: We are chosen ... Mawlānā he appoint us to, for his place. So it is the place, when Mahdī (as) coming, he is also one of deputy of Mahdī (as). We are following order only. We are not saying I am this, I am that. Only when something happen, we can be, if we are not, another one. But, in shā’a Llāh, we hope it is near, Sayyidinā al-Mahdī. We are waiting long time ago, all people waiting, but it is now end of time, in shā’a Llāh. We hope to be his deputy, in shā’a Llāh.

Q: Imām Mahdī was supposed to reveal himself in 2011 at the Ḥajj but instead there was a spiritual meeting between you, Shaykh Nāẓim and the Mahdī. What did the Mahdī reveal to you at that time?

S: This date it is heavenly and it is appeared for Awliyā’u Llāh. Time it is not important because sometimes they give a date, but this date when you see in Heaven date, maybe it is near, maybe it is far. From love of Allāh, you cannot realise. It is just order of Allāh and it is like this. So we waiting.

Q: There has been some opposition to your leadership within the ṭarīqah itself. Has it been resolved to your satisfaction now?

S: Al-ḥamdu liLlāh we are only following order of Mawlānā and it is order for everybody. Somebody, if they are not happy you cannot force them. It is way of heart. You cannot force people to follow you. What only like to do, is to have good people with us. Maybe because after Mawlānā he select people, he choose people, who must be follow us, to not make it more hard. Because it is too hard to this situation, this position for us. If you have difficult people it will be more difficult. So he select them and he take them out. And al-ḥamdu liLlāh we are going now with very good people, in shā’a Llāh and good - asking Allāh to send people who will be good for ṭarīqah, for ummah, in shā’a Llāh.

Q: Imām Mahdī is supposed to be part of the Naqshbandī ṭarīqah, how do you feel about being a guide for the Mahdī?

S: This is maybe a little bit misunderstood. Mawlānā was saying for Imām Mahdī, when

he comes, he is Mujtahid Muṭlaq. What meaning this? Ijtihād meaning to put rule for shari'ah. So Prophet (saws) he was first ruler. After him there were many madhhab, ṭarīqah. Also all, most of them, finish - only to four madhhab: Hanafī, Shāfi'ī, Mālikī, Ḥanbalī. And ṭarīqah, there is 41 ṭarīqah. All this mujtahid meaning - everyone they have a different opinion. But when Mahdī (as) coming, Mawlānā was saying last time he.. it will be only one madhhab, one ṭarīqah. So no ṭarīqah in his time, only his, because he is real khalifah and we, all people following him by ṭarīqah and by shari'ah also. So no Naqshbandī ṭarīqah at that time, only his, no any ṭarīqah.

Q: Why has the Mahdī needed to remain hidden for so long?

S: For some wisdom from Allāh (awj). But it need this I think. If he appear, people, no time for...when he appears he will be for his time, but now he didn't because time not yet. Order not coming yet to appear. It must be cooked - this world. Still need I think. I don't know if it still needs, but it looks like it's very cooked, burned now. But, in shā'a Llāh we wait, in shā'a Llāh. Time Allāh He know the best, Allāh (awj) He knows.

Q: For such a huge spiritual being why would he only have 313 followers?

S: 313, I didn't understand the question.

Q: They said that Imām Mahdī will have 313 followers, supporters.

S: Commanders, this. Commanders. The others are down of them, many they have - all, in shā'a Llāh, will be his follower.

Q: But he will also face a lot of opposition, who are the forces that will be opposing the Mahdī?

S: Of course the people who are following making this mess in this world, Islamic world especially, and other forces also who are against Islām also. All will be shayṭān's army, all will be facing him.

Q: I would like to talk a little bit about Bībī Fāṭimah. You know our Prophet gave her so much respect and regard, but unfortunately she died quite sad and disappointed. And she faced opposition. Why is this?

S: There is many thing for this. She is, because she was the most beloved for Prophet (saws), she was very sad, very sensitive and she couldn't more than six months live after Prophet (saws). Because he (saws) told her when he was ill, "I will pass away." And she was very sad.

He told her good tiding for her "you will be with me after, the first one, you will be with me." So she was like this, very sensitive and small thing happened at that time, she was...because ṣaḥābah (ra) they are good, but to make...it was test, it was really difficult, because the order of the Prophet and this sensitivity of Sayyidatīnā Fāṭimah... So it was very difficult for them, but for order of Prophet (saws) they preferred to do it and she

was disappointed for this. But Allāh reward her and she will be in shā'a Llāh happy, very happy because she's the first one who went to Prophet (saws). It is little bit thing in dunyā we cannot... She was whole life suffering from dunyā, so after Prophet (saws) also this happened for her just to make her higher in her degree. So, no need to make it something big for to curse any ṣaḥābah or to say wrong thing for ṣaḥābah.

Q: What has been her role and the role of Bibī Zaynab in keeping the religion pure? What has been their contribution?

S: She is the mother of all Ahlu l-Bayt, the generation (descendants) of Prophet (saws). This is enough, and she was like mother for Prophet, even she's daughter but she was like mother, yes. She had big, very big role. She's named after ṣaḥābah she's coming, Ḥasan, Ḥusayn, Sayyidatinā Fāṭimah. She is very huge

Q: And also Bibī Zaynab?

S: Bibī Zaynab, but she's ... Fāṭimah the best.

Q: But even Bibī Zaynab she went against and took on the authorities and challenged them, being a woman and, you know. How important was that, for us as Muslims, her example - that she stood up and spoke out against what she thought was wrong at the time?

S: After Karbalā', this is another subject. Sayyidatinā Fāṭimah's role another subject. Sayyidatinā Zaynab also big thing, but at that time what happened it was wrong. And it was against - the fitnah beginning from there...from not from... It is long story but it is really sad thing happened, very wrong thing happened at that time. For Islām especially, because this not accepting the highness of Prophet (saws). We said they're making as they are the highest position in Quraysh. So it was really difficult. It is long thing to explain here. But al-ḥamdu liLlāh, Allāh He honour them and now everywhere millions of people visiting her, but who make wrong for them, nobody visit them, nobody asking about them.

Q: Shaykh Nāẓim had told me that Hz Abū Bakr said that he was keeping the amānah of Bibī Fāṭimah to give to Imām Mahdī. What is this amānah?

S: Spiritual amānah, spiritual thing, because she has big because Sayyidinā al-Mahdī also is from her grandsons. So from Prophet (saws), to grand, his grand-mother Bibī Fāṭimah, he will take it when he appears in shā'a Llāh.

Q: Shaykh Nāẓim always praised his wife, your mother, HJ Anne, saying that she is a great spiritual power and spiritual support for him. What is this.. what is the kind of spiritual support that she was giving him?

S: Because she is also one of 40 big Awliyā' - arba'in we call it, because there is seven of them ladies. This 40 awliyā' every time they have. When somebody pass away another coming. Seven of them women, one of them HJ Anne. From this she was supporting.

And supporting also in life. Because when he was married to her, going everywhere and she was not, she encouraging to go for give people blessing and to guide them to right way. She is not complaining at all and she was looking for the house and children. So he was also support by to be not worried for his house. And especially for spiritual support also.

Q: The power of the feminine, spiritual feminine, seems to be kind of hidden and not really so much talked about or understood. Is this understanding going to be part of the spiritual awakening in the future - the power of the female spirituality?

S: If you like if you see when you go anywhere, the ladies they are more than men. For ziyārah (visiting maqāms), for praying, it is more but they're, Allāh gave them role to make good people. For her family or for another, their role it is big. They are the first teacher for men - big thing, like Bībī Fāṭimah, like other. So it is not what, feminine [feminists] they are saying "we don't have anything." No they have the biggest thing. They bring all this big people, Prophet (sas). Sayidatinā Āminah, her son Prophet (sas) - it is not enough? All these Awliyā'u Llāh they have mothers, all they must be pure people, good people.

Q: Shaykh Nāẓim used to say that the current flows with the two points, so the man and the woman, the male energy the female energy has to come together to become the real power. Is this the secret that they have to sort of work together to become more powerful?

S: Sometimes like this. Many times they cannot - they must suffer from this also.

Q: Not everybody is so lucky.

S: Yes, yes.

Q: Shaykh Nāẓim called Halā Sultān, his Sultāna. Is it possible for a woman to be a Sultān of men?

S: Of course these ṣaḥābah all, we call them Sultān - Ayūb Sultān. We call them in our tradition we call all ṣaḥābah - Sultān. So she is Sultāna mā shā'a Llāh.

Q: Imām Mahdī and Jesus are supposed to come together. Could this also be something like this coming together of male female balance? Somehow is this part of bringing harmony to the world?

S: At that time it is only by miracle coming, not by normal thing, male or female. Only miracle time at that time. No need for this, because it is only short period. After it will be Judgement or Qiyāmah. Because no time to make harmony to make this, only very short time.

Q: This will be instantly, everything will just shift overnight or very quickly. That they

will appear and everything will just fall into place?

Q: Because the time will finish then the time for people to make amends or to say sorry it will be over.

S: Yes, maybe one months, five months, eight months one year - normally it must be one year, but if time no time, Prophet (saws) he said in one day, also it can all be all this.

Q: Thank you Shaykh Mehmet.

S: In sha Allāh, Allāh makes it very near to meet him in shā'a Llāh, all people meet him in shā'a Llāh. Allāh. Shāhidu l-Ḥaqq.

As-salāmu 'alaykum.

Wa min Allāhi t-tawfiq.

Al-Fātiḥah

131. EVERYONE IS A SHEPHERD

Sunday, July 17, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

In the way that the Prophet (saw) showed us, everybody has a responsibility. Nobody should say: "I don't have responsibility." Everybody has a responsibility, from top to bottom. In this country or wherever you may live, you have a responsibility in your community. The Prophet (saw) says; "Kullukum rā'in, wa kullukum mas'ūlun 'an ra'iyatihi." - "You are all shepherds. Everybody is responsible for his flock."

Your sultān is like your shepherd, he will be asked about you. After that, a man is responsible for his family, his house - to take care of them, to listen to their problems. Because a shepherd looks at what the flock needs. A woman is responsible for her house. She is responsible for her husband, children, managing the house, serving, things to do. A man, who works for someone or for a house is responsible for his duty, he shouldn't betray him. He works for his benefit. He takes his wage according to that. He lives in that way.

The Prophet's way is the way of happiness. It is the way of contentment. If everybody did their work carefully there wouldn't be any problem among people. But of course not everybody does. Especially in this time, that we call the end of times, everybody wants to run away from responsibility. They don't want to do anything. "Let someone else do it, I want to look". Everywhere is full of laziness. When someone doesn't move, they get lazy. Laziness is a bad habit. If you get used to being lazy you are in loss. Allāh and the Prophet (saw) don't like laziness. The saints don't like it. You need to get himmah against laziness. If a lazy person sleeps - you sleep enough, if you sleep too much it is not good for you. Everything is arranged to make people lazy in this time. All the devices are made for that purpose. Instead of taking care of his house, a man sits at a cafe with bad friends and makes nonsense conversations. He says bad things and sins.

The way of our Prophet (saw) gives people enlightenment. Other ways give darkness, oppression, and unhappiness. May Allāh keep us on the right way in shā'a Llāh. We should be careful and listen to the Prophet's (saw) advice because when children see it in the family, they also take responsibility. When they have a family in the future they will act the same. These nice traditions are carried from generation to generation. If they

witness bad things they think it is normal. "We live like this, continue like this" they say and continue so. The Prophet (saw) says it is the most important thing. Both the wife and the husband have a big responsibility. May Allāh protect us from the harm of these evils.

Prophet (saws) he showed us the way of light, how to be happy here and hereafter. For dunyā, he said everybody he has a responsibility. Hadith saying, oh, everybody he is rā'i - rā'i meaning shepherd - and he is responsible for his flock. Sulṭān is the biggest shepherd he is responsible for all of country. After him, everybody come less and less until coming for man he has been responsible for his family, to look after his house, after his family. And wife of house, she is also shepherd. She is responsible for children, for her house, to run the house and for her husband, to give good thing for them. Because shepherd he is running after his flock to help them.

Because this, Prophet (saws) he showed us very good example. The flock, they are not so responsible, you must be careful for them. You must look for them, help them, serve them to be good benefit for you, for them also. If you are not good shepherd, your flock they will be most of them maybe run away, some of them wolf eat them, some of them they will be tiny not eating anything. So it will be miserable. But if you are good shepherd, your.. who are you responsible for them, they will be all good. And who is serving, also he is responsible for his Master. He must look after his work, after his business and to make his Master happy with him. To not be, lose his money. Because if he lose money, there is for this servant also no work.

So every person in this community in country, they have responsibility. Don't think we are coming just to, no responsibility for people. But these days people they don't like responsibility. They make everything from technology to make people lazy and not to carry any responsibility. And laziness it is not good habit. Allāh not like it, Prophet (saws) not like it, Awliyā'ū Llāh also not like it. They like to be hard-working, to not be lazy. Laziness is coming from shayṭān. Even from laziness - most people not praying, not worshipping from laziness. And this time, this end of time, they have everything to make people to be lazy. But when in house this responsibility everybody doing what Prophet (saws) saying, who are living in house they will learn it is good and we must do this. Mother, father they are doing. Who are growing in this house, when they married and go in other place, they will be also same. Good people, teaching their children. Other also like this and it will, if it is like this whole community it is good.

But most of people they don't like responsibility, they don't have, they are not doing what they must do. For this it is like this, this world. When small, small, small coming, strong building coming. But if not it is just some of them good, some of them not good. They are complaining after, people also they are complaining for their children, for their family. But it is their responsibility they are not doing. After they want from other people to help them. First they must help themselves, to correct themselves, to be careful for

their family. After it will be everything better, in shā'a Llāh. Because this is way of Prophet (saws). He showed us the best way for life. Happiness to follow order of Prophet, because here you will be happy and in the next life also you will be happy. Allāh help us to follow his order, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

132. ALLĀH DOES WHAT HE WANTS

Monday, July 18, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

In shā'a Llāh, we ask goodness of everything from Allāh. People want, Allāh does what He wants. "Anta turīd wa anā urīd wa Llāhu yaf'alu mā yurīd". These are the words of great people. "You want, I want, Allāh does what He wants." Allāh, Allāh Almighty He is absolutely Able. Everything is in His hands. Nothing goes out of His order. Everybody is at His command. Do as you like but Allāh does what He wants. He decides when everything will happen.

In shā'a Llāh, we want what Allāh wants. Our ego is sad when what it wants doesn't happen. But we pray to Allāh to do the best for us. Many things seem bad but are actually good. Some things seem good but are actually bad. That's why we ask for goodness from Allāh. May Allāh give us all kinds of goodness, in shā'a Llāh. Allāh 'Azza wa Jalla has control over people's hearts. He turns them whenever He wants, to wherever He wants. Don't think anything happens by your effort, by your mind. It is with Allāh's order.

If you trust in Allāh, ask from Allāh, it happens. If you want for your ego, the result is loss. What you want should be what Allāh accepts, not things that follow your ego. Want what Allāh wants and Allāh decrees. No matter how clever you are, if Allāh wants, in one moment, Allāh gets you out of the way and you end up exhausted. If He wants, in one hour. Everything is in Allāh's hands. Nothing is in your control, in human's control. Everything is under Allāh's control. We say "May He give us goodness". In shā'a Llāh, people's hearts turn towards Allāh. This is what Mawlānā said - we want this. Don't lose hope. Always invite people to goodness, work for goodness. If it works, it works. If not, still you'll be rewarded. But if you work for your ego, even if it happens, it isn't for your good. If it doesn't happen, it still isn't good. You should always think of Allāh, don't forget Him. This is dhikr. Fadhakkir is remembrance. Of course there is the dhikr, but Allāh should always be with you. Say "We want what Allāh wants". In shā'a Llāh, what we want is to be away from our egos.

There is, Allāh He do everything for He our Creator and He is absolute able to do anything, no negotiation for this. There is saying of great people, Awliyā'u Llāh, in Arabic "Anta turīd wa anā urīd wa Llāhu yaf'alu mā yurīd." This what meaning? "You

want something and I want something, everyone wants different thing but Allāh He does what He wants .

So we must put our, what we want, to be according to Allāh Almighty's will, what He wants. We must look for what He wants and to follow what He wants, to not be following opposite of what Allāh orders, what He wants. Because everything is in His holy will. You cannot, as much as you are clever, you are doing everything, if Allāh He doesn't want it you cannot succeed.

People they ask how this non-believer or atheist they succeed? This also from His will. Allāh's will to make it a test for people or to make them to be more proud, to be more...to get more punishment in ākhirah. In Qur'ān He said even - "I can do for them a house from silver." (43:33) in dunyā. For whom? For these non-believers to make them more against, to make them test for people, to give them punishment, more punishment. So everything, Allāh what He wants we must be accepting, to be satisfied with what He give us. Many times, we want something it is not good for us, you... it appear it is very good for us, but when it happens it will be very bad for us. Sometimes very bad things can happen and people not happy, but at the end they will be happy with this, because Allāh He gives us the best. We must accept this. It's in Qur'ān also saying same thing - you'll be...don't be objecting for anything from Allāh. Everything is in His holy will.

These days it is difficult days, so we must be careful and to be give ourselves to what Allāh wills. He likes to do, we are happy with this, we must say. He created us in this time, it is difficult time, but it is also very blessed for believers, who are catching the real way of Allāh and Prophet (saws). These are the days what the Prophet was saying, who catching his religion as he catches fire in his hand. Because the real believer they are attacked from every people, everywhere. From shayṭān and his followers, they attack them from everywhere. But we mustn't be sad, we must be happy, Allāh He created us in this time and He is giving more rewards for us. We are accepting what Allāh gives us and, in shā'a Llāh, our will is with Allāh's will. Allāh make us to be satisfied with this, to not be from who's not accepting this. Because if you're accepting, if you not accept, you are in this so you must accept this situation and be satisfied in yourself, you have peace in your heart.

If you are afraid, your belief it is not so strong. You must be... Allāh is with us, He never left us and He is, everything will finish, Allāh still as He was. No changing, nothing for Him. The only [ones] changing [are] people. And who was with Allāh, he will be in next life also, after finish this life, after it is finished. In shā'a Llāh, next life, real life, it will be...real good for these believers, strong believer. But if they are happy here also, they will be more better for them, to not be all the time stressed in this world. Just leave yourself for Allāh's will. You want, I want, Allāh He does what He wants.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

133. THINK ONLY GOOD

Wednesday, July 20, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

What advice did our Prophet (sas) give us? Our Prophet (saw) advises all goodness. When you read a ḥadīth, in Arabic, you have to say it as it is. We don't remember exactly. Let's say it in Turkish. "O son, from morning till evening, from evening till morning, don't leave goodness. Don't think badness about anyone. You should do this." says the Prophet (saw). When you do this, you are a Muslim. "Al-muslimu man salima l-muslimūna min lisānihi wa yadihi" We couldn't say it properly. It means a Muslim doesn't harm, people are safe from his tongue and his hand. This is a Muslim. This is what the Prophet (saw) says. A Muslim should never think badness for anyone. He shouldn't harm anyone, he should think like this from morning till evening, from evening till morning; thinking "I shouldn't harm anyone, I shouldn't give pain to anyone". He should keep this good manner from morning till evening, from evening till morning. This is a Muslim. A Muslim is someone, who doesn't harm anyone. If you obey the Prophet's (saw) order, you'll be with him (saw), he'll (saw) love you. If you think of harming people, from morning till evening, from evening till morning, the Prophet (saw) doesn't love you, Allāh doesn't love you.

Ask goodness. Allāh ordered us goodness, beauty. If you do good, you'll find good. If all your life passes with goodness, hereafter also will be in goodness You'll be with the Prophet (saw) in the hereafter. If you think badness in the world you'll be with shayṭān, nothing else. Who is happy when people go astray? Shayṭān is happy. Good people aren't happy. When somebody makes a mistake, goes astray, good people are sad, they aren't happy. "These people also went astray, how nice. These are bad people." Nobody says this. His heart burns and says; "We thought they were good people, why did they do something like this?" Good people become so sad. Shayṭān is happy, celebrates. We want everyone in the way of Allāh, we want them to do goodness. This is the Prophet's (saw) order. Think goodness for everyone. Prophet (saws) he ordered us every good thing. There is ḥadīth I read. In Arabic when you say ḥadīth, you must say it exactly what you write. Because ḥadīth, if you change, you cannot fix it. So it is for Arabic you must say it correct but for to make it English or other language, you can say -"it is something like this." Qur'ān, even you make it wrong it is not like ḥadīth, because Qur'ān it is

preserved so you cannot change. So maybe sometimes making wrong when you read you say something wrong but it is no matter, correct. But for ḥadīth...

So we are saying we read ḥadīth, Prophet (saws) saying "O boy if you can to be from morning to evening, and from evening to morning thinking only good, do this." This is small ḥadīth but it is very important. Every ḥadīth important, but it is also... When people thinking it is enough to be good Muslim to be good human being for whole life. Only we like and to think from morning to evening, to look what is the good thing, what is, how to make Prophet (saws) happy, how it is good thing to do. It is important, and from night to morning also to think only good thing also, very important thing. Makes ourself to be a pure, real Muslim. Muslim meaning - Prophet (saws) - who makes people to be safe from his hand, from his tongue, from everything - no harm from Muslim. Muslim meaning peaceful man. Not like what people now, when they say Muslim they are thinking he is beast. No, it is opposite, it is meaning peaceful one, Muslim. And Prophet (saws) teaching us to do this - not to think any bad thing for people, not to do any bad thing for people. He said do this if you can do, because it is also not easy to do for everybody, but we try, in shā'a Llāh. And we are happy to see good people and to think good thing for people. We are not happy to see bad people, bad action from people who are claiming they are believer or Muslim or other... Others, we don't care about them because we know them. But this what we care more, and we are sorry for them, who are people claiming and making bad things. We are not feeling happiness for this. We are not happy to see "O this man he become bad man, we must be happy." No we cannot be.

Even in Islām also no envious. Some maybe envious people they are happy for this, but we are not. Never teaching of Prophet (saws), teaching of Awliyā'u Llāh, ṭarīqah. Only to be happy to save people from bad way, from bad thing, from hell. This is what they try to do. Who is happy with people who are not in right way, leaving right way, going wrong way? Shayṭān only is happy. He is very, very happy. Every time somebody going out from right way to wrong way, he makes...celebrates. And... who following him, they are also happy. Muslims cannot be happy with bad thing or to see bad people. We are happy to save all human beings from bad way. We like them to be in safe and blessed way. This is Prophet's (saws) order - "to think good from morning to evening, from evening to morning." Don't think any bad thing for people, only be happy when you save somebody or to see good thing happen for people who are out of way to come into right way. Allāh help us to help people to come in right way in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

134. BE PREPARED FOR DEATH

Thursday, July 21, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Prophet (saw) said: "people get old but by two things stay young." You aren't aware you are old. What are these two things? One is the love of the world, loving whatever there is in the world. You think you are young, you don't think you are old. Whatever is in the world, possessions - that love won't end just because people got old. There is no such thing. It doesn't end. You can control that love of the world only by training the ego. "Now I'm young, I love the world, I want to have everything. I won't do anything, when I get old." Sometimes as you get older, it comes out more; there may be more love of the world.

The second one is hope, it means "tūlu l-amal". People think they will live more. They don't say: "we got old, we have to pray more, remember Allāh more". So, "tūlu l-amal" - hope - they think they'll never die. But you are old. That you are approaching the place where everybody is going, is clear. So pull yourself together. Be for Allāh. Go in the way of Allāh and the Prophet (saw). "We aren't that old now, we'll live more, we'll pray later. If they are praying, I'll do ḥajj later. We are 60 years old, we can do ḥajj when we are 70, 80. If we make ḥajj, we won't have any sins." That is also hope. But Allāh gave us a life, hope won't make it longer. Do everything as if it will end soon. When you have no hope, you say I do them all at once, so I gain my ākhirah. Like that it has to be continuous.

You have to do good, thinking "We can go evening or morning, how will I face Allāh in the ākhirah?" This is what the Prophet (saw) says and he (saw) is truthful, trustworthy. Every word he (saw) says is the truest. Everybody has this. They have, but the Prophet (saw) says it to train it. Be careful to use these qualities in a way that it serves Allāh. Do everything for Allāh's sake.

Prophet (saws) he is saying, and he is the most perfect saying. What he said: there is two things in human beings, even when human being is getting old, very old even, these two things still, people... in people it is like young." As much as he is old, he thinks he is still young. What are these two things? First love of this life, enjoyment of this life - property,

car, land, money, everything. Old people they are...don't think they are saying: "we are old, we don't want anymore." Maybe sometimes they want more than young. Why? Because the secret of this, Prophet (saws) is saying, they still think young in their mind. "We are still, we can live many (years) and we need this, we must collect, we must take more, and more, and more." And it is not good because we are not created only for love of collecting money, collecting land, collecting property or what. We will leave this and we [go] for ākhirah. And it is seeing also old - they will be not thinking for this. Why? Prophet (saws) saying, this feeling still not changing in human being, feeling young. For this they want more and more.

Second one, what feeling is still young, is hope, long hope. Hope - not feeling even they are old, they say "we still we will live. We will not die." Even they are not thinking about dying. Only thinking for life. Even, Mawlānā was saying, there is a saying in Turkish "One leg in hole, hole meaning grave, and still they are not feeling this, not doing good thing, not obeying Allāh, not making charity or to do anything. No they not thinking at all. In our ṭarīqah, everyday you must think seven times for death. It is when you waking up - maybe we cannot reach evening we say. When in nighttime you sleep, maybe we cannot wake up. All life, Allāh He give us our life and He [appoint] a certain time for us. So, to be long hope we will live many years, it is not from teaching of Islām, or teaching of ṭarīqah.

Every time we must say "we be ready to be in front of Divine Presence of Allāh and we must be in good condition, not to be ashamed of what we do in our life." Who are saying, "Oh we will live too much, maybe I'm now 70 years, after 10 years I can go to ḥajj and all my sin it will go." Allāh knows you will be maybe one hour later you will die. You don't know. You don't have guarantee for this. So, we must be ready. Prophet (saws) saying these two things for desire of human being, for everybody this. But we must make it, trim it, to make it good for our way, way of Prophet (saws). When we, in shā'a Llāh, meet him, to be not ashamed in front of him, to be happy, in shā'a Llāh. Allāh help us, all of us.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

135. ARMAGEDDON MUST COME

Friday, July 22, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The time, the time that Allāh appointed to the nation, to the sons of Ādam (as), is coming to its end. At the end of this time there will be the Judgement Day. Before that, there are the signs of the Judgement Day. One of them is Armageddon. There will be a big war. There were two wars in the last century, First World War, Second World War. This is the third and the biggest. Now if you look it has started slowly. Since a couple of years the third world war has started. Because not only us but also the people, who don't believe in the Prophet (saw) they also know, they call it Armageddon. They know it will happen but they think they will be saved by their cunning. They say "Let's start this among the ignorant people". That's why you see in Islamic countries, everywhere people kill each other, they fight, they make war.

People were surprised, last Friday we made sohbet and dhikr, we prayed. There was the news in the evening. People are still shocked - "how can it be?" These are the signs of the third world war. They make people their own soldiers, actually the soldiers of shayṭān, they create wars in Islāmic countries. Like we said this is the third world war, the sign of the end of times. Mawlānā used to tell about it. He said it would be in the month of Shawwāl. He used to say: Shawwāl tarā l-ahwāl. We heard this since childhood. Ahwāl means very bad things. The month of Shawwāl is a heavy month. It really is. Don't say how these things happen? What has started between non-believers and the Islamic world is the third world war. There is khayr in everything. No need to be afraid. This is known since the beginning. The Prophet (saw) talked about these issues.

Armageddon will come. In the end islām will be victorious. Mahdī (as) will appear and make all the world Muslim. At that time you'll either be Muslim or leave this world. There is no way. "Wa qul jā'a l-ḥaqqu wa zahaqa l-bāṭilu" (17:81) Truth has come. Because since the time of the Prophet (saw) until now, they didn't leave Islām to be at peace. Not once, twice - hundred thousand times, hundred million times they attacked Islām. They attacked Islām whenever possible. Without being ashamed, they show themselves as innocent, harmless as if they have got nothing to do with it. Allāh knows, everybody knows. People aren't as stupid as they think. They are aware of everything but they don't

have power in their hands, they can't make their voices heard. That's something else. They themselves did what they liked until now.

When Mahdī (as) comes, like we said - not now, there is no order at the moment. You can't act independently, according to your mind. We have ūlū l-amr as authority, we are at their command. You have to keep their orders. If you rebel against him, you'll rebel against Allāh, the Prophet (saw). Because nobody saw him committing a sin it means his sin is not seen. He does what Allāh says. What else do we want? It means Allāh loves this nation, He (jj) sent them a good man as their head. We see around, so many leaders, dictators, oppressors came as their head. They ruled for 40, 50, 60 years, people couldn't say anything. Because they are the soldiers of the shayṭān, the world is happy with them, even if people are not happy with them. If someone comes out, saying Allāh, he is the biggest enemy. They make fabricated news everywhere. Ignorant people believe. Don't believe in an ignorant man's words. If he says something "Wa-idhā khāṭabahumu l-jāhilūna qālū salāman" (25:63) if ignorant people do something, say "as-salāmun 'alaykum", meaning "goodbye. I can't talk to you. You go and talk with ignorant ones like yourself." Talking with an ignorant one brings darkness. It gives darkness to your heart. Don't deal with them. The best answer you can give is to ignore him, is not to give value to him.

There is nothing worse than ignorance. Don't stay or sit with ignorant people. Sit with good people. Sit with someone, who knows and loves Allāh. That ignorant man was ungrateful to Allāh in the first place, let alone he was ungrateful to this good person. He doesn't pray. He has all kinds of dirtiness. Then he tries to lay down the law. Don't stay with this type of people. You should say "There are men like you there, go sit with them, talk to them. I can't deal with you."

The end of times arrived, with Allāh's permission. In shā'a Llāh, Mahdī (as) appears soon. Everything is in Allāh's hand but the third world war started. Allāh knows how many years it lasts. It isn't with my, your wish. It may last one year or 10 years, 20 years. Nothing is difficult in the eyes of Allāh. It may even be one night. But what we heard from our Shaykh, what he related from the Prophet (saw), from the holy people, it will appear little by little. Allāh knows how long it will take after this. But, in shā'a Llāh, soon. In shā'a Llāh, we will see those beautiful days. These liar oppressors, bad people, they'll all be eliminated, the world will be filled with light, belief, Islām, in shā'a Llāh. May Allāh make it soon. In shā'a Llāh, like we said, no need to worry or be scared. Because what is promised, related to us is appearing. This should strengthen our belief. With Allāh's permission, we are with ḥaqq, we are on ḥaqq's way. What if we are with bad people? We won't find goodness here or hereafter. Like we read in the khuṭbah just now, "Mā liḡ-ẓālimīna min ḥamīmin wa lā shafī'in yuṭā'u" (40:18) "for the oppressors there will be no friend or intercession." Don't be with the oppressors. Oppressors are in hell, can't enter paradise. If you are with the oppressors, you'll also go to hell with them.

You'll leave this world with disgraced, miserable, dirty. Think of Allāh. Don't think of the worthless dunyā. Obey Allāh's orders. That's why ṭarīqah is important, we say it again here on this occasion. Because ṭarīqah comes from the Prophet (saw) not from the mind, idea of someone, whom is not clear from where his Idea comes. Ṭarīqah comes directly from the Prophet (saw), not from people. There are hundreds of books, Allāh knows who wrote them, which one will you believe? Connect to ṭarīqah. Ṭarīqah orders nothing but goodness.

May Allāh protect our country, in shā'a Llāh. May Allāh help our army, people, our leaders, who are ūlū l-amr. May Allāh protect and keep us on the right path with these good people. They all pray five times, fast and are ḥājī. What more could we want? They don't say: "Drink alcohol secretly or be a munāfiq so that you enter into the government." May Allāh give good understanding to these people, who have gone astray.

Today we are saying there is big thing happening. Last Friday night very big fitnah, war was in Turkey. What is this? This is what we said because end of time. Time of Sayyidinā Ādam's (as) children they have certain time - maybe 10.000 years, 7.000 years, or Allāh knows how many years it is. But now it is the end of time. And the end of time it will be, it must be Armageddon. And this was told for every nation. And they are knowing and Prophet (saws) he said about this also. Last century, it happened two big wars, First World War, Second World War. And they were expecting third one but by making small wars around it was not happening. Allāh He doesn't want it. Now also still not happening this Armageddon, so the people they are knowing it must happen, and they thought they are clever they manage to do it in countries like Middle East countries, or African countries or other countries whole people fighting each other. Because they are thinking if they are doing this Armageddon it will be away from their country. 'So we can do it where it is away from our country and this Armageddon between these people finish, it will be order of Allāh finish and we will be saved.' They are thinking this and they are doing this.

Because what happened last week - but third world war beginning. Not last Friday, it is beginning since five years. But small, small - each country. And the last week they tried to make it in Turkey and they were really bad thing, real war. Tanks going up, cars full of people, helicopter shooting people, jets, throwing people bombs, everywhere. They tried to kill the president. It was really a night like third world war. And it is...and it is! But Allāh (awj) because His will, they couldn't do. Because it must be head for Islām and head now is in Turkey, because it is Ottoman. Ottoman place and holy Amānah... holy trust of Prophet (saws). Flag, and his sword and everything must be with Khalifah - it is in Istanbul. Al-ḥamdu liLlāh, Allāh saved these people, and this enemy because they cannot be from these people, because these people only must be enemy to do this. But Allāh (awj) He saved these people.

And this third world war it is beginning since five years and everyday getting more and more. And nobody will be safe from this. But we are not afraid, we are happy. Why? Because Prophet (saws) what he said, it must be Armageddon before Qiyāmah and Mawlānā Shaykh he was every time telling us about this. Especially for Shawwāl, he said "in Shawwāl tarā lahwāl". Shawwāl meaning this month after Ramaḍān, it is month of horrible, terrible things. You see terrible things in this month. And, al-ḥamdu liLlāh, it is beginning now and, in shā'a Llāh, the end of this it will be glory and for Islām. Because Mahdī (as) he will appear and he will clean all this world from dirtiness. What is dirtiness? Non-believer it is dirtiness, first. Because since Prophet (saws) they are attacking believers. Prophet (saws) he said, "believers cannot be bitten from one hole twice."

But we are not twice, not 2000 times, not 200.000 - 200 million times maybe we were bitten from these snakes, scorpions. Every bad thing they were doing, one, second they are not feeling tired.

So after when Mahdī (as) coming, no excuse. You will be believer or you will be not. It is like this. This is good tiding of Prophet (saws) before Qiyāmah it will happen. Not now, now we cannot do anything to anybody now. Mahdī (as) when he comes, he is absolute right and order is with him. His time no madhhab, only one his madhhab. Ṭarīqah is only one ṭarīqah also. Everything will be united. And we are thanking Allāh to give us such a people ruling us because Prophet (saws) said "kamā takūnū, yuwallā 'alaykum." How you are, Allāh gives you somebody to rule you. Al-ḥamdu liLlāh, this is so. We are happy with people also good people. Because who is ruling us they are first Muslim, mu'min, believer and they have done all what Allāh saying, first praying, fasting, and most of them they went to pilgrimage, Ḥajj also. So what we need more than this?

And who is fighting this he is against Allāh, against Prophet (saws). And they are cheating people, they are saying things what it is not true. And the most people who are listening for this, is ignorant people. Ignorant people - don't speak to them because they are lowest. We not saying for, like what Hindu saying, for untouchable. Maybe these untouchable people are good some of them, maybe I don't know, but these people they put them, like what these people must be. So if anybody saying something to you, don't speak to him. Say, "you go speak to ignorant like you. You are following, listening for shayṭān and his follower." Because we are seeing this, it is all around the world. They are fighting with very strong, with everything. They but not appear, but they are doing everything they can do from, you cannot imagine what they are doing. So, we are not listening to them, we are now in war, so be careful, in shā'a Llāh.

We don't know, this is Allāh He knows how many years, how many months, how many days. This is in His hand, Allāh's hands these things. Maybe it is one year, maybe two years, maybe 10 years but it will be the end. Mahdī (as) will come and will clean this

world from every badness. Who will be left, they will be so lucky and so happy. And who are killed, who are believers, they will be shahīd, and they will be also happy in ākhirah... For believers. But for other, don't be with oppressors. In khuṭbah we said "Mā liḡ-ẓālimīna min ḥamīmin wa lā shafī'in yuṭā'u" (40:18) Don't be with oppressors, there is no friend for them. No, they cannot make you to go out from hell. You will be with them. Don't be with them. This is order also, be with right, with good people, in shā'a Llāh. Don't be cheated by shayṭān and his followers. Allāh keep us safe to reach all these good days, in shā'a Llāh, to be with Sayyidinā al-Mahdī (as).

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

136. LONG LIFE FULL OF GOODNESS

Saturday, July 23, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

They asked the Prophet, ṣallā Llāhu 'alayhi wa sallam, "Who is the best of people?" He (saw) said: "The one, who lives long and does good things all his life. He is the best of people." He did good all his life, did what Allāh ordered. Can't be anything better than that. The Prophet (saw) described him like this to the ones, who asked him. They asked "Who is the worst of people?" He (saw) said: "The one, who lives long but doesn't do goodness". He wasted his life, he harmed himself, and oppressed others. Everybody is fed up with him. He is the worst of people. He both didn't do good, also fought with everyone, did fitnah, created chaos. He is the worst of people.

Man didn't come to this world for his ego. You have to think why you came to this world. "What was I created for?" Allāh tells everyone. The Prophet (saw) called people to reality, showed them what to do, told the wisdom for their being. Everything is clear, obvious. You can't say "I didn't know why I was created, that's why I crushed people, I oppressed them, I didn't keep Allāh's order, I did all kinds of dirty things. I thought I was created for this." At that point you are the worst of people. Allāh sees you are worthy of hell then. If you want to be a good person, you'll both be peaceful and people around you get benefit from you. They are happy with you. Allāh will be happy with you. In the hereafter for every day that you lived, you'll be get more rewards. We should keep this in mind.

The most beautiful words are the words of our Prophet (saw). They got inspiration from him (saw), wrote millions of books. He (saw) talked beautifully. "The best of people, is the one who lives long and keeps the way of Allāh." Someone, who keeps the way of Allāh won't fight with anyone, won't do wrong to anyone. He won't do wrong. May Allāh keep us all on that way. May we do goodness until the end of our lives. It isn't certain, we may live long or short, but, in shā'a Llāh, we keep the right path until the end of our lives. Prophet (saws), ṣaḥābah companions, they were asking him about who is the best people, the most perfect, good ones? They asked. Prophet (saws) saying: "he is that one, he is, Allāh give him long life and on his whole life he is doing good things. This is the best thing in front of Prophet (saws) and in Divine Presence of Allāh (awj)."

To not forget whole, this long life to do good thing. Every time, whole life doing good thing, this is the best for Prophet (saws) he showing, saying for people. Telling people, "this man or woman, lady she is the best, what Allāh like, Prophet (saws) likes." And after they are asking, "who is the worst one?" He (saws said: "he is, or she is, who has long life and doing bad thing. This is the worst in Divine Presence."

Because our aim not to do bad thing for people. The order for Allāh not to do bad for people and for yourself also. Because you are ordered and Allāh sent Prophet, and in His holy book saying about for what we are created, the wisdom of our creation. Prophet (saws) 23 years teaching us. Why - the wisdom of to be in this life. Why Allāh created us. Nobody can say "I didn't know, I thought it is I am coming here to harm people, to kill people, to do bad thing for people to do every bad thing, every forbidden thing. For this I thought I was created." No, it is, cannot be to say this, it cannot be accepted. Because Allāh sent all His messengers, Prophets telling people what is good and what is not good. So it is bad to do what Allāh forbid and Prophet (saws) telling not to do it. So for this the worst one who doing this and he is not acceptable in Divine Presence of Allāh (awj) and Prophet (saws).

Prophet, he is telling us the good thing. The good for us to be good life, happy life and happy end. Showing, Prophet (saws) his word it is the best, the most soft, the most good word, and there is millions of books printed or written by writer from - taking inspiration from Prophet (saws). And it is what he said, you must follow. To try to be our life to be good in our life, to be the best in front of Prophet (saws). Long life, maybe 100 years, more than 100 years, or 90 years many example. Al-ḥamdu liLlāh, we have Mawlānā, he was 92 years, mā shā'a Llāh, long life. And he is the best example for us. He was when he has very few murīd, was same. When he had 1000s of murīds also he was same. Not changing not become to change anything from his life or to change anything what order of Prophet, or order of Allāh. He was doing the same. This is Prophet (saws) saying, to be good every time, not when you're seeing people pretend to be better and when it is not, no. Every time you must be same because order of Prophet (saws).

In shā'a Llāh, we like to do this, Allāh helps us. We don't know our life be long, short, but what we must do like Mawlānā, to continue to not to be lazy. Sometimes, no need to do this or that, no when you are doing something good you must continue not be bored from this because no time to get bored, if it is short time. We must continue, Allāh helps us, in shā'a Llāh. Allāh gives us good life, to be obedient for Him. Life is in His hand, and we don't know when our life end but, in shā'a Llāh, until end of our life, to be in right way, in shā'a Llāh, way of Prophet (saws) and Mashāyikh, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

137. ACCEPT THE TRUTH

Sunday, July 24, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

A'ūdhu biLLāhi mina sh-shayṭāni r-rajīm. Bismi LLāhi r-Raḥmāni r-Raḥīm. "Wa quli l-ḥaqqu min rabbikum faman shā'a falyu'min waman shā'a falyakfur innā a'tadnā liẓ-ẓālimīna nāran aḥāṭa bihim surādiqūhā." (18:29)

Allāh 'Azza wa Jalla ordered the people by telling the Prophet (saw) "to say the truth". Everybody is obliged to say whatever the truth is. If you like, you believe and accept. If not, you don't and be an unbeliever. You can manage in this world this way or that way but in the hereafter the unbelievers will be punished. "Accept the truth." Crush your ego. Don't go out of truth. Accept whatever the truth is. This is the order of Allāh. He (jj) orders the Prophet (saw) to say this to mankind. The Prophet (saw) does not only address his own tribe, not only those Arabs - it is for all people until the Day of Judgement. Everyone has to accept this.

"Accept the truth, whatever the truth is" he says. If you say "We won't accept it", whoever wants can accept. Whoever doesn't accept they will be accountable for it. What is that account? It is fire, hell. Also in the world, because Allāh 'Azza wa Jalla burns people in the world with unseen fire, hell. Ignorant people tell this in some places - "Don't believe. Heaven and hell are here." It is here and also hereafter. You see the one here, in shā'a LLāh, we'll see the one there, altogether. Some will see heaven, some hell. People, who say like that, there will be hell here for them, before the hereafter. They will live without peace, unhappy, hopeless, in the unseen fire. Because without hope, without a goal, it is hell, nothing else.

But Allāh 'Azza wa Jalla showed everyone the beautiful way. "Wa-Llāhu yad'ū ilā dāri ssalām." (10:25) Allāh is calling to the beautiful way. He (jj) calls to peace, to heaven. That's why He (jj) says, "faman shā'a falyu'min"(18:29) you may believe if you like. If you don't like, you won't believe. There is hell here and hereafter for unbelievers. May Allāh protect us. May Allāh make us from the ones accepting the truth. That's why Mawlānā said it, it is for a reason, Ḥaqqānī. Ḥaqqānī means someone, who is with truth, who accepts the truth. In shā'a LLāh, we are from them, we accepted our Lord.

Allāh (awj) said in Holy Quran, these verses: "wa quli l-ḥaqqu min rabbikum faman shā'a falyu'min waman shā'a falyakfur innā a'tadnā liẓ-ẓālimīna nāran aḥāṭa bihim surādiqūhā wa in yastaghīthū yughāthū bimā'in kal-muhli yashwī l-wujūha bi'sa sh-sharābu wa sā'at murtafaqan"(18:29) This is order for Prophet (saws) to say for people to accept the truth - Ḥaqq meaning truth, right thing.

What is the right thing? Order of Allāh, to accept His holy messenger. Prophet (saws) he is Ḥaqq, he is right, and Allāh (awj) Ḥaqq. To accept Allāh and accept Prophet (saws). This is order for Prophet, "say O Muhammad (saws) - for people to say this." Who is 'people'? In Prophet's time Makkah maybe 10.000 people only, not only for this, for whole human beings until Qiyāmah. No limit, no time for this. For whole people say this, order this. If not accept he said also continue, who likes to accept, he will be good. Or also they not accept, they are free. Also, no matter, only you must say this.

You cannot make everybody to believe and to accept truth, right. But who accepts and to be with right thing, he will be happy. But who will not accept, he will be punished for fire, He said, Allāh (awj). From everywhere coming fire. If they want to have water, they look for water it comes like boiling water, dirty water. No good for them. And this when? In some people they are making philosophy here in this world. They thought themselves clever. They said "Paradise here. Fire is also here in this life." Here also, this we have Paradise and hell. Fire, and we believe the next life it is real, it will be. But who accepts this in this life also they will be in fire but without flaming - fire, in themselves - to be not happy and to be stressed in darkness, not happy, this fire envious. All this fire without flaming, this is burning more than real fire. In this life it will be like this and next life, real fire it will be for them. Why? Because they are not accepting. They're... Allāh showed them - "if you accept the truth, in this life also you are in Paradise and next life also Paradise." And it is order for people to say the Truth. Mawlānā ... Ḥaqq meaning truth. Mawlānā he said for himself Ḥaqqānī - he who accepts truth. And we believe in this. Don't be with liar people who are cheating people. All the time be with right and don't be afraid. Allāh makes us with them, in shā'a Llāh, to be in Paradise here and hereafter, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

138. LET THEM REPENT

Tuesday, July 26, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The World, as they say, is a place where anything is possible. Human beings think it will continue like this in the same way forever. It does not work that way. Allah gave everybody an opportunity and He gave everybody intelligence. This World is the World of trials. Are you going to obey Allah's orders? Or are you going to go after the things you like without considering whether they are good or bad. We left and came back 50 days later. Many incidents have occurred. Many incidents happened.¹ You might say, "I wish it never happened," but it does not work with wishes. You should say, "Thank Allah." It happened but Allah protected Islam, this Nation², and these poor people here. "Man la yarham la yurham." Whoever does not show mercy is not shown mercy. Allah does not grant them His mercy. Everything is wide clear, so people who are still on that way need to repent. They need to repent and ask Allah for forgiveness since they committed a huge mistake and committed a sin. Even so we are thanking Allah since He protected us from their evils. Shaykh Mawlana would say the manifestation has changed in this century. Its good is for us and its evil is on them. It was not so in the last century, during Sultan Abdul Hamid's time, as everything was against Islam. So they tyrannized people for a hundred years. Now, thank Allah it has changed. Following this, even if the whole World comes against us, nobody can stand against the orders of Allah and they will be defeated. Therefore, to avoid defeat and be on the way of Allah there is need for repentance and praying for forgiveness. People who have made a mistake should turn around so they find comfort, by Allah's will, both in this World and in the hereafter. May Allah never destroy this country. May it be the protector of Islam. It is so forever, Inshallah until the Day of Judgment, by the will of Allah. From now on, it is the good tiding of our Shaykh Mawlana, may its good be for us and its evil be for them Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Attempted military coup of July 15th

2. Ummat

139. ALLAH LOVES CLEANLINESS

Wednesday, July 27, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla is beautiful and He loves all that is beautiful. What is meant by beauty is doing good works. Therefore what is ordered for us, whatever orders there may be, are all to live the most beautiful life and so our hereafter becomes beautiful.

Inshallah one of these is cleanliness. Wherever anybody goes, they need to leave that place clean. It cannot be kept up if one cleans and another throws [trash]. It would be comfortable if everybody did their own cleaning at a place, and the environment would be kept clean as well. Our Holy Prophet (SAW) says, "Cleanliness is from iman¹." Cleanliness is the most important thing. It is the most important thing in Islam. It does not exist in other religions.

Taharat means cleanliness, it means purity. The slightest dirt is unacceptable. Our Holy Prophet's hadith: "When a person performs ghusl (performs ghusl of janabat³) it is not accepted if even a spot as small as a pin whole is left dry." What does this mean? It shows how much care should be shown to cleanliness. That is to say no spot is left dry when bathing so he shows us to teach us. It is shown as an example so we are careful.

Unbelievers⁴ are not clean. Infidels are impure. It says in the Koran too: "Do not think they are clean as they are dirty." Therefore, pay attention to cleanliness and do not dirty around. Because cleanliness is an order of Allah, you would also gain rewards when you do so.

May Allah make us amongst His clean servants. May both our inside and our outside be clean. Some people are also dirty in the inside. May Allah not give us that dirtiness. When that is the case, its harm is on the person before it is on others.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Faith 2. Full body ablution 3. Impurity 4. Kafir

140. LET THEM LEAVE THAT WAY

Thursday, July 28, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Our Holy Prophet (SAW) says, "The person who says a word was from me, it is the word of the Prophet (SAW), when it is a lie has guaranteed his place, prepared his place, in hell." Why did our Holy Prophet (SAW) say so? Because people might do anything for the honor of our Holy Prophet (SAW). Our Holy Prophet (SAW) said so to raise awareness in people, since people with bad intentions might use them.

Our Holy Prophet has explained and shown everything for us. In the last Farewell Sermon he also first said to people: "A Muslim's blood is forbidden for Muslims; their possessions are forbidden; their honor is forbidden; you cannot approach any of them." Just like you show respect to your own possessions, honor, and whatever you have, you need to show respect in the same manner to everything all Muslims have.

A person who does not do this is one who has nothing to do with Muslimism. Allah will ask these things to this person on the Day of Judgment. The person needs to have believed in the hereafter. It cannot go unaccounted. Why are we saying this? There is a great sown discord¹ around. They are showing and telling people the fitna as if it were the words of our Holy Prophet (SAW).²

First of all, it is not such an easy matter for our Holy Prophet (SAW) to get up and order people. The man who is to reach that station firstly needs to have a lineage which reaches our Holy Prophet (SAW). Even if his lineage reaches, those people do not give such orders. They say the same as the way shown by our Holy Prophet (SAW). They do not say an extra word. They do not deceive either and continue in the same manner.

Here there are still people fooled by this. Let them wake up. Dajjals will emerge in the End Times. What kind of a man is the Dajjal? All bad people, bad women, and bad illegitimate children will all go with the Dajjal.

He will come to the Muslim with a paradise and hell-like thing next to him. He will say, "If you accept me, I will let you in paradise." If they accept him they immediately enter

the hell to his left. If they do not, they will enter paradise. What appears as hell is paradise.

Therefore, let people wake up and save their world and hereafter. The lawful is clear, what is forbidden is clear, the good is clear, and the bad is clear. Allah gave humans brains to use. It is their fault after all the things that have happened. Let people wake up and repent because a great dissension² has been cast. It is End Times now. It is times with plenty of fitna. People should be careful.

First of all, let them not follow people who do not have a lineage. Let them go about carefully, search, and research. Let them do the way their heart shows. But a great fitna has occurred, something great has happened, and to still go on that way is obstinacy. Who is the one who is stubborn? It is Shaytan. Shaytan's biggest character is obstinacy, stubbornness. He said he would not do and he is not doing. He said he would not make sajda³ and he is not doing.

Therefore, be careful. There is no sin in leaving that way, that evil way. On the contrary, it has rewards and it has Allah's content. If you repent and ask for forgiveness Allah would write rewards for you instead. He would forgive you for what you did, for the things you did unknowingly. But if it is done henceforth, then everybody would serve their own sentence. We say may Allah give them mind and intellect. We are not saying anything else. May Allah not misguide us from the right way Inshallah.

Al-Fatiha.

1. Fitna of July 15th, 2016 military coup attempt in Turkey
2. Claims by FETO of receiving instructions from our Holy Prophet (SAW) in dreams
3. Fitna
4. Prostrate

141. DO NOT INTENTIONALLY JUMP OFF THE CLIFF

Saturday, July 30, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah willing, tariqa is the way of our Holy Prophet (SAW). Tariqa does not order anything but good. The orders ordered by Islam are the orders of tariqa. Tariqa cannot say anything different.

It also pays more attention to little sins rather than big sins. Little sins become a habit when committed regularly, then a person starts committing big sins. Shaitan is continuously obsessed trying for people to commit evil. He is ready every minute without being lazy, without being tired, trying to make people knowingly or unknowingly commit sins. Let us be careful things that look good are not in fact bad.

May Allah withhold us from bad people, because Shaitan is the shaykh of the one without a shaykh. The shaykh surely tells his murid what to do, how to proceed, and is helpful. It says, "Yadullahi ma'al jama'ah." The community¹, tariqa, means a good gathering since it encourages people towards good causes and rewards. They will have gone astray when it is otherwise. Those people are not people to be followed.

We do not tell anybody to go off the path. "La ta'ata limakhlooq fi ma'siyat alKhaliq." There is no such rule as to obey anything that contradicts what Allah Azza wa Jalla, the Creator, has ordered by anyone whom Allah has created. If he orders you with evil you need to leave him. It could also be a test to see if you are going in the right direction or the wrong direction.

If you follow what is right, you would pass the test. It does not work if on the contrary you say, "I am a follower of this man. He said so." You are a Muslim and you know what Allah says. If that man tries for years to make people go on the wrong way, nobody is obliged to follow him. If he has made you reach guidance, there is no need for you to be misguided. If it was done for the sake of Allah, it was done for the sake of Allah. On the contrary, if it was done for his ego then it is bad. Allah willing we are trying to make people reach Allah. Once reached, we do not have a right over that person. It is enough for us once he reaches the path towards Allah.

Allah Azza wa Jalla tells us, "Guiding one person to goodness is better than the whole world." It is inappropriate to guide a person to the right way and milk them like a cow. That is not the order. Take them to the way of Allah and Allah will reward you. A lot of times, just because they guided a person to the right way, people want to ride on the person's back for the rest of their life. Such a thing is unacceptable. It is not the order of Allah (JJ), it is not the order of Hazrat Prophet (SAW), and it is never the order of tariqa.

Tariqa teaches good manners. Those without tariqa follow their ego. A lot of times, because people do not head to guidance for Allah's sake but for their own ego's sake, they get misguided and go astray after finding guidance. May Allah protect us.

Therefore, here we say whoever has seen such a thing, they are under no obligation. You are not obliged at all to go to hell, to jump off the cliff, with that person. Allah did not order as such. Allah (JJ) says, "Come to Me."

"Wallahu yad'oo ila daris salam." (Sura Yunus:25) [Verily Allah calls to the abode of peace.] Allah (JJ) calls to paradise. He does not call to hell. May Allah make us all people of paradise Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

142. MAGNIFICENCE OF STARS IN THE SKY

Saturday, July 30, 2016

We are looking at the sky from here Mashallah. People see the magnificence of Allah (JJ) when they look at the sky. We used to sleep outside sometimes when we were young, and you would look at the sky and see thousands of stars. People can never guess stars are large things when young. People understand Allah's greatness better with knowledge when they are grown up.

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

He has said, "Innama yakhsallahu min 'ibadihil ulama." (Sura Fatir:28) Only alims¹ are fearful of Allah.

Now you look and you see stars in the sky. The star we are looking at and seeing is not there. It has gone away from there a hundred thousand years ago, it is done for. Its light is only able to reach us now. Our world is not tiny - it is not even as big as a dust particle in this universe. This galaxy, the Milky Way, also called Kehkeshan, contains billions of stars. There are billions of suns, moons, and planets only in this Miky Way.

How big do you think this greatness and this grandness is? All the things we call billions only look as big as one star in this universe. Not a billion planets, apparently there are more than three billion galaxies. Meaning one per each man. (Shaykh Efendi makes a joke here and laughs with everybody). And people get arrogant with themselves here and keep repeating, "We are like this, and we are like that."

As Shaykh Mawlana (QS) also said, this shows the magnificence of Allah. Allahu Akbar. Allah created these with such grandness. There are such creatures bigger than all of this next to Allah (JJ). There is an angel, he is even bigger than this. So people's minds cannot take it. Boundaries do not exist anymore then.

Some donkeys ask about Allah, "What is He like?" It is enough to look at what Allah did, created, and made. How can your mind reach and think about Allah's essence. It cannot even reach this universe, so how can it reach Allah Azza wa Jalla who created them? Grandeur enters inside people when they look at the sky. People feel like they are going to fall when they look at a mountain or a star. Who knows what the wisdom behind it is, maybe they feel very lonely? People experience very different feelings.

All this, the whole universe, is not even a dust particle next to Allah. But with this much grandness Allah (JJ) says: "I only fit in the heart of my Mu'min² servant. I do not fit anywhere else." Allah Azza wa Jalla is there if a Mu'min has iman³ in their heart.

Otherwise, there is no use in saying with arrogance, "I am a doctor, I am this, and I am that."

As we said, our life is temporary, and it does not count as much as the blinking of an eye. Let us not spend this short life for worldly enjoyment. The real life is the life of the hereafter. All of us will be in paradise Inshallah. May Allah grant us paradise so Inshallah we are with Shaykh Mawlana (QS) and with our Holy Prophet (SAW) in those beautiful days all together Inshallah. That is the eternal life.

We used to think, "How can the stars be reached?" when we were young. Can it be reached with rockets? How can it be reached, what should be done? It has gone from there and has extinguished long ago then. Very wierd things. People cannot see these things when in the city. They do not raise their heads and look up at the sky. People look down, they look downwards, and they look around. They do not raise their heads and look at the things Allah has created, they do not look at the grandness. What they look at are itsy bitsy and unnecessary things. The necessary things are glorifying Allah and obeying Allah. May Allah grant us all iman and Islam Inshallah.

- Mashallah, a beam of light like a cloud up there. There, that is the Milky Way.

- Which one?

- Like a cloud, up there.

- My sultan, is the meaning mentioned in the hadith in the same direction as the companions being like stars?

Because they show the way. The stars also show our way. People would look in the past. There are those who know it now too, but people do not look anymore, and even if they look they do not see. They neither see a star in this, nor do they find direction. In the past, when they took a look they knew where north, where south, where west, and where east, where all were.

1. Scholars/Awliya
2. Believer
3. Faith

143. WE ARE OBLIGED TO SAY THE TRUTH HERE

Saturday, July 30, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

This path of Allah is a beautiful path. Allah Azza wa Jalla says: "If people would not diverge from the path, if they were on the right path, if they do not diverge from the right path, I will give them fine waters and a fine life." Diverting from this path is so easy though. Shaitan can misguide people when they are on the right path, on a beautiful path.

We need to take our Holy Prophet (SAW) and what he did as an example so it is always beneficial for us in our life. Do not say, "Our Holy Prophet (SAW) lived 1,400 years ago and it does not fit our present-day life." There are many things that would be of benefit if done in the same manner.

When Holy Prophet (SAW) opened Mecca for Islam¹, he raided suddenly and without giving news so blood would not spill, since there could be people who might become Muslim later. Our Holy Prophet (SAW) followed this procedure and he obtained good success from it. Mecca was opened to Islam in a nice way without spilling blood. Once it was opened he provided safety to people such that it was granted to anybody who wanted it, be it Muslim or non-Muslim infidel yet. Even they were given safety. Afterwards, the order came, "None but Muslims can enter Mecca! There is a four month grace period. Those who want can become Muslim within these four months. If not, they cannot live here anymore. There is no more permission here." In the meantime, most polytheists² who saw the beautiful nature of our Holy Prophet (SAW) became Muslim. He won most of those people and they were of service later.

Therefore, that situation of ours here says, "Ad-Din an-Nasiha." Meaning "Religion is advice." Take lesson from the life and shown path of our Holy Prophet (SAW). Let there be no mistreatment to those who do not deserve it. For those who deserve it, sharia³ shows the way and says how the practice should be. The law says the same thing. However, regarding the matter of informants, the Koran says, "Wala tajassasu." (Sura Hujurat:12) Most people are open sinners⁴.

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

“In ja’akum fasiqun binaba’in fatabayanu.” (Sura Hujurat:6) (O you who have believed, if there comes to you a disobedient one with information, investigate). They have a huge weapon in their hands. Bad people, the unscrupulous, have taken possession of a huge weapon. Whoever has a grudge, whoever has spite for someone they immediately inform, “This man is with these bad people.” This way these people are unjustly wronged.

Allah (JJ) does not want this and Hazrat Prophet (SAW) does not like this. Allah sees everything, and Allah says, “Fatabayanu.” So make absolutely sure this person is harmful. On the contrary, it does not work based on the word of fasiqs, it does not work based on the word of the unscrupulous.

We are obliged to say the truth here. We do not receive a salary from anybody, and we do not “give the okay” to anybody, except for Allah. We are not to request from anybody either. They should thank us for what we are saying. Dirty people don themselves in numerous guises and nothing happens to them. People who have nobody and honest people do not know what to say sit in sorrow, but the Truth (Haqq) does not consent to this. This is a bad thing, and what is being done is not being thankful to the great blessings⁵ given by Allah. It is oppression.

By the grace of Allah, with Allah’s help, Allah has helped us. Allah helped us and we were saved from a great calamity. The whole country was saved from trouble. Allah showed us how He saved us from a great trouble after being saved. Everybody was thankful to Allah. Azans and salawats were called. It is not right to do things Allah does not command. We need to continue this beautiful way. These people’s cases need to be reviewed one by one. The dirty ones are obvious already, and they have all been taken.

Other people will be informed on from now on. Informants, those who inform, are those who inform something bad. Never oppress anybody with something you are not sure about. These kinds of things have also happened in the past and they are on the wrong way. If they are good, even if you wrong them, they are not going to do anything to you and they will only beg Allah. So they do not harm anybody Allah willing.

The bad become worse this time. They are called Batinis. There, the Batinis are these heretic factions, they are hidden factions. Everything is obvious in Islam. We offer namaz and we fast: everything is palpable and there is nothing secretive or hidden. We are doing what Allah commands. It is neither shameful nor sinful. But the other factions are esoteric. They hide better, and you would not realize they were hiding. Then they take away good people or they torture them.

Now what we are saying here is more important that these mass rallies, it is more important than other things, it is the most important thing now. We were thinking about it from the beginning and now we hear how many people are being wronged. If there are so many from people we know, think about how many more there are from other people. There are people who cannot reach us, who suffer wrong unjustly, and who cannot ask for their rights.

As we said, they should not get angry at this advice but be thankful for it. Because this is for the benefit of the country. It is not easy raising a person, a good person. We see there are herds of people but they are useless. What use are people who go and run after Shaitan?

You will find the good person and say, "This man is very good. Don't ever touch him. Keep him. Treat him with respect and honor." And they should be thankful saying, "You let us know about this person. We did not know and thought this person was a bad one. We treated him undeservingly. You saved us from its consequences."

Otherwise, it is not right to inform them out thinking of dismissing them from employment. Well of course, there are false witnesses and what not, but it does not work with what these people say! Neither Allah (JJ) nor Hazrat Prophet (SAW) would consent to playing with a person's honor and pride with the word of one man.

We need to be very careful of this so the blessings Allah gives does not turn, and so Allah does not take away these blessings from our hands. Governing continues with justice, not with injustice. May Allah grant us all a mind and understanding. May Allah make us amongst those who accept advice.

Al-Fatiha.

1. Fetih
2. Mushrik
3. Divine law
4. Fasiq
5. Ni'ma

144. THE CLERICS OF DAJJAL

Sunday, July 31, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Inshallah it will be a gathering of good. We do not visit these near by places (Ankara) much. We supposedly say we will come more often but it is kismet. Other responsibilities come up and we are not able to come. Last we came three or four years ago. The visit prior to the one three years ago was about a year before that. A fine spirituality has occurred in seven years. There is a nice spirituality. Shaykh Mawlana's (QS) himma¹, baraka², and maqam³ is here. He is Inshallah always reaching us.

A little while ago on the way here, someone called when we were at Hazrat Samarqandi. He asked a question, but because he spoke English we understood half of it. Whether it was he who told it or whether it was the Hazrat that made him ask that question we could not completely understand. Later we learned that he was probably a sayyid. "I love our Holy Prophet (SAW) because I am his relative," he says, "How am I supposed to love the murshid⁴? He is not a relative." He asked such a weird question.

We replied, "You love the murshid because he makes you love Allah (JJ). You love him from that love." It did not do anything. Perhaps this person is of Pakistani or Indian origin. Those there understand this matter much differently and use it with the expectation of various favors. We continued, "If he is teaching you to love Allah (JJ) and to love Hazrat Prophet (SAW), if he is training you with this goal, you love the murshid in that regard. If the murshid guides for you to love him, he is not a murshid."

A murshid is the person who teaches people to get rid of their selfish qualities, their individuality, for the sake of Allah (JJ) and the Prophet (SAW). Not for the world, not to make people love the world, and not to make them love him. This is how the true murshid is. The murshid also has to be on a tariqa. Otherwise they cannot be called a murshid. You can call them a hodja.

There are a couple of types of hodjas. There are sincere hodjas: they strive to urge people to the mosque, the congregation, and the right way, and are happy for the increase in the numbers of the congregation. For some it does not matter if the numbers increase as they

want the rich to increase in number. Others put their ego in front and try to satisfy their ego.

As we said, the murshid is one thing and the hodja is another. However, when speaking of a murshid, they must definitely belong to a tariqa, they must receive enlightenment⁵ from our Holy Prophet (SAW). People who follow their ego, even normal people, are in the wrong. Because the ego does not take you to a good place. It is even harder for a hodja. He misguides people if he follows his ego. Especially if he gets a little more famous and is a person who knows how to use people well, things go completely bad.

These types of people have always existed. This is their custom. They have been created in this manner and they do not change. They do not change but people need to see the mistakes. They say, "You are under assumption. These people would not do evil!" There are still people who say this. What more is left that can be done? Everytime we say, "This is the last, let us close this matter already." Yet we see that people are still on this way, on the wrong way, and they are running after this.

Mahdi Alayhis Salam will emerge in the End Times. The Dajjal will also appear. The real dajjal is Masih Dajjal (the Anti-Christ). Jews are waiting for him. They see him as the saviour. Just as we see Mahdi (AS) as the saviour, they are waiting for him. There is such a person. Our Holy Prophet (SAW) had spoken about his appearance.

He has been in existence since the time of our Holy Prophet (SAW). Our Holy Prophet (SAW) says to the companions⁶, "There is an island in the Indian Ocean. You will come across such a person with tied hands and legs. Say to him the Prophet has appeared and he will be saddened. Never do anything [to interfere]. When the time comes he will escape and emerge." They are waiting for him, but before the real Dajjal, forty little dajjals will emerge. What is meant by a little dajjal? A person who harms Islam and harms Muslims.

Many have appeared till now. So if we count them, at least 30-35 have emerged. A person who is against Muslims and Islam, shows enmity towards Islam with the nonMuslims, and harms Muslims is of the class of dajjals. Those who follow the dajjal go to hell. Therefore, we say if there are still persons with a doubt inside, let them repent and ask for forgiveness from Allah. Because Allah Azza wa Jalla's order is:

وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا

"Wala takun ilkha'inina khasima." (Sura Nisa:105) "Do not befriend and show kinship towards traitors. Do not stay with them," says Allah Azza wa Jalla.

These people are directly traitors, but as we said the door of repentance has not shut. Those who believe them should turn from that way and repent. This is an important

matter. This is an advice. They have left the path of Hazrat Prophet (SAW), none of his orders are being followed, his sunna is being ignored, amity is established with infidels, and their religion is being accepted. Whereas the final religion is the religion of Islam. The person who is a hodja should know this better than us.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

“Waman yabtaghi ghayral islami dinan falan yuqbala minh.” (Sura Aali Imran:85) This is a verse. “Whoever searches for a religion other than Islam, that religion is not accepted.” Religion is Islam.

We are thinking to suppress this dissension⁷ while it is small, so these people do not go astray and are saved before they ruin themselves, their families, and whoever is around them. The Wahhabi fitna had emerged during the time of Khalid al-Baghdadi. Hazrat Khalid al-Baghdadi has letters, the Maktubat. Khalid al-Baghdadi was also good friends with the pasha (governor) there.

He would also write in all his letters for this fitna to be suppressed and leave no traces behind. Of course, he used to see what was to come through karamat⁸, but still he was emphasizing to the pasha to “root them out!” and making duas. There, when the rooting was not finished the whole world suffered from these Salafi and Wahhabi movements. Whatever fitna is out there is from them.

Therefore, we are saying this fitna that appeared here is very clear and how evil it is has been seen. People should use their heads. There is no reason for the person that guided you to take you to the gates of hell. They are not indebted either. Indebtedness is to Allah. “If you have done me good, alright it is enough. Do not take me to the gates of hell!”

People are not obligated. “La ta’ata limakhluq fi ma’siyat al-Khaliq.” (Hadith Sharif) No servant has an obligation to another servant in disobeying Allah Azza wa Jalla. Not to obey Allah for the sake of obeying a person cannot even be a subject of discussion. What is seen now is those who follow that person are somehow misguiding people through embarrassing them, pressuring them, and using all means [of blackmail].

We are saying people who are not subjected to this issue should not be fooled because it is a burden⁹. If we do not mention this, we would be taking on the burden for not telling and we would be questioned for it, “Why did you not tell? Did you not tell because you were afraid? Did you not tell because you shied away? Why did you not explain this issue to people?” Because on the other side, they are using all means day and night. They are neither embarrassed, nor bored, nor tired.

We need to give advice and we need to tell. Those who accept will accept, and for those who do not, the burden would be gone from us. As we said, there is no obligation to get off the path Allah has ordered. Do not drink alcohol, uncover your head (for women), or gamble for a mere two pennies salary. No good comes from evil, from sin. If you say you are doing it for Allah, in the end you become a drunkard, a gambler, and what not. This is it. Nothing else.

There is no logic as, "I am committing these sins for Allah." In other words, these things were not done for Allah. If they were [truly] done for Allah, people would not have ended in this situation. This is straight out fraud, treachery, and most importantly dajjalism.

When the real Dajjal appears, he will roam around the whole world. Mahdi Alayhis Salam will have appeared as well. At that time, they will not be able to enter four cities: Mecca, Medina, Qudus – of course parts of Jerusalem – and Sham Sharif (Damascus). When the Dajjal goes around, all these bad women, these men who are not men, bastards, and however many wicked people there are will stroll around with him as his soldiers. Next to him paradise will be shown as hell. Hell is in fact paradise and paradise is hell. Those who want to be with him and enter paradise will have entered hell then.

It is the same with this. People who are not on the right path and are with him, drink alcohol, do all evils, and say they want Allah's consent are there exactly as Dajjal says. So beware. Whoever says these sorts of things to you and orders you to sin, do not obey him. There is no permission to obey even if he says, "I am doing it as a test." Because these times are already times everybody is used to evil, and there is no use for him to do a test.

May Allah keep us safe from these kinds of people. Inshallah with the dua of these holy ones, dervishes, and people here who say Allah, this fitna turns back on its originators because its originators are the whole world of unbelief. They have declared war over us. They have declared war with all their strength. "We are going to finish this," they are saying. Let them try. Let it be the whole world. It is no use once you are with Allah. Let Allah be with us. He is sufficient.

May Allah be our helper. In the meantime, nobody's rights should be violated Inshallah. This is also a very important thing because these things do happen. Of course, you cannot find fault in them either. They have gone against the Ulul Amr¹⁰ and traitors have emerged from everywhere. If you curse the Ulul Amr you will have cursed yourself, because currently they are protecting Islam and these oppressed people. Our dua is: may Allah open their vision more so they do not violate the rights of anybody.

As we said, we cannot curse them either. They are trying to do their job, but they have to be a little more careful. However, when the person you would never suspect turns out to be a traitor, still persevering this much is a great deal. They have been hit from every side, and the most private secrets have been handed to the giaour, to the hands of the infidels. What can the man (Erdogan) do? We are still thankful to Allah he is able to manage this much. It is with the prayers of the poor oppressed and the help of Allah. As we said, Allah willing nothing will happen as long as Allah helps. Nothing will happen even if the whole world comes against us. Our prayers are that nobody gets unfair treatment and nobody gets oppressed. May this assembly of ours be continuous Inshallah and may these kinds of assemblies increase in number. May Allah not allow for these places to be shut down Inshallah. Because Shaitan does not like these assemblies, and his followers do not like it either.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Spiritual support
2. Blessings
3. Station/tomb
4. Guide
5. Fuyudat
6. Sahaba
7. Fitna
8. Miracles of saints
9. Wabal
10. Leaders holding power

145. KNOW YOUR OWN WORTH

Wednesday, August 3, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla created humans in the best form and exalted them. People should know their own worth. Allah does not recognize the worth of people who do not know their own worth either. Amongst His creation Allah says, "Wa laqad karramna bani Adam." (Sura Isra:70). He says, "I raised the sons of Adam – meaning humans – to the highest station." Then as a lesson for people, they are in their worst situation at the end of their lives. Except for those who believe and obey Allah (JJ). No matter how much one says, "I am educated, I am this and that," even if they have reached the highest position, again it is no use when Allah does not will it. As an example for people, their status amongst people is gone, people do not respect them when they run into them, and they do not pay attention to them. Even if they show respect to them for a short period, it is of no benefit to themselves. What is of benefit is being on the way of Allah and doing what Allah says. When they do what Allah says, they are good people in the sight of Allah. Otherwise there is no benefit what so ever. Our life gains value as we obey Allah's orders. Allah Azza wa Jalla created the universe. We are nothing. It would be due place if we said less than nothing. Allah gave us value and he gave us an order, "Do this and I will exalt you," He says. We need to be thankful for this day and night. We need to know its value. Even the grand universe is nothing compared to Allah's greatness. He paid attention to us and He gave us an order. "I know you. I am in your heart," says Allah Azza wa Jalla. We need to to know the value.

It is a great blessing, but people are unaware of it. Most people do not know at all, they do not know of anything, and they leave this world without knowing anything. They think they accomplished something. It is all empty if they do not obey Allah. Let us know its value Inshallah. May Allah make us amongst those who know its value. This is very important because if you place a jewel in front of a person who does not know value, what use is it if they do not know its worth? Just as it came it goes. May Allah grant us all to know the value Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

146. DO NOT GET USED TO COMPLAINING

Thursday, August 4, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Authu Billahi Minash-shaitanir Rajim. Bimillahir Rahmanir Rahim. ۞
"Wa kullu shay'in 'indahū bimiqdār." (Sura Ra'd:8) Allah Azza wa Jalla says:
"Everything has a due measure." Everything has a time with Allah Azza wa Jalla.

This universe was made with calculation, with an amount, and with a measure. These are summer days. People think every year is different. Old people would know better which days would be hot and which days would be cool or cold. There are certain days Allah Azza wa Jalla created for this world and they also have an advantage. Heat has benefits and cold has benefits. People should not complain because these come from Allah. We need to be thankful for these blessings provided by Allah.

Of course heat also has benefits. Our Holy Prophet (SAW) says, "Protect yourselves from the cold." About the heat he says, "Do not go about under the sun for long." People of today go and take off their clothes, stay under the sun from morning till evening, and think they have accomplished something. This does not provide benefits, it harms, but normal heat is not a problem.

Our Shaykh Baba's (Mawlana) (QS) grandmother had some beautiful sayings. She would say, "Have you heard of anybody getting sick from catching heat?" People get sick by catching cold, they do not get sick by catching heat. "Do not be afraid of heat," she would say, but as we said just because we should not fear the heat does not mean we should think nothing happens in the heat and spend too much time under the sun. So we need to be protected from the sun.

In fact, during our Holy Prophet's (SAW) time, Zuhr prayer would be delayed a little so a shadow would form and people could go back and forth to the mosque under the shadow. Mecca and Medina are holy places. You cannot find a shadow like this there during noon time. The sun is so directly on top that you need a half hour or an hour for a shadow to form and people to pass by the side. It is a sunna of our Holy Prophet (SAW) to delay Zuhr prayer a little in summer time. Of course then there is shadow and people can go back and forth in the shadow.

We should not fear this heat and should not complain about it. We need to thank Allah for what He has given and not get used to complaining. Once a person gets used to complaining, they would keep talking, "This was like that and that was like this," from morning to evening. Let us get used to being more thankful Inshallah. May Allah make us amongst those who are thankful.

Al-Fatiha

147. THE MOST VIRTUOUS OF DAYS

Friday, August 5, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Today is Friday, it is a holy day. Allah Azza wa Jalla gifted this day to Muslims, to the Nation of Muhammad¹. He says the most honorable of days is Friday, and Allah Azza wa Jalla reserved the day for our Holy Prophet (SAW).

Every prophet had a different day. The seven Great Ones (Ulul 'Azm) who are the greatest prophets each had a different day. Allah Azza wa Jalla gifted the most virtuous of those days, the best, to our Holy Prophet (SAW). Allah Azza wa Jalla gave this beautiful day as a gift to our Holy Prophet (SAW) and to all of us, the Ummat.

Worships done on this day are more virtuous. Friday night starts after the Maghrib azan² on Thursday. This night is also amongst the holy nights. It is also as holy as special nights. The duas³ and worships done are more acceptable. There is a time of acceptance on Friday, so if a dua is made at this time it is accepted. Therefore, show respect to Friday and do more duas.

May your good duas be accepted Inshallah and may they be a guidance for this Ummat. May Allah give mind and intelligence to those who have gone astray. May they come back to the right path, to the path of Allah. May they not follow the path of people who have gone off the path of Allah, as they are not to be followed.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Ummat
2. Sunset call to prayer
3. Supplications

148. PRESENT DAY NIMRODS

Friday, August 5, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Ya Rabbi, tonight is also Friday night. Let us say a couple of words and Inshallah it will be useful for everybody. There would be rewards for you and there would be rewards for us Inshallah. Shaykh Mawlana (QS) would give good examples and tell stories most of the time.

Once upon a time there was a mouse. There is a jug and it is filled with wine. The mouse fell in the wine jug then managed to get out of it. Somehow it managed to get out and not die. But before spitting and leaving, it swallowed quite a bit in the jug. When it drank the wine and got out it said, "Where is that ill-mannered cat? Let me at him!" It thought it was a lion.

These people are like this too. People who do not know their limits think they are something special. They do not see the humility of our Holy Prophet (SAW). In the slightest instance, they get so arrogant and so haughty by themselves, if they had the chance they would come out like pharaoh saying, "I am the greatest god! I am your god!" The times do not fit them, but they are pretty much implying this.

No prophet ever since Adam Alayhis Salam showed greatness or got haughty. They did not get superior on people, but they served them. They begged and pleaded to show the way to people, and suffered all kinds of torment. If they were the least arrogant, nobody would get near them anyway. Yet you cannot get near to any of Shaitan's men due to arrogance and superiority.

As an example, take Pharaoh, take Nimrod, take Abu Jahl, and take Qarun: there are many present day people like them. Wherever there is a man being arrogant, a man saying, "I am/it's me," he is not following the way of our Prophet (SAW) but is on the way of Shaitan. And he, as we said, is like the mouse by the jug: he has no value next to Allah Azza wa Jalla.

What are you doing? The mouse is still a tiny thing, but it has worth. You have no worth next to Allah's greatness. A person that is arrogant like that has no worth whatsoever.

They came and they passed. They are being cursed till Judgment Day, and they are being damned till Judgment Day. Whoever is arrogant, whoever says, "I am/it's me," is cursed.

Do not abide by your ego! The nafs blows a person up like a balloon and in the end it bursts away. Do not be fooled! Whoever says, "I am/it's me," the egotism is from Shaitan. Stay away from that person. You saw true shaykhs. The best example of who a true shaykh is in front of us, our Shaykh Mawlana (QS). He never got superior or arrogant. We hear new things from every person, however many examples there might be. He did not get arrogant saying, "I am a shaykh," but he tried to serve them saying, "I am a shaykh."

A couple of days ago someone came knocking on the door at midnight, and we did not open the door. Someone was telling us the other day, when Shaykh Mawlana was in Cyprus, the time was 1:30 AM and he was still seeing people. Just as the men were leaving, a group of people came saying, "We came from Malatya." Shaykh Mawlana told them to come later. Then he said to them, "Alright come." He said to himself, "You should not have become a shaykh."

Meaning, "Since you are a shaykh, you will endure this and serve." Who can do this? Who among the fake shaykhs, fake things, of ours can do this? These are good examples. Mercy is recited on these shaykhs until the Day of Judgment. While people who get arrogant, people who think something of themselves, and people who have superiority delusion are cursed.

May Allah keep us safe. May Allah not make us in need of anybody Inshallah. May Allah give from His own treasures. For the sake of this night, may all of our good objectives be realized Inshallah.

Al-Fatiha.

149. BROTHERHOOD OF A MUSLIM WITH A MUSLIM

Saturday, August 6, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

There is a matter again, it is a great virute, as it is a matter praised by our Holy Prophet (SAW). A Muslim should try to take care of a Muslim's work. If there is a situation where a Muslim can help materially or spiritually they should do so, for Allah would also help them.

The Arabic version of the hadith is not in my mind exactly, since when it is a hadith it should be said without omissions. But the meaning of the hadith is: as long as a person, a Muslim, is helping his Muslim brother, Allah would be helping him in return. Therefore, if there is a brother of ours that is asking for help, you may help them materially and spiritually as much as you can. We need to help because just as we do good for ourselves, a Muslim should also do and help another Muslim.

We can also see these days, even if not materially we need to help spiritually. It is help to say, "This person is a good person. Do not harm him, do not oppress him." Saying and being a witness as, "We are a witness to him. We are a guarantor," is a great help. This is even greater than material help. The one who listens will listen. If they do not listen, Allah will have listened and Allah would give him his reward.

Because it is End Times now, dishonest people have found an apporunity. They are oppressing good people in order to hide themselves. They are the ones who need to be oppressed and they are oppressing others in order for themselves to scuttle through. Allah sees this, and if there are people who see this they also need to say, "This is not right," so justice finds its place. Mercy descends if justice finds its place. If not, may Allah be our helper.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

150. DO NOT READ THE RISALAH NUR, READ THE KORAN

Saturday, August 6, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

It has been a while since we came to this dargah, but thank Allah we are here now. May the blessing¹ of the holy one (Hazrat Abu Ayyub al-Ansari RA) be upon us Inshallah. The holy sultan, the great sultan, and the spiritual sultan. With his himma² and with his baraka, however many dirty nations there were, nations that went off the path, Allah (JJ) defeated them. Allah defeated them, but we see again Shaitan is not idle and bothers the nation for nothing.

Shaykh Mawlana (QS) had said: last century, the 20th century, was the unbelief³ century. 1900s were years kufr was darkest. It started at the beginning of 1900s and reaches till the 2000s, till now. However, the tables have now turned in the 21st century. Now, kufr is down and Islam is up Allah willing.

There were many people ready to help Sultan Abdul Hamid Khan. Each of the Ottoman sultans had the power of seven awliya. Whether they know it or not, they had that power and Allah would have helped. Since Sultan Abdul Hamid got the signal, he sacrificed himself. He made the sacrifice because the Ottomans were to disintegrate, a great many states would emerge, kufr would reach its peak, and so not much Muslim blood would spill. He suffered, endured, and was patient. Allah gave him his reward in the world, people appreciated his worth later, and his station in the hereafter is lofty.

Now this time around, Allah willing, the good is for us, the good is for Islam. And evil is for the infidels, the heretics, and those who have gone astray.

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

“Wala tarkanu ilallathena thalamu fatamassakum an-nar.” (Sura Hud:113) “And do not incline toward those who do wrong, lest you be touched by the Fire.” Therefore, even though Shaitan is defeated these days, he makes various dissension⁴ for Muslims so there would be no peace, and people would not find rest, be enemies to each other, or look at each other with suspicion .

A Muslim relies on Allah (JJ). Nothing would happen without the help of Allah. Allah helps and it happens with Allah's favor. Thank Allah this century is the time for Muslims. It is End Times already. Our Holy Prophet (SAW) had also mentioned many signs, and most are gradually appearing.

Let us seek help from Allah. Many people are victimised. This, you see, also happens because of the works of these shaitans. Shaitans don all kinds of guises to try and scare people. They don every kind of guise to drag the country into fitna and mischief. Thinking they are doing good, they complain and victimise people. Innocent clean people are being victimised, and those complaining are the real shaitans.

Whoever is making these accusations and complaints, they need to be investigated first. Because this is also a big weapon. This is a more dangerous weapon than tanks and cannons. The wails of the oppressed reach Allah's level without veil. They could not do it themselves with tanks and cannons. By tyrannizing people this time they are trying to call disaster by all means necessary.

We have no authority, we have nothing to do with anybody [of political power], and our voice is not heard in high places. However, we are giving advice here for the sake of Allah. We have not received, thank Allah, any contributions from anybody. May Allah be content with the President and with the Prime Minister. Not a single penny's worth or anything else came from them to this tariqa of ours, the branch of Shaykh Nazim (QS). Let us also openly mention this here because we hear things. We have nothing to do with anybody for material gain. We are not working for that.

Thank Allah however many wrecked, rundown, and ramshackle dargahs there were here, 20-30 years ago Shaykh Mawlana (QS) told us to buy them. We never kept any of them. We thank Allah for this, for nobody can then say things like, "They were close to the government and they gave it to them." Allah granted it to us through our own means, and we are managing with rent and the like thank Allah. This is why we are giving advice here, so nobody would be harmed.

Islam's head is here. Only this country is left in the world standing against the kafir with a raised head. There is no other place. Shaykh Mawlana (QS) would say, "The West, may it be damned." This is why all these [military coup attempt] things are happening. Let them come. It is not important. Their tanks and artillery do not mean a thing and it cannot harm us Allah willing. But as we said, they know this too. That is why they had an opportunity to instigate the nation. They have a huge weapon in their hands. It is the curse of the wronged [due to the purge].

We are very scared of this. Otherwise, our nation Mashallah stood in front of tanks, went under tanks, and bullets were fired, but it did not take a step back. Thank Allah we have

it all and we do not have fear. However, as we said, the whole of our nation is merciful and does not want the sigh of the oppressed.

We need to be very careful of this. As we said, we need to thoroughly investigate the informers. We heard of many and saw unrelated people getting affected: the people of that group [FETO] would not only not let them near themselves, they would not even let them get a hundred meters within themselves. We saw many people who were informed on and got victimised. Even so, these people are being patient and saying, "Inshallah the truth will come out." We need to speak these things. It is not right to say "this is not the time". Mistakes need to be spoken at the beginning so they are immediately fixed.

Justice is an important thing, and the most important thing is the saying, "Justice delayed is justice denied." If you provide justice after five or ten years, the person might die or people might forget the person's victimisation, and then it is of no use. Thank Allah we are on the right path. We need to correct it immediately at the beginning in order not to go astray. We need to trust in Allah and not fear anybody. As we said, we do not need to live in fear thinking, "They will do it again. They will try again." Allah willing they cannot do it.

وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ

"Wada' athahum watawakkal alallah." (Sura Ahzab:48) It says, "Trust in Allah." Do the orders of Allah. Be thankful of Allah. The whole matter to be happy about is Allah's favor reached us, His help reached us. If it was not for Him, who knows what situation we would be in in these hours. Because infidels have no mercy. Muslims have mercy.

The kafir would never have mercy on you. The kafir has mercy on himself. They are selfish. The difference between the kafir and the Muslim is, even their psychologists say, the West's culture is selfishness and everybody has individualism. Islam is not so.

Islam thinks about its environment as well. We took many things from the West, but thank Allah they could not completely give us that thing. Of course, they poisoned us little by little, but it did not completely turn out as they wanted.

These are End Times. Shaykh Mawlana (QS) pointed it many times through signs he took from our Holy Prophet (SAW) and referencing hadiths. Some listen to his old sohbat. Things happening today are mentioned in many places in sohbat. Inshallah Islam is victorious again from now on, and the arrival of Mahdi Alayhis Salam gets closer Inshallah.

Now, Mahdi Alayhis Salam will not come out just like that. Surely the whole world will be like this, as our Holy Prophet (SAW) referred to as "turmult5." Meaning it will be such a mess so that tyranny makes such a peak, so Mahdi Alayhis Salam comes and

spreads his justice, and Isa⁶ Alayhis Salam descends. Afterwards, following 40 years Doomsday occurs.

It is close by Allah willing because this cannot last forever. This is a period. Because Allah Azza wa Jalla created too many things and His creativity continues. At one stage they asked, "How many?" An angel replied, "Which Adam?" "Are there other Adams too?" they asked. This is apparently the 124th thousand Adam, our Adam Alayhis Salam. Did the grandness and might of Allah Azza wa Jalla end with only us, creating this many people then? Perish the thought.⁷

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

"Wassama' banaynaha bi'aydin wa'inna lamusioon." (Sura Thariya:47) "We built the sky and we are expanding it, it still continues." Therefore, our time is not forever. When the time comes, Doomsday will occur and all of it will happen. Afterwards, the Gathering⁸ (Last Judgment), we will be questioned, and heaven and hell are forever at that time.

This world has a time, whatever it is, say 5,000 or 10,000 years. It does not pass that time, definitely some things will happen, and then it is over. People say, "Untill eternity. Forever," and say some ignorant words sometimes. What do you say to them? There is no need to say anything. "We are here for eternity." Where? The most you will live is a hundred years. It is good if you live that long.

Therefore, this worls is paradise for the faithless and the place of trade for the faithful. You will strive and work for the hereafter. Do not ruin your hereafter for the world. This world is not even as much as a blink of an eye next to the hereafter, it is less. There will be people who will stand for 100, 1,000, 5,000, and 10,000 years in the Gathering alone. So there are people who will stand as much as from the time of Adam Alayhis Salam till now in the Gathering alone. You cannot object there. Allah placed you, you will suffer that pain, and then you will either go to heaven or hell.

Therefore, to spill the blood of one person for worldly gain and to misguide one person are not unaccountable. These are things that will be accounted for. If there are people who did not come to their senses yet, let them pay attention and let them read the Koran. Let them read the Koran, and they should read good interpretations of it. Let them not read Sayyid Qutub nor the Risalah of Nur. Nobody understands it either.

You will read the Koran. They all read without understanding the Risalah Nur, and there you see, they came out terrorists. They used to say, "This is better than the Koran." Hasha, nothing can be better than the Koran. Let those who will get mad get mad. Shaykh Mawlana (QS) said it too. He said, "Bury the Risalah Nur!" You do not understand it. Even those who read it first recited it in front of Shaykh Mawlana, and

Shaykh Mawlana says, "He told people the opposite of what he recited." Read proper books!

Does the one who fires a bullet at a Muslim and a woman be Muslim? For God's sake⁹, they are not even human. Where did they learn this? There, they learned it from this thing. Where else can they learn it from? This is what you get when you do not read Koran and when you do not read hadiths. Or they learned it from the never ever, the one who spoiled the Koran, Sayyid Qutub and what not. They learned it from those Ikhwan.

Let me also talk about them here. Both imam-khatibs and these others study them. They are Salafi and reformist. These are things that corrupt religion. These are things that did not exist during Ottoman times, things that came out after the Ottomans. Let us be careful since all these troubles fall upon us because of them.

Let people go after true murshids⁹. Do not go after a person who praises himself, who extolls himself. Shaykh Mawlana never ever said, "I am." Even our Holy Prophet (SAW) said, "I am a normal person." Even when Allah (JJ) reveals to him, he says he does not know. How can you get up and go after a man who says he is with Allah every minute?! Tawba Astaghfirullah. May Allah give them a mind and understanding.

Our nation is very naive. Naivete is good, but read some Koran if you are naive. See if this man is telling the truth or not. We are saying there are many people till now who say, "No, it is not like that. It is like this." What are you going to do now on? From now on the sins go to you. You are harming yourself by yourself. Once you harm yourself by yourself then you will suffer. It is not important suffering in the world, but it is worse in the hereafter.

May Allah help us, may Allah make us successful. May Allah protect us from the evils of Shaitan, from the evils of Shaitan's soldiers, and from the evils of people who are like Shaitan. May Allah not make us go astray. May Allah not put an end to this country. May He not put an end to Mu'mins and Muslims.

May Allah not allow us to take the rights of anybody Inshallah. May there not be injustice Inshallah. We are going through troublesome days. May Allah give His blessing to the livelihood¹⁰ of people here. Allah is Razzaq, He gives everyone their livelihood. May there not be distress Inshallah. May they eat and drink from the lawful¹¹ with baraka. May they be thankful to Allah and Inshallah be soldiers for Islam, soldiers for Mahdi Alayhis Salam.

Lillahi Ta'al
Al-Fatiha.

1. Baraka 2. Spiritual support 3. Kufr 4. Fitna 5. Harj wa marj 6. Jesus Christ 7. Hasha
8. Mahshar 9. Ya Hoo

151. THE BENEFITS OF NIGHT PRAYERS

Sunday, August 7, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The life of our Holy Prophet (SAW) is light¹ for us. His words are light. They are all a means for us to come out to safety from this dark life, this dark world. People lose their way because of the darkness of some people even in this time of daylight.

The words of our Holy Prophet (SAW) are beautiful. One of his most important recommendations is night prayers. He says: "Two rakats of night prayer is better than a hundred rakats day prayer." It is a sunna to definitely pray two rakats before going to bed. This becomes standing up at night² and it counts as if you got up at night.

This is what happens when you pray two rakats before going to bed. Tahajjud is getting up after going to bed. But if you stay up all night it is not Tahajjud - it is Qiyamul Layl. When this is the case, the rewards for Tahajjud is more. There were many awliya who could spend the night without going to bed, yet still they would go to bed for 15 minutes and sometimes half an hour so they could catch Tahajjud. Tahajjud is a sunna. Then they would get up and pray their sunna prayers.

Sura Muzzammil is one of the first suras to be revealed to our Holy Prophet (SAW). It says: "Get up at night and pray." Back then the five daily prayers were not obligatory³ and they would pray at night. Our Master (SAW) would pray all night. In fact, his feet would swell. Then Allah Azza wa Jalla ordered to "Pray less. There is no need to pray all night. Pray half of what you are praying. Pray less than what you pray so you can keep up with worldly works and help the hereafter." This way Allah (JJ) has shown us ease.

Night prayers, Tahajjud, is one of the orders to be followed by those who have entered tariqa. Even if two rakats, praying before morning prayer⁴ is a means for rewards as if one has stood up all night, praying without going to bed, and worshipping. It becomes a means for the person's life to be illuminated, to be lit.

Gloom has spread, darkness has spread even more these days because it is End Times. We are in need of light, in need of illumination. Darkness without light gives savagery

inside people and it weakens the faith⁵. Light increases iman and gives relief to people. Relief is only possible through iman. Faithless people are always in darkness, in sorrow. Nobody else, nothing else can give people the relief that Allah gives. Even if it gives artificially, it ends after a while and it becomes worse. Let us obey what Allah gives and says. Inshallah may our insides be filled with light. May Allah be content with all of you.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Nur
2. Qiyamul Layl
3. Fard
4. Fajr

152. DIFFICULTIES ARE OVERCOME WITH FAITH

Monday, August 8, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Whether people are rich or poor, there is no complete comfort in the world. Or there are lots of difficulties in the world. How can people escape from these hardships, difficulties, and all kinds of things? With one thing – and that is iman. They can try whatever and it does not happen with anything else. Whatever pain, hardship, and any kind of trouble there is: the stronger the person's faith, the more at ease they are.

Since our Holy Prophet (SAW) also says in his hadith: "The people who see the most troubles are prophets." Their iman is complete. Then it is awliya, sahaba, and so on. Allah gives everybody burden accordingly, such that no matter how much pain they suffer they do not care at all because they have faith. They have believed in Allah and said, "These come from Allah." But as faith weakens people rebel, and they would be harming themselves more.

Whereas the stronger faith gets, these would be troubles and would be hardships would not be of the slightest importance and one would say, "This is a small matter." In the past, in old tribes, it says in the Koran too, they would light a fire and throw in it. You will either renounce your faith or you will burn in the fire. He says, "I will burn in the fire." And this is from the strength of faith.

They do not know this secret. They know, but this secret means iman, it means belief. Shaitan tells them, "Do not believe." Those who do not believe will suffer. They suffer all life long. Those who have a little faith are saved, and those who do not will suffer worse in the hereafter.

May Allah grant us iman. Inshallah may He fill our hearts with faith. Inshallah then the person would be relieved. One gets worse when one disbelieves and rebels. Allah forbid! May Allah make us live with faith and die with faith Inshallah.

Al-Fatiha.

153. DO NOT BE WITH TRAITOROUS PEOPLE

Monday, August 8, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

What does Allah (JJ) order us in terms of who to be with? Authu Billahi Minashshaitanir Rajim. Bismillahir Rahmanir Rahim.

“Ya Ayuhal lathena aamanut taqullaha wa kunoo ma’assadiqeen.” (Sura Tawba:119) (O you who have believed, fear [disobedience against] Allah and be with those who are true.) He says, “Fear Allah and be with those who are true, not who are liars.” Those who hold this advice, order, are at ease. So if you fear Allah you would not do evil. When you are with people who are not liars, people who are true and honest, this is also a beautiful blessing.

You do not realize when you will be harmed when you are with traitorous people. All of a sudden you realize he put you in great loss and trouble. Therefore, you need to always be careful who you become friends with. You need to be careful who you meet with and who you talk to.

Do not abandon yourself to him if he is not a good person. You can continuously warn them, from the point of giving advice, so they fix themselves. If they always stay bad, if there is lies and trickery, you would not be friends with them and you would be at ease. May Allah make us all from amongst the true ones Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

154. ONE OF FORTY DAJJALS

Monday, August 8, 2016

- Assalamu Alaykum wa Rahmatullahi wa Barakatuhu dear viewers.

At the moment we are with a shaykh of the Naqshbandis, Hazrat Shaykh Mehmet Adil in the Beylerbeyi Badawi Tekke. Firstly, we would like to thank Shaykh Efendi very much for accepting this interview. Thank you very much my Master.

- May Allah be content with you. Wa Alaykum Assalam wa Rahmatullahi wa Barakatuh. It is our duty. Well, we would have liked not to interfere in these things. We never interfere in politics but this is not politics anymore. This is telling the truth. "Assakitu 'anil haqq ash-shaitanul akhras." I think it is a Hadith Sharif. It means, "Whoever does not tell the truth is a tongueless devil." This is an important matter. It continues. Some people are wronged, and others continue to be fooled. This is why we accepted this interview. Otherwise we do not appear on television, meaning we do not like these matters. But this is done out of compulsion. Inshallah it is of some benefit.

- May Allah be content with you my Master. With your permission, I would like to deliver my first question my Master. You have a sohbat made in Golbashi, Ankara [Dargah]. It is a sohbat that received a fairly good feedback on the internet too. Until now my Master, as you know already, there is a lingleader, Feto (Fethullah Gülen), of the FETO organisation that made us go through all these problems. There were those from the scholars and elders who said until now he is a murtad, he left religion, and there were those who made some remarks, but there were none such as you who made a precise determination calling him a dajjal. Based on that sohba, my Sultan, the question we want to ask you: can we call Feto a dajjal, and if we do, what would be our evidence for this?

- Now the real Dajjal we are referring to is the person our Holy Prophet (SAW) talks about. He will emerge in End Times. That is the real Dajjal, but he said, "Forty will appear before him." They fooled these people and showed religion in another form. We had baught into it all, we were not saying anything, but when blood was spilled we could not stay silent anymore. So this is of that type from now on. We cannot call it anything else. Because as a tariqa and as Muslims, what we have learned from our Holy Prophet (SAW) is mercy. A Muslim, does not spill the blood of anybody, be it Muslim or not, and does not do such things undeservedly. However, after making the blood of a Muslim, an alim, and a mumin lawful, we cannot call them anything but dajjal.

Therefore, we are not calling him the real Dajjal but one of the forty. Because he wronged a huge portion of people and inflicted a lot of cruelty. A lot of people have been fooled till now, and there are still those who are being fooled. That is why we are saying this,

since dajjal shows the truth as false and the false as true. He shows heaven as hell and hell as heaven. Whoever goes after him for heaven goes to hell. On the other hand, those who confront him and jump at it as hell, they go to heaven. Because the real Dajjal also martyrs those who do not accept him.

This situation that we see is also almost the same. There is nothing else that can be seen. There is nothing left that can be forgiven, nothing that can be shown as an excuse. We are sad for this, even after all these things have happened some people are saying, "No, he would not do that." Of course, people who say such things are naive people, they are deceived people, such that until now they say, "This man would not do this." There, he did it. So everything is out in the open.

I was born in Sham¹. We saw the Ba'th regime and those coups. It would only happen there: so many times they entered the Amawi Mosque² with tanks. A coup would occur every six months there. These things would happen. We saw it in Lebanon in '72: Israeli tanks would run over cars with people in them like this. So we are not accepting an excuse or the sort from anybody who has done this. We cannot show the slightest thing as an excuse. If we say so we would be a liar, a false witness. And being a false witness is one of the worst sins.

- Alright my Master, you said dajjalism has infiltrated inside them so much, people who go after them would also go to hell. There are still people, in the name of Hizmat, who say, "Our my Master Rasulullah (SAW) gave the responsibility of Turkey to Hodja Efendi (Feto). Whatever he does he does it for a reason," and go after him. What would you like to say to these people my Master? What warnings would you have?

- We said it shortly before anyway: there is no excuse left, nothing is left as an excuse. Let them save themselves from danger. Those who come to their senses should be thankful to Allah. Let them offer prayer of thanks³ saying, "We have been saved from this in the world, so we would at least be saved in the hereafter as well."

- Alright. my Master, lastly for what comes after this, is there a threat still posed by them for the Ummat⁴, for our country, and for the nation?

- They pose no more threat Allah willing. There is no threat, but it is the time of dissension, it is End Times. Afterall, since this Turkish nation put its head out for Islam, troubles have not been lacking and all devils are attacking. Thank Allah wherever we go we see that our nation is on the path of Allah (JJ), on the path of the Prophet (SAW), and have sacrificed their blood and soul on the right path.

Blood spilled like a flood everywhere: in Central Asia, in Russia, and wherever. Our nation has sacrificed their lives for Allah without ever blinking an eye. That is why Shaitan's greatest enemy is our nation. They are finished thank Allah. Others now, we need to be careful of others. We need to be careful of other fitnas. They have no power left. Just so the nation would be uneasy they are saying words like, "This will happen and that will happen." They cannot do anything from now on Allah willing.

- Inshallah this fitna is over my Sultan.

-Yes.

-Alright my Master. May Allah be content with you. Thank you very much. We had another question regarding this subject but you have answered it too just now. We were going to ask, "What do you think of the folk who pour into streets following 15 July? Is there a reward for jihad here?" By saying our nation is the enemy of Shaitan you have answered this question.

-Thank Allah, thank Allah. It is as you said. You see that things you never like are happening. Sometimes a person looks at the nation and thinks, "How awkward." Meaning you see the bad state, but when things get serious, Allah brings out that instinct inside and they go after the way of the ancestors, immediately waking up.

-Alright, we thank you very much my Master.

-Thank you.

-May Allah be content, because of your valuable explanation.

-Thank you, thank you. May Allah be content. Salamun alaykum.

May Allah protect us all Inshallah.

1. The Levant
2. Umayyad Mosque
3. Shukr Namaz
4. Nation of Muhammad

155. LEARN TO ENDURE AND FORGIVE

Wednesday, August 10, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Humans beings need to endure to get along in life. Everybody would pass their life easier if everybody endured each other and showed tolerance. Now, when one's brother says something, the other says something worse. When a father says something to his child, the child gets angry at him, and when the mother says something the child gets angry at her too. So even if they are in the wrong, saying, "This man is old and he is not going to change any longer," would form an excuse and the anger would go away. It has been going on for 70 or 80 years anyway. It is not going to change. There is no need to get angry at your friend either. It gets worse when you are angry. You are suffering and you are carrying ill feelings towards the other person.

We need to find an excuse for everything to avoid anger. You need to find an excuse for the other person and avoid anger thinking, "He/she might not be feeling well today. Maybe that is why he/she is acting like this. He/she might be like this today because of the heat. Today it is because of..." This trait is found in Kaamil people¹. So many such things would come across Shaykh Mawlana and we would get angry. Shaykh Mawlana would find such excuses for the person that it would make you laugh. Meaning he would approach with such tolerance. He would excuse everybody not to get angry at them because they were human beings. People would live better if they acted as such. There would be better friendships, better father and child, and mother and child relations.

They would get along and it would be beautiful. On the contrary, adding on every day, it will end with either a quarrel or not talking to each other. It is worse when they are not talking to each other. Only bad people and shaitans would be happy for this. They are happy when people are upset at or enemies with each other. Good people are not happy with this. On the contrary, good people are sad and want to make up between them.

The other person can have little faults. It is not a big deal. As we said, Inshallah we need to find an excuse for each fault and forgive them. We are also more at peace Inshallah when we forgive. We would be at peace inside and would not deal with things that do not concern us². And when we do this mercy comes from Allah and we get rewarded Inshallah. May Allah be content with you.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Spiritually complete people
2. Malayani

156. WE FOLLOW THE GRANDFATHER OF SAYYIDS

Thursday, August 11, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Holy Prophet (SAW) says, "Whoever says I have said something when I have not said it, or says I have not said something when I have said it, let them prepare a place for themselves in hell." People of today knowingly say, "Our Holy Prophet (SAW) says this. The Prophet (SAW) did not say that." These people are under a great burden and they have sinned. This is one issue. Then there are those who come out saying, "I am sayyid," when in fact they are not. Their guilt is worse.

Our Holy Prophet (SAW) says, "Learn your ancestry, where you come from." People of today do not look at this much. At most, they know who their grandfather is, or who the father of their grandfather is. They can go back that much. Whereas ancestry, where lineage comes from and where it is going is an important thing. People need to pay attention to this. Let them also not think they have gained benefit when they claim something that is not so. They will answer for it too.

Everything has an accounting. This world does not end here. The real life, those things that will be questioned are in the hereafter. There is no such thing as, "I did it and it is done." You did it and it is done, but even though sometimes things happen, people sometimes get away with many things they do in the world, it is not so in the hereafter. They need to repent and ask for forgiveness so they can be saved in the hereafter. Let them regret what they did. They can only be saved this way. Let them not think otherwise as, "I did it and it benefited me."

This carries a great burden because they are fooling people saying, "I am sayyid," and people go after them to wrong ways thinking one is sayyid. There is no need to follow a person who is sayyid and is on the wrong path. We follow the sayyid's grandfather, not the sayyid. He showed us the way. If there are sayyids who have gone astray, Allah would guide them Inshallah. We have no permission to do their mistakes.

Nobody can order disobedience of Allah. It is not right to follow such a person, whoever it may be. Let this be known as well, because our people respect our Holy Prophet (SAW) and his lineage. We need to follow our Holy Prophet (SAW). Sayyids are on top of our

heads, and most of them are on the right path anyway, but Shaitan can play with people sometimes. They are not all inculpable. The only one guiltless is our Holy Prophet (SAW). Nobody after him is innocent. May Allah not misguide us from the right path and not make us lose our way Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

157. MAKING SHOW IS A SIGN OF HYPOCRISY

Friday, August 12, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ۝

“Wala ratbin wala yaabisin illa fi kitabin mubeen.” (Sura An’am:59) (And no moist or dry thing but that it is written in a clear record.) Everything is written in the Glorious Koran. Things that will happen from the time of Adam Alayhis Salam to the Day of Judgment are written. It teaches and shows everything. Some pass over a sura quickly because it is short.

Authu Billahi Minash-shaitanir Rajim. Bismillahir Rahmanir Rahim.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ وَلَا يَخْصُنْ عَلَى طَعَامِ الْمُسْكِينِ قَوْلٌ لِّلْمُصَلِّينَ

It says, “Ara’aytallathe yukathibu biddeen. Fathalikallathe yadu’ulyateem. Wala yahuddu ‘ala ta’am al-miskeen. Fawaylun lilmusalleen.” (Sura al-Ma’un:1-4) (Have you seen the one who denies the Recompense? For that is the one who drives away the orphan. And does not encourage the feeding of the poor. So woe to those who pray). So it says “woe” to those who pray. Which type of those who pray are woed and their situation is pitied?

الَّذِينَ هُمْ يُرَاءُونَ وَيَمْنَعُونَ الْمَاعُونَ

“Allathena hum yura’un. Wayamna’un al-ma’un.” (Sura al-Ma’un:6-7) (Those who make show of their deeds. And withhold simple assistance.) They are the ones who are in hypocrisy¹. They are in riya by offering their prayers in great awe² in front of people. They pray in a very good way to make show to people. They show themselves to be good in front of people, but when it comes to help, when it comes to helping Islam and when it comes to helping people they do not allow it. May Allah avoid us from this state Inshallah.

These things happen: when the Shaykh comes all works are done. When he is not around – nothing. This is complete riya. We are giving a little example of riya from what people do. There are many examples all the way to the largest. There you go, what the country is going through is nothing but riya. Riya is not good, it is a sign of hypocrisy³. You need to do everything for Allah. Do not do it for show. They jump and flip a hundred flips in front of people, but when they are left alone all filth is with them, the hypocrites. Stay

away from the trait of hypocrisy. May we stay far Inshallah. This is a trait disliked by Allah. It is also a trait disliked by people. They call him a Pharisee, and being a Pharisee is never a good trait. Let us try to stay away from that trait.

Be the same in front of people as you are when you are alone. If your state is not good then fix your state. Just as you look good in front of people, be good and in good character when you are alone. You will look good in front of people and do all bad things when people are not around? Why is this not good? Because the most important thing is Allah Azza wa Jalla sees you. He sees your riya and hypocrisy. May Allah protects us from riya, hypocrisy, and bad morals.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Riya
2. Khushu'
3. Nifaq

158. THOSE WHO DO NOT FEEL LIKE STRANGERS

Monday, September 5, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Thank Allah we went and came back safe and sound. We came with mercy, with love, and with blessings Inshallah. This is the wisdom of Allah (JJ), we do not feel like strangers wherever we go. So we do not feel hardship or unfamiliarity when we go somewhere else.

Why? Becasue as the saying goes "Muslims are brothers". Those there and here, we are all brothers and sister. It does not matter what their color or type is, this familiarity¹ and affection is the same. It exists. So no unfamiliarity or discomforting things can be seen, because when you are with Allah everywhere in the world is the same.

Just as we stand in prayer here, it is the same when we stand in Cyprus, London, Ceylon, or Indonesia. Because the same feeling and the same manifestation² descends, there is no unfamiliarity and you do not feel yourself to be far away.

Who feels far away? People who are far from Allah feel like in foreign land and experience hardship wherever they go, but it is the same wherever they are for people who are with Allah, Allah willing. Thank Allah it is good that we clarified this today.

Always be together with Allah. Never be apart for a second. You feel at home wherever you are in the world once you are with Allah with familiarity, affection, and love. This is a beautiful thing. Inshallah all of us have this feeling. May Allah be content with you.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

159. THE HAJJ WORSHIP

Tuesday, September 6, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Thank Allah we have reached the month of Zilhijja. These are holy months: Ashhurul Hurum. So these are forbidden months such that Arabs would not fight during the Hajj season. However, if attacked there is permission for war to respond in return.

The honor of these months is due to the Hajj, because the Hajj is a great worship and it is one of the conditions of Islam. Doing it is not for every Muslim, but obligatory for those who are in a good financial situation, are in good health, and can go and come back safely. However, it is not obligatory on people who do not have money. Because it is once in a lifetime, one has to be comfortable during those months. This is why Allah forbid fighting for Muslims, so they can spend these months in safety, but there is also permission when necessary.

While most people say, "I will do it and take care of it later," their life passes by and they are unable to do it. If there is intention for it, Allah would truly give according to their intention, because people cannot go to Hajj even if they want to in later years. Because there is too much demand for Hajj, the government there somehow cannot accept everybody. Allah accepts it like it was performed. But those who have the opportunity and do not do it are counted as having left the obligatory¹. There is a punishment for leaving the obligatory.

What is the solution? It is also dropped, the obligation would be dropped, if it is followed by a requital Hajj. It can be performed instead of a man and instead of a woman if they were unable to do it while they were alive. Someone else can be sent instead. This is also a mercy for the Nation² through the allowance of our Holy Prophet (SAW). If someone else does it for themselves, it is as if they performed Hajj, as if they did it themselves.

For example, they might be ill and they cannot go, so they send someone else instead. If one dies before being able to perform Hajj, the requital Hajj is done on their behalf. The obligation will have dropped and the person would gain rewards. That is why they do this. May Allah accept it of those who do it and grant it to everybody Inshallah.

This is a matter of kismet. If they cannot go, they have not been invited. But what can you do? It is out of hand. Allah (JJ) opened this door as mercy. So we also advice it. There might be some who could not do it. The person might be well-off and they can do it on behalf of their father, mother, or grandfather. May their Hajj be accepted. May Allah grant us to go as well Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

160. DO NOT TORTURE THE SACRIFICE

Wednesday, September 7, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Zilhijja is a holy month, it is the month of Hajj. Sacrificing is a duty¹ on those who are able to do it. It is a duty on the person when a certain amount of money is reached. It is a wajib in the Hanafi school of thought² and a decisive tradition³ in the Shafi'i mazhab. Because there is no wajib in the Shafi'i mazhab. Only sunna. But it is a sunna mu'akkada, meaning it is a worship that needs to be done.

Sacrificing animals is done for the sake of Allah (JJ). Those who are not well-off, who only have enough money for a sacrifice, can cut it and consume it themselves. They will have met their 2-3 months of need for meat. There were no refridgirators and the such in the past, but people would still braise the meat, dry it, or do something. Now there are freezers. You place it in the freezer and it lasts for 3-5 months. It is of benefit for the world and for the hereafter. A person gets a reward for each strand, however many strands are on it. Alah gives one reward for each strand.

Those animals are also sacred animals. Butchers these days torture the animals. Firstly, you have to use a sharp knife to butcher it. It is alright once you cut the main arteries and the air and food pipes. Leave the animal. They have submitted themselves for the sake of Allah. Do not torture those poor animals. Leave it there. Leave it for ten minutes, and allow for life to come out of the animal. Do not immediately go for its nerve and vein. Do not break its neck.

These are all going to be questioned for. O butcher, you have tortured the animal! You will be questioned for this. Thinking to make two more pennies, you will suffer its punishment in the hereafter. We had forgotten this issue. A gentleman recorded the animal he butchered in a video. Whereas he cut it well, we saw that he was trying to cut it further. Leave it, for you have cut it already. Leave the animal and do not torture it. That was not enough: we saw that he broke it. He broke it and he kept on running the knife on its neck, and the animal writhed to such a state.

This is a mercy. It is a worship. You need to do this in the best way. Shaykh Mawlana (QS) would caution us every year. Yet again with some people, it would enter through

one ear and exit through the other. Be careful! Allah does not show mercy to those who do not show mercy. May Allah accept your worships and make us reach many more years Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Wajib
2. Mazhab
3. Sunna Mu'akkada

161. A SHAYKH FOR THE WORLD

Thursday, September 8, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Shukr to Allāh, we went and came back from the trip safely. We visited our brothers, murīds of Shaykh Efendi. We met with them and talked. And they prayed for us and we prayed for them. This is a duty of people, Muslims, to treat each other well, pray for each other and wish goodness. By the wisdom of Allāh, Shaykh Efendi was sent as Shaykh to the whole world. He was assigned. Therefore, wherever there was a demand, Shaykh Efendi would go until there. And we are trying to carry out that duty after him as much as we can. Shukr to Allāh, everywhere we went, Shaykh Efendi has made firm foundation there. This ṭarīqah is growing. The truth, Islām is growing, shukr to Allāh. Shaykh Efendi didn't go for touring. He toured a bit in the beginning, but afterwards when we went together and he wasn't able to go for long trips anymore. We went 15 years ago in 2001. We can say he couldn't step out of the door. It was so crowded that he didn't have a chance. What they [awliyā'] like in this world is to be with Muslims, to lead people to guidance. This is the biggest pleasure for them, the greatest beauty. Otherwise, the beauty of this world or this or that is not important for them.

And people there, shukr to Allāh, love these Awliyā' and respect them. Islām didn't go to those far places with war. It reached with good people, with righteous servants. With their strength of faith huge countries entered Islām. For example the big island of Indonesia, not the biggest but the most populated island of Java, there are nine Awliyā'. For their honor, people became Muslim. We went to visit them last time. A holy one named Sharīf HidāyatuLlāh, it is not clearly known where he came from, either from Arabia, or Central Asia. They have such a one. But when you visit him, the majesty of Awliyā' can be seen. He brought all people from disbelief to faith. There are eight more like him. Nice maqāmāt and tombs were made for them at every place. With their blessings, people are in guidance up to now. To respect them is to respect our Prophet because they didn't want anything for themselves.

As we said, if a person reaches guidance, it is better than the whole world as our Prophet said: the more people who come to guidance, the happier they are, the more they [the awliyā'] like it. In shā'a Llāh our purpose, the way of Shaykh Efendi is going on. Because the foundation is firm with their blessing. The building is going higher on that

foundation. He doesn't want anything from this world's benefits, not power, nor wealth. No. It is for the pleasure of Allāh. A person with a mind should think on it. Because when we went to these places 15 years ago, how many people left this world. People became old. Nothing stays the same. Nothing is eternal.

It is with your good deeds, nice actions that you are in the hearts of people. We thought that in 15 years nobody would remember Shaykh Efendi. We went and mā shā'a Llāh they became more. They remember Shaykh Efendi and told us their memories. This cannot be forgotten. But if it was a bad person, nobody would want to hear or talk about him or remember. Everyone shares his memory about Awliyā' such as: "Shaykh Efendi told us this, he visited us, he prayed for us. With his prayers we have kids and our work is good and everything good happened."

Therefore, a person should be on the right way and not seek the benefit of this world. He should think about the benefit of his ākhirah. That is the important thing. Gaining is in ākhirah, there's nothing in this world. If you rule over the whole world for 5, 10, 100 years, they will say "The man is gone. We are saved now." Don't be like this. Ruling over the world and having it said "We are saved from him" is a proof of weakness. His end is not good. All this fame, greatness, money, wealth is just a step away. You close your eyes and it's gone. You'll be thrown under the ground and then they will swear at you. It's better not to have it at all.

May Allāh give the best in shā'a Llāh. May He give the best from what He gives.

Al-ḥamdu liLlāh we have been long trip to visit places where Mawlānā Shaykh he was visiting. Because Mawlānā Shaykh he was Shaykh for whole, whole people, whole world, not only for here. So he was going as much as he can, not stopping at all and going for sake of Allāh. Not for tourist, to look for beauty of here and there. No his main aim where is people they want him, they love to meet him, he was accepting their invitation and he would try and go and make them happy. Because, happiness for Awliyā'u Llāh is to meet with good people, to give one person who was not right way, if he can take him to hidāyah to make him to come to right way, this is the most happiness for him. Not happiness to travelling or to see new countries, new...no. Because Mawlānā last trip when we were with him, he was even not putting one foot out of the house from people, who were looking, seeing him, speaking with him, and he was happy, not complaining. "I want see here, see there." No, his happiness only to be people happy with him.

And he make strong foundation, strong building for Islām, for ṭariqah, for reality. Because these people they have good manners, and they are respecting Awliyā'u Llāh. Because their country especially did not become Muslim by war, by sword, no. By Awliyā'u Llāh, beloved people of Allāh. Whole country from the biggest population in Indonesia is Java. There is nine Saints, nine Awliyā'u Llāh. This without fighting,

without doing anything, just by their strong belief, imān, and their karāmah all this island become Muslim. And they have their grave there, very powerful. People still until now they're visiting them and respecting them. We visit one of them. In shā'a Llāh if Allāh gives us life we can in shā'a Llāh one by one we will visit nine of them in shā'a Llāh. This was near - his name Sharif HidāyatuLlāh. He is coming, they don't know from where he is coming but he is maybe they say from Yemen, some of them they say from central Asia, but they don't know, but he was making this area whole Muslim. And he is has karāmah and even Sulṭāns they are, they have graveyards near him. And the most important for human being to see this example for... for themselves.

These people they were, they don't have any power for Sultanate or money or anything, only their power spiritual power. And they're praised and their people loving them until Qiyāmah. And there are people they are ruling 10 years, 15 years, 20 years, 30 years, and they are oppressing people and after what will they have when they're died? Nothing, only people they are happy to get rid of them. Who has good mind, good thinking, must think about this. This dunyā only very short time, you get it. But if for ākhirah it is forever. Even after you died people they are thinking good thing about you. They are remembering you, they're making du'ā' for you. And this is for Awliyā'u Llāh, all Awliyā'u Llāh because since long time when we are not going some place it is like maybe 15 years maybe we didn't go. After this, I thought these people they forget Mawlānā, because Mawlānā 15 years must be nobody remember him I said, by themselves. But al-ḥamdu liLlāh when we are there, they all remember and they are all happy with Mawlānā. Everybody they said, "Mawlānā he was told me this. He said for me this, he made du'ā' for me like this and I succeeded." And all big and small people, all they have his memory and they are not forgetting. Allāh not make these people to forget. But for who are only running after dunyā it is Allāh make these people to forget, and to be people happy when these people disappear. But for Awliyā'u Llāh and good people all time they have good memory for them in minds of people. In shā'a Llāh Mawlānā he put strong building in everywhere, not only this - we say Far East, Far West, far North, South, everywhere alḥamdu liLlāh his barakah his support, and from...until Qiyāmah it must be. It is al-ḥamdu liLlāh. because many people even they saw Mawlānā, "we saw him in dream." And this is karāmah for Mawlānā, for people who are not seeing him at all or some need anything. He when say, coming for them for madaḍ, to support them. We are seeing this and we are happy with this, and in shā'a Llāh his.... what he intended... it is going al-ḥamdu liLlāh until Qiyāmah.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah

162. THE TEN DAYS OF DHŪ L-ḤIJJAH

Friday, September 9, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

These are the days for good deeds. It is a holy season, Ashhuru l-ḥarām, the second month. Dhū l-Qa'dah, Dhū l-Ḥijjah, and Muḥarram, these three months, Rajab comes separately, but these three are together. These are the holiest days. These ten days Allāh 'Azza wa Jalla swears an oath on it. There are some oaths special to Allāh 'Azza wa Jalla. We don't say them. He (jj) says: "wal-fajr" (89:1). He (jj) swears. "Wa layālin 'ashr" (89:2) - are the ten days of Dhū l-Ḥijjah. He (jj) takes an oath on them. Ordinary people can only swear by the name of Allāh (awj). If you swear in the name of your honor, it isn't swearing. Some people between themselves have a kind of swear, it isn't valid. It is not valid according to shari'ah. If you swear on your honor, on someone's dead body, these aren't oaths. These are nonsense, no need for penance or fasting [like when] you swear in the name of Allāh.

There are some kinds of swearing. Allāh Azza wa Jalla swears on the ten days of this holy month, these are from oaths special for Him. These are such holy days. Allāh (jj) makes a season to bestow grants. He makes such days so people repent more, turn to Allāh (jj). Tarwiyah is the 8th day, 9th day is 'Arafah. Whoever fasts, all his sins are forgiven. If you fast on 'Arafah day, all your sins of the last year are forgiven and also for the next year. These are such honorable days. Allāh (awj) says all prayers are accepted on 'Arafah day. Mention Allāh (jj) abundantly in these days. Plead to Allāh, so Allāh (awj) gives you what you want. Everyone, every Muslim should honor these days. They aren't like other days. People celebrate unnecessary days, no use in them. Benefit is for hereafter. No matter how long you live, you leave what you collected in this world. We saw Pharaoh, Qārūn, when they died they left everything behind. They died and left. Because they weren't buried they put them out for people to watch. We have to appreciate the valuable days.

These ten days are very important. From the first to ninth it is very good to fast. If you can't fast all, you can fast on the 8th and 9th day. If you can't fast on the 8th day, you should fast on 'Arafah day, don't miss it. That is a holy day, you need to read 1000 Ikhlās as-sharīf on that day. After reading 1000 Ikhlās as-sharīf, if you like you can say lā ilāha illā Llāh, and do ṣalawāt 2000 times. Read as much Qur'ān as you can. If you have to

make up for any prayers, do so. There are more rewards on this holy day, thousand times more. Then you have to slaughter a sheep [for Eid]. Don't forget that. You can have some [of the meat] and share with others, with the poor, with relatives and friends. Allāh 'Azza wa Jalla rewards for each hair of the sheep.

There are millions of hair on a sheep. For each of them Allāh 'Azza wa Jalla rewards you.

Starting from 'Arafah day, you have to say takbīr until 'Aṣr time on the 4th day [of 'Id]. Most people forget that. It ends after 'Aṣr. In the morning of 'Arafah day you'll say takbīr after each farḍ prayer. Don't forget this, in shā'a Llāh.

May Allāh make us reach such beautiful times with Mahdī 'alayhi s-salām, in shā'a Llāh. The world is going in that direction. He says; "kullu ātin qarīb", anything coming is near. If something will come, you'll see it comes soon. Our Prophet (sas) gave good news about Mahdī (as). It can happen any time. "wa mā dhālika 'alā Llāhi bi'aziz" (35:17). Nothing is difficult for Allāh 'Azza wa Jalla. What happens in one year may happen in one day. We saw Allāh's wisdom, He made us get over in one night, what would happen in one year otherwise. In shā'a Llāh Mahdī 'alayhi s-salām comes soon because the whole world is trying to finish Islām. They attack Islām thinking "these ignorants they are fighting each other, we can finish them." Allāh is with us. Allāh has a promise, an oath. It will happen. He will certainly make the whole world Muslim. Allāh 'Azza wa Jalla with Mahdī (as). There is no other way because only Mahdī (as) can defeat shayṭān's power. Now it is his time. When Mahdī (as) comes no longer authority for it. The whole world becomes Muslim with Allāh's permission.

May Allāh make us reach those days. These beautiful times will be more beautiful at that time with Allāh's permission.

These days it is very holy days, very holy month. Allāh 'Azza wa Jalla swear on these days. He said "wa l-fajr wa layālin 'ashr" (89:1,2). What meaning? "For morning and ten holy days." And it is swear. It is only for Allāh 'Azza wa Jalla. We cannot say this swear [oath] by ourself. There is many kinds of swear. And there is some of them only for Lord Allāh 'Azza wa Jalla. He said like "wa l-fajri wa layālin 'ashr, wa sh-shaf'i wa l-watri, wa l-layli idhā yasr" (89:1-4) "wa t-tini wa z-zaytūn wa ṭūri sīnīn" (95:1-2) Many things like this, it is only for Allāh 'Azza wa Jalla. Special for Him.

For normal people, if you will swear only by name of Allāh - "waLlāhi". When you say this, you are swearing. And if you didn't ... when saying this, say "WaLlāhi I will do this" and you didn't do it, you must fast three days or you must feed ten people. And other, there is swear for normal people. They are nonsense swear - no value for this. I don't know for English how they swear. But for other people, they maybe say "for my mother,

for my father", something like this. It is all no value, no any thing to do. If you didn't do this, no matter for you. But when you swear for Allāh name, you must make fasting or give charity for people to be clean from this swear.

And Allāh ‘Azza wa Jalla, why He swear for these ten nights? Because they are very holy nights from beginning of Dhū l-Hijjah until 10th of Dhū l-Hijjah. And it is days you can, if people able to fast, they can fast from 1st Dhū l-Hijjah until 9th - nine days. But who are not fasting this, they can also fast in 8th and 9th. And who fasts 8th, Allāh reward him like Ayyūb ‘alayhi s-salām.

He was patient for his illness. For all what he suffering, he was patient. And 40 years he didn't say anything. And in one day you fasting, Allāh reward you as him, as Ayyūb ‘alayhi s-salām. And who fast 8th and 9th, Allāh forgive him for one year before and one year after. Because for ‘Āshūrā’ day Allāh forgive for only one year before. This for Mūsā ‘alayhi s-salām. But for Prophet (saw) he give it double, so He forgive from one year before and one year after. So we must, if we can do, fasting two days - 8th and 9th. It is very good, perfect. But maybe some people, they cannot fast, only 9th also you can fast. No problem, not like ‘Āshūrā’ - one day also you can fast. And it is Allāh reward you 1,000 of rewards from His endless treasure.

And it is day blessed and holy day. You must make remember Allāh, reading Qur’ān and praying. And especially you must 1000 times Ikhlāṣ sharīf. This is everybody he must do it in shā’a Llāh. And who can like to do more, can do lā ilāha illā Llāh, Muḥammad Rasūlu Llāh, ṣalawāt sharīf 2,000 times. Many things and not to make... Be careful not look to ḥarām and not, to keep his tongue from ḥarām also, his ear from ḥarām, to be one day ‘Arafah day, to keep himself away from... try to do as Allāh like to be. It is gift from Allāh. We must appreciate this. Try to do the best what we can do, in shā’a Llāh.

And don't forget from beginning of Fajr of 9th Dhū l-Hijjah, after each farḍ you must make Takbīr - Allāhu Akbar Allāhu Akbar Lā ilāha illā Llāh Allāhu Akbar Allāhu Akbar wa liLlāhi l-ḥamd. This is until 4th day of ‘Īd. After ‘Aṣr you finish this. And ‘Īd also who can slaughter, it is wājib for Ḥanafī. For Shāfi‘ī, sunnah mu’akkadah. Because Shāfi‘ī, they don't have wājib. Sunnah mu’akkadah meaning like farḍ, like wājib. So who is able to slaughter, he must slaughter. Because if he is not so rich but he has enough money to slaughter, this meat he can eat also, not only for people. If he like, he can give for people also. He can give for poor people and for himself. Also they can leave. And Allāh reward this for each wool [hair] one ḥasanah, reward, one reward. And you imagine in one sheep, millions of wool it have.

And you must be tell this who is cutting sheep to be merciful, mercy for this creature. They are holy creature. And they are only... We must respect them. We must be mercy

with them. There is ignorant unbeliever people, they are seeing this is bad what they are doing, they are cutting. But no, this Allāh make this special for worshipping, and this animal they are happy, happy to be slaughtered for 'Īd for qurbān, especially for believer people. Who are not happy? Who are sorry what they are not saying name of Allāh when they are cutting. This is the worst thing can animal have in this. But when they are cutting for worshipping and by name of Allāh, nothing affect them and they are not feeling any pain. But there is one thing, they make this, who making this, many of these butchers they are doing this. After they cutting animal, they not waiting to its soul to go out. Quickly they hurry to cut another one, breaking neck and cutting from inside. And this is very painful for animal. And Mawlānā, every time he was saying for this point, telling people. And people, still many of them they are doing this. So every time who are listening this, you must tell these people to not do this. It is very harmful for this animal. Allāh, He is merciful and He like merciful people. We must be careful for this in shā'a Llāh.

Allāh make this 'Īd, next 'Īd to be nicer, better with in shā'a Llāh Mahdī 'alayhi s-salām. Because it is easy for Allāh. We are seeing what Mawlānā he was saying about Turkey and others. He said the army will be divided and it will be some months between this. But alḥamdu liLlāh in one night Allāh finished this. Army divide and everything finish in one night. For appearing Sayyidinā Mahdī 'alayhi s-salām also can be. Everything easy for Allāh, not difficult. in shā'a Llāh we hope next year to be with Mahdī 'alayhi s-salām.

'Āmīn wal-ḥamdu liLlāhi Rabbi l-'ālamīn.
Al-Fātiḥah.

163. LOVE THE PROPHET!

Saturday, September 10, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Prophet (saw) is the biggest gift, biggest favour of Allāh (jj). we have been honored to be from his (saw) nation. Thousands of thanks to Allāh (jj). To be from the nation of the Prophet (saw) is something that other prophets wished. The prophets (as) prayed: "we wish were from his (saw) nation, it is ok even if we aren't prophets". They all lived with his (saw) love, with his (saw) affection. Because he (saw) is the servant, Allāh 'Azza wa Jalla loves. Whoever Allāh loves, good people love him.

Love of the Prophet (saw) is farḍ on Muslims. The Prophet (saw) says: "Who doesn't love me more than his mother, father, children - they aren't real believers". There is Imān, there is Islām. Imān means to strongly believe in Allāh (jj). That's a very high degree. Its reward is big here and hereafter. Once you get that taste of belief you can't enjoy the other tastes of this world. The companions loved our Prophet (saw) with such love. Awliyā', Tābi'in coming after the companions taught that love of the Prophet (saw) to everyone. Allāh helped with that love. Because if you love who Allāh loves, Allāh loves you.

Allāh (jj) created our Prophet (saw) in the most perfect way. He (saw) has the best attributes, also physically. Physically nobody had his beauty. When people sweat, they stink. Our Prophet's (saw) sweat smelled like rose. Once that smell touched, it wouldn't go away. Real rose scents now they disappear in 5 minutes. Fake ones stay for 2 days, even if you wash your hand - that's something else. We want the real one. Because the Prophet's (saw) was real, the most real one, it wouldn't go away. His voice, beauty, peace had no equal. Thanks to Allāh some people still see the Prophet (saw) in their dreams. Some people are delusional and say that they saw the Prophet (saw) in their dreams often. He (saw) rarely appears. Normally you can see him (saw) once or twice. Some people tell as if they saw their friend. They see something else. Because when you see the Prophet (saw) in your dream, that's happiness. No need even to interpret that dream. He gets the best thing, that's Allāh's (jj) gift. Once you see him (saw) no need for anything else. Even interpreting is leaving good manners. You thank Allāh for seeing him (saw), that this blessing, divine gift comes to you. These are holy days.

For the sake of the Prophet (saw), these are beautiful days, that he (saw) showed. Yawmu tTarwiyah. Our Prophet (saw) went to last ḥajj today, to mount 'Arafāt. First he (saw) went to Muzdalifah, second day in the morning went up to 'Arafāt, after stopping on 'Arafāt in the evening, he (saw) gave the khuṭbah the last khuṭbah.

Then he (saw) did the other ḥajj duties. He went down to Muzdalifah, from there to Minā, in Minā he (saw) used to sacrifice an animal. They used to distribute it. They slaughtered a lot. They used to keep some, they didn't waste it like today. They dried the meat on hot stones, it dried in couple of days. Then they completed the ḥajj, they did Ṭawāf and left. His (saw) sunnah should be practiced but now in this crowd it is impossible to do them. You make intention on the Prophet's (saw) intention, may Allāh accept it in shā'a Llāh, he (saw) accepts it. Because keeping sunnah equals the reward of 100 martyrs in the end of times. Some say sunnah isn't necessary, if you like you do it, if not don't. But people will be rewarded in the eternal life for doing it. Who don't do it will regret it in the eternal life, saying: "I wish I did it, etc". It is good to follow each step of our Prophet (saw). May Allāh make it possible for all of us in shā'a Llāh.

Today we are al-ḥamdu liLlāh in very good, very holy day, day of what Prophet (saw), the Beloved one for Allāh, he show us the best things Allāh give us, give us how to be from nation of Prophet (saw). Muḥammad (saw), he's seal of prophets and he is the Beloved one for Allāh, most Beloved one for Allāh. And Allāh He create everything for his love. And Allāh, He love somebody, make good people to love him. All angels, all believers from jinn and 'ins [men] and angels, other all creatures even animals, everything, they love Prophet (saw). They know about Prophet (saw).

Who not love Prophet (saw)? Shayṭān and his followers, because they are cursed one. Allāh He not like. He didn't, He did not love them. If love them, they must love Prophet (saw). So who are not happy with Prophet, he is cursed one. Even who will not respect him, he is unlucky. Lucky one who are following Prophet (saw). Because even prophets before Prophet (saw), they were wishing to be one of nation of Prophet (saw) instead to be a prophet. Like this they were loving Prophet (saw) and wishing to be from his nation. So al-ḥamdu liLlāh we are very lucky. And we must appreciate this - thanking for Allāh 1,000 times, 10,000 times, 100,000 times to we are created from nation of Prophet (saw).

And to love Prophet (saw), it is obligatory for believers because Prophet (saw) said "No one can be real believer until he loves me more than his father, mother, family, or even for himself." We must love Prophet (saw) more than ourself even, more than everything. The most precious thing, mother, father, family, himself. So Prophet is more precious treasure. And it is not bad to love Prophet (saw) because Allāh He create him in most perfect. Most perfect creation for Prophet (saw), spiritual and bodily. Because he's maybe if say to you love somebody he's ugly or he is not good behaved, it is difficult to love him. But Prophet (saw), very easy to love him. His everything, he was want for his

nation. From his creation until his death, every time he said "O my Lord, forgive my nation. Allāh, guide them to right way." This is his wish. He not looking for his nation to get benefit from them, to get anything from them. No. Everything he get, Allāh give him the most perfect. Very easy to love him. And it is even his sweat smelling like rose, real rose, not this ḥajji who are cheating people for putting one and not..., making headache. When it touching, going forever.

Even in dreams sometimes people they dream and smelling his smell. And to dream for Prophet (saw), it is the most reward from Allāh for anybody to be. And it is very rare to get it, may once in life or twice, sometimes it even cannot be like this. Some people, they even for this they dreaming and they seeing another thing, they thought Prophet. It is Prophet (saw) not so cheap to he come for you or for me every day. No, it's very rare. And no need to ask for meaning for dream if you see Prophet (saw). You must make two raka'āt shukr. Because this is the most big present from Allāh for you to see Prophet (saw) in your dream.

And he is help who love him. All ṣaḥābah were loving him. All prophets they were loving him. After ṣaḥābah, tabi'īn, awliyā', 'ulamā', all they were loving him and praising him and teaching people to encourage people to not forget, to not be not care for Prophet (saw). This all time real 'ulamā', they are praising and making poems, making good things, all time showing and teaching people love of Prophet (saw). But shayṭān he also not sitting with with not doing anything. Because once they bring him for Prophet (saw). And he must ask him. Prophet (saw) ask shayṭān. And he cannot lie that time. He said "Who is your most enemy for you and you most one you hate him?" He couldn't say anything. He said "You" for Prophet (saw). Shayṭān this saying. And he is still doing this even for Muslim people. They are not happy with people who are praising Prophet (saw). They say "Too much. You cannot do this. This is shirk. This is that and that". But it is real.

Awliyā'u Llāh, they are who are teaching people to love Prophet (saw). Al-ḥamdu liLlāh we are in days of his showing us - today tarwiyah for his last ḥajj, Prophet (saw) Ḥajju l-Akbar, meaning when 'Arafat in Jum'ah day, Friday. And he is Thursday went by his camel to Muzdalifah and Yawmu t-Tarwiyah they are going like this and a day of sleeping there. Next day they are by camel going to 'Arafāt. Until maghrib make waqfah. And he make Khuṭbatu l-Wadā' and after coming to Muzdalifah. After Muzdalifah - Minā, to cutting, slaughter. And after this he is doing everything. But these days you cannot do everything he done in ḥajj because it is sunnah. And now people by millions and not everybody can do what Prophet (saw).

We are asking forgiveness. We like to do his sunnah. We must do his sunnah because to do his sunnah, it is also they said it is not obligatory. No. "Don't care for this. Do, only do what enough for ḥajj." But no we said "Ok, you are free to do sunnah". It is also for

you, Allāh not punishing for sunnah. But when you are in real life and end, forever you will be in jannah you will be very regret to not do anything you can do in this world. Who do this, he will see his benefit from what he done in jannah, in paradise. He wish to have done everything from Prophet (saw) done. Because to do sunnah, it is hundred shahīd. Martyr for each sunnah you do. And al-ḥamdu liLlāh we are thanking Allāh again to be from his nation. Allāh help us to do everything he done from sunnah and farḍ and everything in shā'a Llāh. This is our intention. Allāh accept our intention.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

164. LABBAYKA LLĀHUMMA LABBAYK

Sunday, September 11, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Labbayka Llāhumma labbayk, labbayka lā sharika laka labbayk, inna l-ḥamda wa n-ni'mata laka wa l-mulk, lā sharika lak. Labbayka Llāhumma labbayk, labbayka lā sharika laka labbayk, inna l-ḥamda wa n-ni'mata laka wa l-mulk, lā sharika lak. Labbayka Llāhumma labbayk, labbayka lā sharika laka labbayk, inna l-ḥamda wa n-ni'mata laka wal-mulk, lā sharika lak.

Al-ḥamdu liLlāh this holy word from Islām, from Prophet (saw). It is the most beautiful, most holy, high of word. Word of seeing Prophet (saw) teaching us this is meaning: "we are accepting You, we are coming for You. What You say, we accept. It is our duty, it is our pleasure to do it." This is meaning of this word. This is special for ḥajj. We must say it. But every time we can say it also.

Now all ḥajj, pilgrimage they are in 'Arafah making waqfah, meaning standing making du'ā' between zuhr and 'aṣr and waiting until maghrib. And this is their ḥajj, pilgrimage. There is many thing they try to imitate Islām. They said people, they're going to pilgrimage in this area, that holy place, that holy place. But all they are imitating Islām. And Islām ḥajj only one day. Allāh He put certain place, certain time, for certain people. Ḥajj not for all people. Who Allāh want him to be to be blessed and to be ḥajjī, making it easy for him. There is many people, they have everything from money, health, wealth, everything. They are able to go to ḥajj. But they couldn't, they can't go. This also thing not nice. And what we said? People they try to imitate Islām. And Islām open for everybody. No need to imitate, come to be real ḥajjī. Accept Allāh, say "Labbayk. O my Lord, You are calling me for dāru s-salām, the peace, place of peace, Your paradise. I am accepting. I am coming, labbayk." This is the most beautiful thing.

And everything in Islām very beautiful, very nice. But people, shayṭān and his followers, they are trying to make it look ugly. No. Because this word not human being word. It is from Lord of heavens teach us what to say, what to do. And we are accepting. And we are saying "We are coming for You because You are only one. lā sharika lak. You are only one, the Lord of universe, the Lord of everything." No one else, only one God. Cannot be another one. Because He is Lord and He cannot be anything "Laysa kamithlihi shay' "

(42:11) Nothing look like Him. "inna l-ḥamda wa n-ni'mata laka wa l-mulk" This meaning the thanks for You. Everything in this world You give us, it is from You. And all, everything for You. "laka wa l-mulk". Mulk meaning all, everything. We are accepting You. And we are happy with You.

In these holy days the most holy days in Dhū l-Hijjah. And now 'arafah day, it is the most holiest day in year. Because this time only 5-6 hours and you'll be ḥajji. So if you go after this, you must wait one year. In one year you don't know what will happen. So it is perfect, perfect gift from Allāh. And we are happy with this. Allāh accept our praying, our du'ā' and give who want to be next year to ḥajj to be in ḥajj also. And we pray, in shā'a Llāh, to be with Sayyidinā Mahdī 'alayhi s-salām.

We started with English for them, because they don't know what it is exactly, it is better.

This is a beautiful word, that Allāh (jj) gave us. It shows the beauty of Islām. We accepted Islām, accepted Allāh, accepted the Prophet (saw). We are coming to You. Labbayk means we are coming to You (jj), with body and soul, with joy. We are witnessing Your oneness. There is no other god than You (jj), can't be. You (jj) are not like anything. If You (jj) weren't, You (jj) wouldn't be Lord. Everything is in Your (jj) hand. All the favours are in Your hand. Glorification and thanks to You (jj). Sovereignty is Yours (jj). We are Yours (jj) O our Lord. There is nothing better than this. There is nothing better than Islām. Because Allāh (awj), who creates everything beautiful, created everything.

Ḥājjis are at this time saying "labbayk" and stopping now, they are standing in 'Arafāt. That happens once a year, you become a ḥajjī. They say "that group is going for ḥajj to this city, to Rome". They make ḥajj - they are imitating, imitating Islām. There is one ḥajj. It has a certain time and place. There is no other. It is once a year. That manifestation comes only at that time. Someone, who is in 'Arafāt, makes ḥajj. Except that, even if you are ten meters outside, if you don't stop in 'Arafāt, your ḥajj isn't accepted. Allāh (awj) arranged it in such a nice way because ḥajj isn't an easy matter no matter how comfortable you are, you are tested there. Real religion is Islām. Our Prophet (saw) taught the shari'ah, truth, good manners, method, with the revelation coming from Allāh (awj). Not every word we say is the word of a human being. It is the words of Allāh told to our Prophet (saw) by Allāh (jj).

So, we are happy to be Muslims. All the rest is fake. If you aren't a Muslim, whatever you do it is useless. Being a Muslim is being beautiful. Like we said, labbayk means: "We are coming to You (jj) with all our love, with joy, with body and soul." It is such a call. It is something that Allāh 'Azza wa Jalla taught. May Allāh decree ḥajj for everyone, in shā'a Llāh. Next year, in shā'a Llāh, we'll be with Mahdī (as), in shā'a Llāh. This is our prayer. May Allāh accept the ḥājjis' ḥajj. May Allāh bless them

. These are holy days. 'Arafah day is the holiest. In shā'a Llāh, we do dhikr and ṣalawāt until evening in shā'a Llāh, we don't waste time.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

165. MILLATI IBRĀHĪM (2:130)

Monday, September 12, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

We reached this Īdu l-Adḥā. May Allāh make it a blessing for all. May it be full of blessings for all our followers around the world, in shā'a Llāh. This 'Īd is gifted to us through Ibrāhīm 'alayhi s-salām. Ibrāhīm 'alayhi s-salām alone, with his son, built the Ka'bah in Mecca as Allāh (jj) ordered. There was nobody around at that time. You see it is big. Now among huge buildings it looks small but actually it is a big building. For those old times it was quite a big building. Ibrāhīm 'alayhi s-salām, because he was in complete submission to Allāh, without asking why, was inspired by Allāh 'Azza wa Jalla to do it. He (as) built it with Ismā'il 'alayhi ssalām. Ismā'il 'alayhi s-salām was both Ibrāhīm's (as) son and his assistant, like an apprentice, they built it. He showed what to do.

In spite of all this, Allāh (awj) tested Ibrāhīm (as). He (jj) ordered him (as) to sacrifice his son. Ibrāhīm (as) was a very merciful prophet. When he (as) submitted, Allāh (awj) sent him a sheep instead. Since then, this sunnah of sacrificing is obligatory. According to Shāfi'i, it is a sunnah mu'akkadah. It continues. It brings blessings. You can't say "We sacrificed and it got less." It is a healing and blessing for people. It is a big virtue to continue it, there is a big reward. Allāh 'Azza wa Jalla rewards you for each hair of that animal.

For ḥajj also Allāh (awj) said, after Ibrāhīm (as) finished building, "Call people to come". Ibrāhīm (as) said; "There is nobody around, who should I call?" "You call them, whoever hears will certainly come until the Day of Judgement." Whoever doesn't hear, it isn't in their destiny. It is also Allāh's (jj) decree, they won't come. People, who can do ḥajj are lucky because they heard Ibrāhīm's (as) call. It is their destiny. These are very holy days. They are considered the most blessed days of the year. Ramaḍān has huge blessing, this 'Īd, 'Arafah day, tarwiyah day is more holy in the eyes of Allāh (jj). These are the food for our souls. You can't be happy only by eating, drinking. Unless you are peaceful inside, you can't be content. But if you are peaceful, relieved inside, you can be content, happy even with dry bread. May Allāh give that happiness to us all, in shā'a Llāh, destined for us all. 'Īd mubārak. May Allāh make us reach many more years, in shā'a Llāh.

This 'Īd , 'Īdu l-Aḏḥā it is gift from Sayyidinā Ibrāhīm for nation, Muslim. Ibrāhīm (as) he was only him and his son Ismā'īl. They are building Ka'bah by order of Allāh. And there is nobody around. And they measure how to do it, Allāh inspired, give him, how to do it. He was doing. And Ka'bah it is not small building. Nowadays you see it very small comparing the around, everything now is very big, very huge. . But old time, they were respecting and the biggest building it was Ka'bah. And Ka'bah, Sayyidinā Ibrāhīm (as) he built with his son Ismā'īl (as). And very huge building at that time. And not easy to do it, but Allāh give him power and help and everything it was easy for him. Even this Maqām Ibrāhīm it was like lift, he can go up and down to build Ka'bah mu'azzamah.

And when finish he was - "what we will do with this, nobody around." Allāh tell him, "call people, invite people to come to make ḥajj, pilgrimage." And he obey order of Allāh and calling people. But people, they...Allāh he said to him by inspiration - "This what you calling, who have naṣīb to be ḥājjī they will reply for you. And until qiyāmah they will come for ḥajj each one he has chance to come to ḥajj he will come by any way." But who is not lucky and not called by Ibrāhīm (as) he will not come to make ḥajj. And it is very big luck for who has this chance to go to Ka'bah, because favor from Allāh his name between ḥajjīs. And Ibrāhīm (as) doing all this around Ka'bah and ṣafā, and marwah, zamzam - all this from time of Ibrāhīm (as).

Ibrāhīm (as) he the biggest, from biggest Prophets. ūlū l-'Azm. Allāh make him many times testing him and every time he is only nothing change from him. They throw him in fire, and he get order to cut his son Ismā'īl and he was very fond of him maybe it was for him more difficult than to be thrown in fire. But even this he wasn't, just obeying order and Allāh accept his obedience and give him this to cut sheep, big sheep. And this coming from Sayyidinā Ibrāhīm (as) until our times to who can afford to cut sheep, he must cut. It is also favor from Allāh because this you eat and you give for people and Allāh reward you for every hair from this sheep, one reward.

We are thanking Allāh to make us from ummat Muḥammad (saws), Millati Ibrāhīm. This is order you must be happy with this, not to be your nation, happy with your nation. No. To be happy by following Sayyidinā Ibrāhīm, Millati Ibrāhīm ummati Muḥammad (saws). Not race, only to be happy with this. This is happiness, other it is not. Allāh make us happy all the time, in shā'a Llāh, and following this sunnah.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

166. DON'T CHEAT

Tuesday, September 13, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

A Muslim should be a Muslim inside rather than outside and he should be sincere so that he is an acceptable servant. This is true for every Muslim. It is more important for the people of tariqah. You should be careful not to be arrogant. Don't think you are higher or superior to others. If your self esteem is too high, and then you reveal your true self you'll be ashamed. Whatever you are, you should see yourself as lower than that. Say "I'm not that good." Then you won't be shamed. You'll be free of that shame.

Your clothes are important. If you are wearing Islamic clothes or something close to Islām, you have to respect that, you have to give its value. If you can't do this then don't wear them. Because people who know say that you can't wear Islamic clothes, the sunnah clothes of our Prophet (saw) and cheat people. They called it "zunnār" - something Christians used to wear in the past, it's a rope tied around the waist. Priests, non-Muslims used it. Muslims called it a belt, they used belts. It is less harmful to wear that rope, better than wearing Islamic clothes and cheating people, injecting things, which don't exist in Islām, misleading people, misguiding them, doing bad deeds is worse.

At least this [wearing the zunnar] is clear. It won't harm anyone. Whatever he says you will do the opposite. But if he is wearing a turban, beard, jubba, people will think he is awliyā'. while he is not - leave that aside - he is under his ego's command. By wearing these clothes and doing what his ego orders is worse than that. It is like praying without ablution. Is there any use? No. Without ablution, you can pray 100 thousand raka'āt, still it is useless, without value, no worth, neither farḍ, nor sunnah is accepted. You can't pray without ablution.

So be careful to act according to your dressing. Let's show people the right way. People thank Allāh, when they see you. So that they don't think all these Muslims are trying to cheat them. It happens from time to time. We should warn people they shouldn't think everyone with a turban is one of the awliyā'. Everybody has an ego, has a shayṭān. If they are on the right path, say ok. If they are doing wrong ask what's going on? May

Allāh not leave anyone to their ego. May Allāh protect us from such people's evil, in shā'a Llāh.

Muslim, he must be looking for himself. Who is... Of course, there is Muslim, there is mu'min, believer. Muslim, who born Muslim or become Muslim after, it is first step. Believer, it is more stronger. But for each Muslim, they must look for themselves to be good behaved. It is order for every Muslim to be make himself, make his to be... look for himself to be better; not to look [on the] inside not good, [and on the] outside good; not to cheat people, first to not cheat himself. Because when you're doing this, you are the lowest. But every time you are making yourself better... What meaning better? To be more good behave, not to lying, not to be outside different, inside different.

You must be good inside before outside. It is order for common people. For ṭarīqah people who are more believer than others, it is more important. Very important thing because you are wearing clothes of Islām, sunnah of Prophet (saw), you must be very careful. If you have these clothes and everything, when somebody seeing you, they say this is... They cannot say this is not Muslim. Only they can say this is Muslim. So you must give this value for this, what you have. If you don't give value, to not wear - this is better. Because you are cheating people. And they are people cheated by your Islāmic sunnah Prophet (saw) clothes. And they are... For this, Awliyā'u Llāh, they were saying better who are wearing this called zunnār for non-Muslim people. Before old time they were wearing this. Specially priest some rope they are tying, they call it zunnār. This is saying for non-Muslim. They are better than who are wearing sunnah and they are doing bad things.

Because people who are wearing zunnār, they know this - know they are careful from them. Everything they said they are not accepting. But when you are wearing sunnah of Prophet (saw), sunnah wearing, you look like mashāyikh, look like ahlu l-ṭarīq, ṣūfī with turban, jubbah, beard. Everything you have, you make like trap for people. And you are doing every bad thing for these people. It is worst and not acceptable at all. It looks like who are praying without wuḍū', ablution. Maybe you pray 100 raka'āt a day, 1,000 raka'āt, 100,000 raka'āt also - not accepted. Because you don't have any... First most important thing ablution. So it is like this. What you are doing, it is not acceptable for you. And you will be asked for this. And who are your Shaykh, he will not look for your face because you're doing bad thing for people who are surrender themselves for you, for Allāh, for everything. And they are by their pure heart following. So when you do this, it is big punishment for you. Allāh...

It is sometimes coming people like this. Every time we try to warn people from these people and warn ourselves also to not be following our ego. We must be controlling our ego. For very few benefit of dunyā don't waste your good deeds. Everything you look like very good. Even sometimes you are 10 years in ṭarīqah, 20 years some people, some

people, they are saying 40 years. And also shayṭān can cheat them. And we are telling our people everywhere, like Mawlānā Shaykh saying, beware of shayṭān. Shayṭān he is he can be everywhere, in every shape. So don't be cheated by shayṭān if he is wearing turban, jubbah and beard. He can be everywhere. Be careful. If you see you are not happy with what he is doing, you are suspected (suspicious), you have some people to ask. Ask about these people if they harm you [in order] to not harm other people also. Allāh save us from our ego and shayṭān in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

167. THEN HE CURES ME (26:80)

Thursday, September 15, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

A'ūdhu biLlāhi mina sh-shaytāni r-raġīm. Bismi Llāhi r-Raĥmāni r-Raĥīm. "Wa-idhā mariḍtu fahuwa yashfīn" (26:80).

Illness is a normal thing for everyone. It is Allāh's will. When you get sick, you need to be treated. Or they say: al-himyah ra'su d-dawā' wa l-ma'idah baytu d-dā' Not to over eat or to watch what you eat - that is the beginning of healing. The stomach is the home of illness. You have to watch out what you eat and drink. It should be both clean and ḥalāl then it will be healing. Illnesses have increased in the last years because they mixed things into what we eat and drink, into what we plant, into everything. That's why food had gotten more abundant. There used to be less food. People weren't able to eat everything. There weren't so much illness. Now illness has increased. This has become a trade.

Allāh tells people to watch out what they eat. "Wa kulū mimmā razaqakumu Llāhu ḥalālan ṭayyiban" (5:88). Watch out what you eat. If you do, there won't be so much illness. But of course people can't control their ego. They eat. There is a way to eat. Before you sit down to eat you'll say bismiLlāh and wash your hands. Now I don't see that tradition anywhere. There is no habit of washing hands before eating. Even worse, they invented wet wipes, they put scent in it. You wipe your hands than you eat. After you eat, you wipe your hands with it. It is exactly a non-Muslim habit. They don't use water. Washing with water before and after eating is a sunnah. You make du'ā then you sit down for eating. If you don't know du'ā, at least say BismiLlāh. Read Fātiḥah. Say: "May this food be healing, health and light". It isn't only to fill the stomach, we eat to get benefit for our souls. Before starting to eat, it is sunnah to put your finger in salt, and start with salt. After finishing and making du'ā again finish it with salt. It is a cure for 70 illnesses, outward and inward illnesses. After that, wash your hands, thank Allāh. The manner of eating is very important. It isn't only filling your stomach, you eat so it won't be a burden on you, it will be light, it will give power for our belief, for worshipping. You have to eat with that thought. If you eat like this, you remember Allāh (jj) then your eating will be counted as worship. There will be less illness then. When you get sick, if you have to go to a doctor, you should say " the cure is from Allāh (jj). When you are ill, don't put

yourself at risk says Allāh (awj), our Prophet (saw). Look what it is, search for its cure. But that is a means. Healing isn't from people, healing is certainly from Allāh (jj). When you are taking medication the same - "May it cure me, may Allāh (jj) put cure in it." Don't ever think - "This medicine cured me." If you do, there will be no benefit and you'll fall into sin. We need to remember Allāh (jj) in every case. Everything is in Allāh's (jj) hand.

Allāh 'Azza wa Jalla creates a means. With that means, there is a cure, or the illness passes by. When you are ill, you need to search for a good doctor, who believes in Allāh (jj). When he is a non-believer, it is useless because he has to look with BismiLlāh. If an operation is needed, it needs to be done with BismiLlāh so it will be healing. Today's people have anxiety. Sometimes even without being ill they think they are ill. Without any need the doctors make an analysis Allāh (jj) bless the government, they have made it free. They make analysis without any need. There is no need. Don't go there. Don't go into it, when there is no need. Because the body changes sometimes, it can restore itself later. That's why don't go to check up every month, don't overthink it. May Allāh (jj) not put us in need.

We are speaking about illness. The ayat "wa-idhā mariḍtu fahuwa yashfīn" (26:80). This is: if I am becoming ill, sick, Allāh cures me. It is these days many illness. Everywhere people they are complaining from illness, from every kind of illness. Before Prophet (saws) he was saying "al-ḥimyah ra'su d-dawā' wa l-ma'idah baytu d-dā'." Meaning - to be careful for what you eat, to not eat everything, it is the head of cureness, top of cureness. And stomach it is home of illness. This meaning we must look for what we are eating, what you are drinking, you must be careful for this because everything coming from eating. And to beginning you must look for good food, clean food. But people these days they are mixing everything.

Before eating, until food is coming to you, this is also they're making many thing to bring this food for you so it is not so good. But more important than from this, to look for yourself what you are eating, how you are eating. It is important. Even when we are beginning for eating, you must wash your hand. This is sunnah, but these days everywhere I go, even in Ṭarīqah and Muslim, nobody looking for this. To wash the hand, maybe they have this very bad [thing] - they put towel with, wet towel. This is fashion now everywhere, in Muslim countries also. They are cleaning their hands, but it is not good, because water giving life. So first you must wash your hands, then after when you are coming to table to eat, you must beginning with du'ā' praying. If you don't know you must say Bismi Llāhi r-Raḥmāni r-Raḥīm, Fātiḥah. After you must put finger in salt and take little bit salt. Before eating and after eating, this also Prophet (saws) saying it is cureness for 70 illness, spiritual and material illness. After when you finish you must also pray, praying du'ā' and make Fātiḥah and wash your hands again. This is important for us not only to fill our stomach, also this food to be help for our worshipping, not only to enjoy. We are intention, we are eating this to make, to be light

also for us. So this giving your body cureness and pureness, and health. And after you wash your hand, it is important if you have any illness maybe small illness. People these days they are making from small thing big thing, if not serious, necessary no need to run for hospital or for doctor. But if there is necessary it is also you must go. Don't let yourself to be in danger. For Prophet (saws) he said "wa lā tulqū bi-aydikum ilā t-tahluḡah" (2:195) Don't put yourself in danger - you go to doctor but when you are going to doctor, you must be saying cureness from Allāh, he [doctor] is only wasīlah, means. He cannot cure us, but shifā' from Allāh, cureness from Allāh. And he is only helping us. And when he give medicine also, don't say "this medicine cure me." No say also, "by blessing from Allāh, in shā'a Llāh this medicine help and Allāh put cureness in this. Don't forget this." Because if you're saying "this medicine cured me", it is not good behaviour. You're forgetting Allāh (awj) because everything in His hand. If He put cureness in this medicine, even if you take one, enough for curing. But if He didn't put, maybe if you take one ton, no benefit. Don't forget this everything from Allāh and you must think like this. And when you're thinking like this it is also Allāh adds as you are worshipping Him, not forgetting Him. You are remembering every time Allāh and He is happy with you and He give you rewarding for your illness, and help you to cure yourself.

And advice also to find believer doctors. Don't go to non-believer doctors because they are not saying the name of Allāh, not remembering Allāh, no benefit from these people. Allāh He give for every illness, cureness also. So, in shā'a Llāh Allāh, make illness away from us, to not to need to be looking for this. And Allāh give shifā' cure for ill people in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḡah.

168. THE WAY OF TRUTH

Thursday, September 15, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allāh 'Azza wa Jalla says that If you repent for your sins before Islām and accept Islām, Allāh (jj) forgives you. Allāh (jj) is forgiving. His door of forgiveness is open for everyone. The door of repentance is open. It will be closed when the Day of Judgement is near. People, who repent before that their repentance is accepted. When they accept Islām, all their sins are forgiven. If this is the case for non-believers, it is more valid for Muslims, who made mistakes. Because they are on the way of Allāh (jj) they witness the oneness of Allāh (jj). So, always repent. "Ask forgiveness from Me (jj)" says Allāh 'Azza wa Jalla, "so that I forgive you." Don't be stubborn. Don't insist on doing a bad deed, so that you'll be forgiven, so that Allāh (jj) forgives you and shows mercy.

Whatever sins you have, no need to tell people. Because Allāh (jj) is as-Sattār, He covers. If you hide your sin and do not tell anyone, Allāh (awj) says: "I won't disgrace him, I forgive him." Without anyone hearing, this person won't be disgraced on the Day of Judgement. Of course now, because it is the end of time, people commit a lot of sins, make many mistakes. The door of repentance is open so that they won't be judged in the hereafter because of those sins. Allāh (jj) forgives. They shouldn't miss that chance. They shouldn't be stubborn.

Now Muslims treat other Muslims badly, they side with the non-believers, with the shayṭān. Why? Because they are stubborn. They say: "They did this to me, they are my enemies." It can't be. "A Muslim can't be angry with another Muslim for more than three days." says our Prophet (saw). There can't be enmity between Muslims. They are making mistakes. Knowing your mistakes is a virtue. Don't insist on your mistakes. If you do, you'll be like shayṭān. Shayṭān knows its mistake, it deliberately persists. Stubbornness is the biggest attribute of shayṭān. Shayṭān is stubborn. A Muslim is constant. He remains constant in truth. Don't make trade with the truth. Truth is ordered by Allāh (jj). Truth is clear, falsehood is clear. If you are in shayṭān's hand, in the unbelievers' hand, you aren't with the truth, you are insisting on falsehood, you are stubborn, you are with shayṭān.

People do this to satisfy their bad ego. Everybody has it. Some people have bigger. They

harm people. Some harm their own people. Some harm Islām. They will be accountable for giving harm. If they repent Allāh (jj) forgives. But if they insist they'll get more punishment. As a leader of people the sins of his followers, ten people, a hundred people, are written for him because they trusted and followed him. Some people know their sin, some don't. This not only happens in politics, it happens at all social levels. People even speak in our name: "He said like this, this is the order. It is done like this, this is normal". Normal for us is the truth. It is Allāh's (jj) orders, it is what the Prophet (saw) showed. We don't accept, can't accept, anything other than that. Whoever it is. Allāh's order is one thing, friendship is something else. If you are a friend, you have to obey Allah's orders. Our friends are Allāh (jj) and the Prophet (saw). Our friend's friend is a friend, our friend's enemy is our enemy. This should be known.

May Allāh (jj) keep us on the right way.

Be careful. Someone, who tells people in Allah's way, things that aren't Allāh's (jj) orders will get more punishment. We don't accept these things. We don't accept people, who aren't in the way of truth. We are saying this in the presence of Allāh and people so that it won't be a burden on the Judgement Day. Because we don't have any intention to carry burdens for anyone's sake. May Allāh (jj) correct all of us, not leave us to our egos, in shā'a Llāh. Allāh 'Azza wa Jalla He said in Qur'ān for all human being, especially for non-believers, "in yantahū yughfar lahum mā qad salaf" (8:38) If you are give up from to be enemy and to do, to not do bad thing, and you believe in Allāh, Allāh He forgive you for what you done before. Everything before becoming believer accepting Allāh Azza wa Jalla, Prophet (saw), everything it is forgiven for you. What you done, all Allāh forgive you. You cannot find more mercy from [than] Islām religion.

Now everything against Islām. And they are claiming they are merciful. You cannot be. Because anything you do, you must... They are not accepting forgiveness, not forgiving. And they are trying to punish. But Allāh 'Azza wa Jalla, He said "I am accepting and forgiving who are accepting Islām." Prophet (saw) saying "al-Islām yajubbu mā qablah Islām" Everything before Islām you done it is, if you become Muslim, no questioning for this. Because in Qiyāmah, Day of Judgment, everything will be asked. From childhood not asking. From teenager, when become teenager, you will be asked until your death - if you prayed, if you fast, if you make hajj, or you do all good, you do bad. For everything you will be asked. But if you are non-Muslim and become Muslim, you will be just from beginning, if even you are 90 years old, nothing you asked. Even if after one day you die, also you will be safe. Nothing asked for what you done before. There was in time of Prophet (saw) one, when he was going to conquer Khaybar there was one shepherd and he was shepherd taking flock to feed them and he hear about Prophet and come to Prophet (saw). He said "I want to become Muslim." He said "Ok". But he said "I am honest one. I must give these sheep for the owner. And after I come and become Muslim." And he come, give all this for owner and he was fighting and he become martyr. Even he

didn't pray one time. And Prophet (saw) he said this is shahīd and he is in highest station.

This is what Islām - it giving honor for people who are accepting the Lord, the Creator. It is very important and it is bless from Allāh. But nowadays it is last days of dunyā world so now become every nation against Islām. Whole world now two camps. All attacking Islām. But Islām still saying: if you give up and come to Islām, even this Allāh He accept you. He not ask you what you done before.

But shayṭān not accepting this. He want to show Islām as bad thing. But bad thing who following shayṭān. Shayṭān he not forgave at all. He is stubborn. And it is attribute of shayṭān to be stubborn. It is for who are non-believer, not accepting truth, also they have this attribute. Attacking Islām, attacking Prophet (saw), it will be... Because if come to Islām, all this Allāh forgive. But if not accepting truth, they will be asked and they will be regret. Don't be with these people. You must be thinking to be with good people. Now many people following their ego. Even from Muslim, they are following by their ego to harm Islām and Muslim, even their country, using the shayṭān. It is for every kind of people. Even for ṭarīqah also, can be also. They are using, saying Shaykh says like this and then, he said like that - for their benefit. So for this, we are not accepting anything against order of Allāh. Saying of Prophet (saw): our way, it is the way of truth. We are not accepting not-good thing, lying or thing not in Islām, not in Qur'ān or Prophet (saw), saying of Allāh and Prophet (saw). We are not accepting this. Even for friend or other people.

They are after Mawlānā, many people, they are going around and they are wearing thing like Mawlānā - big turban with beard and jubbah. And they are even not becoming. To be seen more important they are saying Grandshaykh Shaykh 'Abdu Llāh. "We are following Shaykh 'Abdu Llāh Dāghistāni, Grandshaykh." Even for some of them, they are seeing themselves higher than Mawlānā Shaykh 'Abdu Llāh. This is truth. But we are not accepting this. Who are following, he must be humble. And when somebody saying like this and he wearing these clothes, he will be punished more than normal people. But we are warning people to be awake from these people, especially who they are making bad behavior. Because when they are saying like this, they are... Because they are ignorant, they are non-polite, they are misbehaved people. They are not knowing what they are saying, what its meaning. It is meaning "Mawlānā Shaykh Nāẓim he is nothing. We are more higher than him. We are with Mawlānā Shaykh 'Abdu Llāh." You cannot compare this between mashāyikh. To say this, it is very bad. Very bad thing to say this.

So people who are following, they must be very careful. Don't look for man he said "I am 40 years in ṭarīqah." Don't look at all for him. Mawlānā Shaykh Khālid al-Baghdādī in seven month he take khilāfah from Sayyidinā 'Abdu Llāh Dahlawī. And he take ṭarīqah

to Damascus, Baghdad - Damascus. It's not important 60 years you are in ṭarīqah but you don't have any one gram from adab, from good behaviour. It is pity for you. You must be ashamed to say this. So we are only not ashaming for to say this for people because we must warn these people. Because we are we keep quiet. But these people they are not understanding from good behaviour. Mawlānā sometimes he said you must speak same language for them. What they have good, not good behaved language, you must say same thing for them. So we are... Because today live going around the world, we are saying for all our people: Be careful and don't be ashamed to say for these people "You are liar". Or if you are not, you must ask. Alḥamdu liLlāh these days everything quickly you can ask, you can get answer. If this man true or he is Dajjāl liar, you must ask.

Because we must be, our ṭarīqah is growing, Mawlānā Shaykh grow it. So we must be clean growing, not be rotten between us. Alḥamdu liLlāh all people very good. Very good. But problem with some people coming and they are making people to be suspect, confused. Allāh keep us away from these people and these too, these people away from our way, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah

169. UMRAH WITHOUT HAJJ?

Saturday, September 17, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

We have to beware of things that Allāh (jj) has forbidden. You can't say it is permissible. We can't say permissible for the things that Allāh (jj) has forbidden. Forbidden things are clear. We understand that. It is also wrong to say forbidden to the things that are permissible. That is also a sin. So we need to ask about things that we don't know about shari'ah and religion. We can't say "we thought this could be..." If you aren't sure you shouldn't say it. Or you should say "I guess it is like this, but let's ask if it is permissible or forbidden." You need to double check because if you say forbidden to a permissible thing you'll commit a sin. Someone won't do it because it is forbidden, then someone else won't do it, then permissible things will seem as forbidden, which is not ok.

Our brothers came, they are going to 'umrah. They are asking: "Can we go to 'umrah before going to hajj?" If they have money, hajj is a farḍ (obligation). If they have money enough only to make hajj, 'umrah isn't a farḍ. Hajj is farḍ. Going to 'umrah in unnecessary. Because what does it mean it is farḍ on you? If you don't do farḍ, you commit a sin. Because people don't understand that hajj is a farḍ, we need to do it. They think if you can do it, do it. If you can't, don't do it. It is one of the five pillars of Islām. If you have money, it is farḍ to do it. It is ok if you don't do 'umrah. Or you have money and go to 'umrah now. At hajj season, you go to hajj. In some countries you can go to hajj whenever you want. It is definitely farḍ for you. But in countries, that draw lots, now all Muslim countries are like that because there isn't enough quota. You can go only if your turn comes in five, ten years. If this is the case, it isn't your fault. If Allāh (jj) didn't give you that much life you aren't accountable for that sin. Because you registered, you want to go but it isn't your turn, you can't go otherwise. So that alters the case. Then you can go to 'umrah if you like.

But it is an important issue is 'umrah before hajj forbidden or not? It is not a sin but like we said if you have money enough only for hajj, no for you. If you saved that money and there is no obstacle, first you have to go to hajj. If you still have money left you can go to 'umrah whenever and as much as you want. This is an important matter because people don't place importance on hajj. This is the problem. We saw people couldn't go to hajj. Mawlānā used to say; "If you start saving money today, put a money box. Say I'm doing

a separate money box for ḥajj. Put five lira, ten lira as much as you can. How many years it will take to make that money you can go to ḥajj with Allāh's permission." Many people went to ḥajj with this good advice of Mawlānā. But with the money you saved, if you say "I couldn't go to ḥajj, I can go to 'umrah" you will run out of money again, you can't go to ḥajj.

That's why people, who don't have chance to go to ḥajj they should save that money for ḥajj. If you can't go the first year, you'll go the second year. If not whenever you have money, you'll do that farḍ. You'll get that reward.

Doing the farḍ of ḥajj even if you do a hundred thousand nāfilah it won't take the place of one farḍ. Farḍ is important. So you need to be careful about religious matters. You can't decide yourself. It isn't right to listen to what people say. First we try to complete the farḍ, in shā'a Llāh. May Allāh (jj) destine it for everyone in shā'a Llāh.

In our religion, Islām religion it is very sensitive and very top of the best system Allāh He is creator, He create this, the last religion Islām. He said "today I complete your religion." The end, no more Prophet, so it must be perfect. And it is perfect. And everything clear there. What is good what is not good, what is sin, what is ḥalāl, ḥarām. Ḥalāl ne demek? What is forbidden and what is not forbidden it is clearly open. So to say for forbidden thing by the Lord Allāh (awj) it is not forbidden it is sin, you cannot say this. For forbidden bad thing it is good and it is allowed to do it - we cannot say this. At least everybody they know this, but there is another thing also: to say for thing that Allāh allowed to do it and it is, you can do it, it is not allowed to do, and it is sin to do. It is also sin for who are saying this, wrong thing this! For allowed, Allāh allowed to do this and He is not forbidden, you cannot say it is forbidden. It is same wrong as you are doing wrong because you are mixing what Allāh He put this system, so you are saying opposite. It is also big wrong and sin to say this.

Everything you must be follow and if sometimes maybe you see something you think it is good, you give your opinion - "this is my opinion and I think it is good." But you must say - "maybe I am wrong, we must look also for this." When you say this ok, but "O not my opinion it is ok, you can do it" you say, it is not allowed to - wrong this is. Every time you must... because human being he has many times saying wrong thing, thinking wrong thing. So we mustn't put ourself in risk. You must say it is "we don't know, we must look it look like right, look like it is wrong." Don't make it absolute.

And, today Shaykh Abdul Aḥad, Abdul Wāḥid, he said, asking about 'umrah... How it is allowed to go for people who are not going for ḥajj? It is allowed to go to 'umrah without ḥajj? And it is he said, this every good question, because many people they're doing by their... just without asking, without... they going 'umrah, they're going without asking. And even many times they're asking Mawlānā, and Mawlānā he was not giving

permission, they are going without permission also. He asked this very good...and it is obligatory to go to ḥajj, not to 'umrah. If somebody he hasn't been in ḥajj, once in the life he must be going to ḥajj, pilgrimage. After he can every time he can anytime he can go if he like. But who are....has money and his health everything good, first he must go to ḥajj. But if he not have money enough - Mawlānā many times he was saying for people, "you must put everyday one place, one corner, box - this only for ḥajj. Put one euro, two, five pound, ten pound, as much as you can, and in one year, two years when it is enough for you to go to ḥajj. First go to ḥajj. But who has money and he want to go 'umrah and he can go to ḥajj - this we cannot say anything for him. Ok he can go 'umrah. After he can go to ḥajj.

But for people not going for ḥajj and especially for Muslim in Europe or America, it is easy for them anytime they can go, any years they can go to ḥajj. Not like our country. In our country we know people nine years still waiting for lottery. Not coming for them. For these people obligatory to make obligatory, very important. Obligatory it is better than 100.000 Nāfilah, you do. If you do 1000 times 'umrah and not doing ḥajj, it is not [equal to] one ḥajj even. And when you go to ḥajj also after ḥajj every time now there's ḥajj and 'umrah. Same time they can do. For this we are saying who are, they didn't go to ḥajj before, better for them, make ḥajj first. But as we said, if they have enough money to go 'umrah and ḥajj, they can. Somebody saying it is ḥarām to make 'umrah, but not ḥarām. Better if they don't have money to collect money. But if they know they don't have, it is not obligatory for people who are not, to get money. Until your money to complete for ḥajj, you are not responsible. But if you have money and you didn't go you have responsibility. But for ladies also Allāh make for them to be with husband or relative so for them easier. But for men, it is not like this, he must go.

Allāh, in shā'a Llāh, make it easy for everybody. It is nice worshipping, nice to be in front of Ka'bah and this. 'Arafāt, the day when Allāh (awj) looking for people it is really good thing to be there. It is really important thing. Don't make seeing it as nothing. No. It is very important, because once in life people they are, many people, even every Muslim, somebody saying: "we are going when we are old. We are young still." But no, it is better to be in, when you are strong, not to be weak. Allāh give everybody this nice visit for ḥajj, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

170. LIKE A SMOOTH ROCK

Sunday, September 18, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

When you talk to people, talk in a nice way. Don't be harsh. And when in an argument, avoid arguing. Āyāt karīmah is ordering to respect the family, obey your mother and father. Listen to them, do what they ask. Some people are not born Muslim and their parents are not Muslim, even then treat them well. Treat them well but don't do it if they order you to do something bad. Don't do it but don't argue with them. Let them talk and speak, but don't do what they say. They won't force you to do, therefore, always act nicely so that there is no hatred.

Be steadfast in your faith in Islām. Be steadfast, but don't let people be hurt when they approach you. Be soft. Don't be all sharp. Be firm. There are round rocks, you can't move them. It doesn't cut you but if you hit it, it remains firm and doesn't move. And there are sharp rocks, if you hit one, it will cut open your legs and arms. Then it is not nice. Be firm without harming others. Maybe they will lean toward you later and follow you. Don't scare them away by fighting. People like getting into fights immediately. If you say something, they become like fire. You say one thing, they say ten. No. Especially when it is a relative, let him talk. They say anyone with a mouth can talk. You can't hold them and tie their mouth. You must be patient. Patience brings you reward. But don't follow what they say. Remain firm.

Everything has a limit, everything has its method. The way of ṭarīqah and Islām is to be tolerant and lead people to love Islām and to love ṭarīqah. If you are patient for 100 years and not patient for a day and say something, they will say this is so and so. But otherwise, in shā'a Llāh, it can be a means for them to reach guidance. Islām it is ordering us to be good with people, polite with people, to be soft with people, not to fight them, or quarrelling them. You must be patient, for people discussing with you. Don't be angry quickly with them because Allāh (awj) ordering ourself to be calm, to be patient especially with parents. Parents even some of them, time of Prophet (saws) they are not Muslim, even for them also you must be good with them, you must help them, you must obey them. You must be...make them happy with you. Everything is allowed for you. If they are asking you to change your religion, don't obey them, said. But when you say, "no" - there is many kind to say no, maybe without saying no, they know you are not

accepting. Sometime when you say "no" - if you beat them it is better. Sometime like very hard you say.

So you must be soft but not accept what they are offering. Say "ok I am everything I am with you, but this sorry." You make it like polite way to explain for them. Because there's - you must be real, like in your belief, hard, but not sharp, like rock, hard rock, round no corner. There cannot be anybody move it. If anybody coming to this, maybe not harming any people, but no one can harm this also. But there's rocks they're very sharp. If you come near it will cut you or break your feet. This is what we don't want for people to do. Only be hard in your religion in your belief but don't harm people, because maybe these people later they will become also like you. So if you from the beginning make them... harm them, and make them to be afraid from you, they will run away and not coming at all. But we must be soft and stable in your place like rock.

Not harming any people, must be good with everybody. To teach them the nice way for our life, that Allāh give us, and this religion and this belief. It is belief for human being. It is coming Islām meaning salām, from peace. But the people now today they are saying Islām, every badness they imagine, who are non-Muslim. But normally meaning it is peace and to be good with everybody, not only with human beings with everything in this earth. Not waste anything. But now everything coming to making wasting everything. This culture from nonbelievers, first concrete after plastic. This is what they are bringing, this is not from our... It is the worst enemy for whole life in this world. We are looking for every small thing - nothing small we are not giving value. Each thing you must give value. Must be careful. But, people they are not practicing, order of Allāh, saying of Prophet (saws). He said "don't waste anything, even you are near river you must take very little thing to make your ablution, wuḍū'. Don't throw anything in river, if clean river. He said, Allāh cursed who is making dirt near river, or in river. Allāh and whole angel and whole creature, cursing these people."

It is real belief of life for.... It is life, this belief, religion. Islām religion it is real life, not plastic life. Allāh makes people to understand this, especially who are claiming they are Muslim. Āmin.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

171. ARḤAMU R-RĀḤIMĪN

Monday, September 19, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allāh (awj) tells us to to keep our good deeds, don't waste them. Why do we say this? Because the ḥajj season is over. The sins of people, who go to ḥajj are forgiven, all their sins. They are sinless. Shayṭān doesn't want people to be sinless. People immediately start fighting, arguing with each other, even during ḥajj. Shayṭān is pleased that he started committing sins again. It's good, he doesn't want them to be sinless. The more he sins, the happier, more pleased shayṭān is. But Allāh (awj) is Arḥamu r-Rāḥimīn, (the Most Merciful of the Merciful) forgiving. If you commit a sin, you can repent again. "You won't get tired of sinning, I (jj) won't get tired of forgiving you". Repent, there is repentance.

Allāh (awj) forgives, people don't forgive. Some are vengeful, whatever you do, they don't forgive. But Allāh (awj) isn't like that. The door of repentance is open. Ask forgiveness from Allāh, repent to Allāh. Because you repent, Allāh opens the doors of heavens. He (jj) gives blessing from the earth. There is drought here since one year because people forgot Allāh. Repent to Allāh so that "I send you blessing and mercy from the sky, from the earth." You'll benefit both physically and spiritually. If you don't ask forgiveness from Allāh, it is more difficult spiritually. The burden of those sins aren't light. People think "I only committed a sin." No, people are crushed under that sin. That's why Allāh gave many opportunities so that people get rid of this burden. They repent and they get lighter.

Every servant has sins. Like we said even before coming back from ḥajj people commit sins. But Allāh says "don't lose hope from Me". Only people, who don't believe in Allāh, are hopeless from Allāh. Allāh is forgiving. Don't ever think it is difficult. Repent. Allāh forgives, lifts our burdens. We are, everybody doing good thing, he must try to keep what he's done from good deeds, from good things. It is good to keep good thing, to ask for forgiveness from bad thing. Because these days, we're saying this, now pilgrimage, ḥajji they finish their duty of ḥajj and they are beginning to come back to their home. And Allāh (awj) He said, "who are coming to pilgrimage, ḥajj, I forgive him from every sin he's done and he is like a new born baby, no sin for him."

This is very good thing, very nice thing. But shayṭān is not happy with this, he quickly making these people to make mistake, to make sin, to.... be happy - when the people, human being, doing bad thing, shayṭān is happy.

But he is happy Allāh (awj) also opening for people door of forgiveness, He is most Merciful. He said "you are not tired from doing sin, I am not tired to forgive you." If you ask forgiveness from Allāh, His door is open whole time, not closed at all. "You do and I forgive you. I am happy to people who are asking forgiveness from Me," Allāh (awj) is saying. But He is not happy with people who are not asking forgiveness. This is their fault, because Allāh He will not run after them to forgive them. They must say, ask forgiveness from Allāh to forgive them. And it is He said, making many occasion, everyday even, there are occasion to forgive their sin. Even when somebody doing wrong thing and angels - there's two angels one right and one left - right one writing good, good deeds, other writing sins. And when somebody doing sin, he's not writing this one, but right one he is quickly writing. And Allāh give for every good deed 10 times rewarding, until 700 times rewarding. But when they're doing sin not writing, maybe he [left side angel] is asking - "may I write?" Because the other one [right side angel] is higher, he says "No wait, maybe he will regret and he will be...you no need to write." Asking until eight hours. Until eight hours not asking forgiveness, says "Ok write. Write only one, not double or 10 times for sin." And after even this if sometimes he ask forgiveness, also Allāh forgive him.

For this we are happy with our Lord. We must be happy with our Lord. He is only looking for us to be in happiness because happiness with no sin. When you are doing sin and not ask for forgiveness, coming heaviness on you. You thought it is nothing, but it is heavy like mountain this. When you ask forgiveness and Allāh forgives you, it's nothing, this heaviness going out from your body. You'll be more light more happy. Sin, making darkness, darkness, darkness and making you to be in not good, not happy in this life. Other life of course not happy also, because you see reality and you will regret - why I am, I didn't believe? Even it is not heavy to say astaghfiru Llāh, I'm asking forgiveness. Only by tongue, whole day you are speaking you're not stopping from speaking. To say two words becomes heavy for these people. shayṭān making for people to say very light things, too heavy for them. But in last day next life they will regret. So, in shā'a Llāh, we are asking people to ask forgiveness from Allāh. He is the Creator and no nothing comparing Him to how He is Merciful. He is more Merciful then us. Every time He give us, He is generous from every kind of ni'mah reward from, rizq. Every reward, He is everything giving us. We must be, appreciate this, and thank Him. Allāh make us from these people who are appreciate what we have, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

172. THE BIGGEST FAVOUR

Tuesday, September 20, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

What is the biggest favour? Is it eating and drinking, money and wealth? What is the greatest favour? None of these has any value. The biggest favour is belief. Who has belief, nothing can affect him. Being Muslim is a favour but everyone who makes shahādah is Muslim. Belief is to believe in everything regarding Allāh; it is to truly trust in Allāh. When someone trusts in Allāh, when he is hungry or believes in Allāh at certain situation and starts panicking when in real trouble, that is not real belief. That is an ordinary Muslim. Those who are favoured by belief from Allāh, nothing can affect them at all. That belief is the biggest favour - favour, biggest favour is that.

We believe in Allāh. Allāh is with us. Allāh does whatever He wants. We can't interfere with Him. As Mawlānā said, there was one majdhūb, he would say "How nice! How nice!" for everything around. That is, as we said, belief in everything regarding the existence of Allāh, that Allāh does what He wants. We came to this life not by our will, but Allāh created us. Allāh put us here. As Allāh does what He wills, He gives when He wants and takes when He wants. He makes us live and die when He wants. Who has belief is happy. He is in paradise both in dunyā and ākhirah.

There is also the opposite of it - the one who has no belief, may Allāh protect us from that state. The worst thing is to have no belief, to be Muslim and to not have complete belief, or to be a non-Muslim. Pity him because he thinks he came to this world by himself, he can leave this world when he wants, and that his life is in his hands. Whereas, his soul is in the hands of Allāh. It is a trust from Allāh. You can't take your soul by yourself. Why are we saying this? We heard about an incident yesterday. There was one old man. We used to see him sitting when we passed by. It's been months since we saw him. His relative came yesterday and told us he passed away. How? His wife had passed away. So because of this, a 93-year old man took poison and committed suicide. Where does that come from? From the lack of belief. Because if he believed in Allāh - how long would he live anyway? This shows the level of unbelief that a man cannot think that what he does is a mistake. If he lived for a few days longer, it wouldn't be that long to live.

How can you kill yourself? A person without belief can do it because he doesn't believe in ākhirah, doesn't believe in Allāh. If he says that by tongue - I don't know if they say it or not - even if they do, he has punishment to carry. Because these people, just as it is forbidden to kill

other people, so it is forbidden to kill yourself. You cannot commit suicide. It is a big sin. But if he had belief, he wouldn't do it. This shows how low unbelief makes people fall.

Our biggest favour, belief must be strengthened. We must remember Allāh every moment. We must think about everything being from Allāh. We shouldn't be upset about matters of this world. They belong to Allāh. He uses them as He likes. We cannot interfere. There are several types of awliyā'. One kind prays for things to happen. One kind doesn't interfere and says: let it be as Allāh wants. They don't even pray for sick ones. There are such awliyā' who don't interfere in anything. Their belief is strong. Other awliyā' are strong too. They are tolerant ones. These don't even tolerate. They don't interfere with unbeliever people or in the work of Allāh. Therefore, belief is the biggest favour.

Let us strengthen our belief. May remembrance of Allāh always be in our hearts. We should remember that everything we do, Allāh sees. Allāh is with us and He will ask. Nothing is without reason in this world.

We are saying about the biggest favour, the biggest ni'mah. What gift for us, for human being. What it is? We're asking. It is our life? It is money? It is beauty? It is power? Is it high position? Is it this what the biggest gift for us from Allāh? No, all this not because everything it is temporary. The biggest gift from Allāh is strong belief. For Creator, the Lord Allāh (awj) - to be real believer. There is difference between believer and between Muslim. Islām also big gift, big favour for us, but it is bigger than this, stronger who, believer. Because Muslim by saying, ashhadu an lā ilāha illā Llāh wa ashhadu anna Muḥammadun 'abduhu wa rasuluh you are Muslim. You are saying this by your tongue, it is acceptable. But Allāh (awj) saying, you must be, to be believer it must be in your heart, not only in your tongue.

And when it is in your heart you are the most lucky one. You are lucky because nothing affect you. Nothing at all affect you. What happens in this world - if whole world blowing up, you are not affected. Not afraid, not sorry for anything because you have a strong belief. You are believing in Lord Allāh, because He create us. We are not coming in this world by ourselves. So this from Allāh. He create us, He sent us in this world and He is knowing what He is doing. We are surrendered for Him - everything He is doing it is good, no objections. When you don't object you are happy, you are in peace. But this, to have this strong belief, it is very difficult and very few people they are doing this. And opposite for this to be not believer, it is the worst thing in this life, for any creature in this world. Because they thought they are coming by themselves to this world and

trying to do everything struggling and they are not happy, they're complaining, they're fighting, arguing. Everything they are doing just they thought it is good for them but they forget the most important thing, the belief for God. And they can do anything wrong. And their life they thought it is for themselves only, they can do for their life as they like. No, they cannot do this. If you are in this world, Allāh sent you here. You cannot take your life, to finish your life by yourself. This is what, yesterday I hear from one thing happened and I was very upset. But I saw it is from unlucky person, he didn't have belief. When we was all the time going around, there was one old man, sitting in his house. Every time, going and coming we see him that he is sitting peacefully.

Yesterday one coming, he's his relative. I ask him, since maybe 6,7 months we didn't see, what happened? He died? Yes he said, "He died." He said "and his wife." What happened he said his wife she died. After his wife how many days ...how many months, he says no next day. He is 93 years old. He write one letter "O my darling, I am, as I was promising to you, I am coming to you." Taking poison, finishing his life. Can you imagine this, how this nonbeliever to be crazy and they are harming themselves, harming around and they don't have any responsibility for... no responsibility for him? He is an old man. He has relatives. He has everything, everybody they were very sorry and he is 93 years old. Maybe if he wait a little bit Allāh He can take him by order of Allāh. But when they are doing this, this is what nonbeliever can do for people, the worst thing to be non-believer. The biggest favour for human being, from beginning of ṣuḥbah, saying the belief, to have a strong belief and to be happy with Allāh. Awliyā' u Llāh there is one kind of Awliyā' u Llāh - many kind of them. One kind, they are not interfering with anything, with Allāh what He wants. Mawlānā he was making du'ā' for people and other he is carrying. But there is kind, even you are in sea and going down, not interfering at all. This is order of Allāh. We are happy with everything in this world. We are not doing anything because this Allāh He knows what He is doing. They are saying this. This is, they are also big Awliyā' acceptable Awliyā' also. He is not, Allāh accept them also. Other kind of Awliyā' they interfere but this kind of Awliyā' only, nothing affect them. If you are, whole world finish, there's no affect for them. This is what Allāh give favour for them more than normal human being, to be strong īmān. This is what we must try to make our īmān to be stronger, to every second to remember Allāh. To say "Allāh He is with me, Allāh He is looking with me," and he will ask what you've done. This is to not forget Allāh, make your īmān stronger and stronger in shā'a Llāh. Allāh giving us, all of us, real belief, real īmān, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

173. THEY CANNOT DO ANYTHING

Wednesday, September 21, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla gave us this beautiful place. This is the navel of the world. All these rotten people have been trying to take over this place since the beginning, but they are trying harder now since it is End Times. They think they can finish this place off with their own power and with their own tricks, but Allah Azza wa Jalla has brought the people whom He loves. With their duas, because they are respected, Allah willing there is no threat at all.

وَمَكْرُؤًا وَّمَكْرَآلَهِ

“Wamakaru wamakarallah” (Sura Aal Imran:54) “They set a trap and Allah set a trap.” Allah does what He wants. They can produce as much evil as they want and they can set as many traps as they want. Because His awliya are respected and because they respect the Hazrat Prophet (SAW) whom He loves much, Allah Azza wa Jalla will never make them servile and they will always be the head Allah willing.

As long as they strive to serve in the way of Allah and to obey the commands of Allah, Allah will help them and Allah willing nobody can harm them. This is always the case. It does not change. It is something that does not change. Nobody can change this.

Now, people make a fuss as, “This one came and that one came.” There is no need to make a fuss. As long as Allah is with us, Allah willing there is no fear. May Allah not take this love out of our hearts. May He make our love for His awliya and Hazrat Prophet (SAW) continuous Inshallah. Once we have this, it is our biggest weapon. Once we have this, nobody can do anything.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

174. DO NOT LEAVE THE SUNNA

Thursday, September 22, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

People of tariqa are those who follow the path of our Holy Prophet (SAW). Because the mashayikh come from him (SAW). It is a must for people of tariq to do the sunna¹ our Holy Prophet (SAW) did.

People of tariqa need to follow the sharia² and the sunna of our Holy Prophet (SAW). They should do whatever the sunna is, whatever they know as sunna. For example, not praying with a bare head when offering prayers. A new fashion is out now. There are women who pray with uncovered heads. That is never acceptable for women anyway, but if men pray with uncovered heads, they would also be leaving the sunna. Let them at least put on skull cap (kufi hat) on their head and not have a bare head.

There are many sunnats like this. Our Holy Prophet (SAW) has thousands of sunnats. Of course, everybody is not able to know them all. However, as you learn the sunna of our Holy Prophet (SAW) you should apply it so it would be like gaining the reward of a hundred martyrs in End Times. Our Holy Prophet (SAW) says this. It is not a little thing, martyrdom is not an easy thing. You think about it now. You will do a tiny thing and it will be so beneficial.

We are giving the wearing of a skull cap as an example. Wearing a silver ring is also a sunna. Combing your beard and combing your hair are also sunnats. There are thousands of sunnats like this. People who make the intention for Allah's consent and to follow the sunnat of our Holy Prophet (SAW) would come out profitable. Difficulty does not exist for people who do everything according to our Holy Prophet (SAW). People think following the sunna is difficult. If you do the things you know little by little, you would gain its reward and not be deprived of that reward. May Allah make us successful in doing all the sunnats Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Traditions (actions and sayings)

2. Divine Law

175. ALLAH WILL TAKE REVENGE FROM THEM

Friday, September 23, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Authu Billahi Minash-shaitanir Rajim. Bismillahir Rahmanir Rahim.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ

“Waman athlamu mimman thukkira bi'ayati rabbihi thumma a'rada 'anha, inna minal mujrimina muntaqimoon.” (Sura Sajda:22) Allah Azza wa Jalla says: “Those who hear Allah’s verses and commands then turn away from them are tyrants. Nobody can be more of a tyrant than this person. We will take revenge from these tyrants.” Those who act like Pharoah in the world, stand up to Allah and disobey Allah’s commands, should not think they can bully and get away with it. They have deserved Allah’s revenge.

Allah (JJ) will take revenge from them with His name al-Muntaqim. There is no place to escape. They can have as many men supporting them as they want. They have no value. What is important is loving Allah and applying the commands of Allah. Otherwise, they can have millions of men and the whole world can be with them, it is of no value. Let them not think they have gained benefit by turning away from the orders of Allah.

Those people are mindless because they have not thought of the end and have not calculated. The world is of no use to anybody. A person who is with you for worldly gain can again go to somebody else for worldly gain. Hence what these people do is mindlessness. Do not take it for light when you hear the orders of Allah so your end may be good. Otherwise, there is no place to escape if you stand against it, and revenge will reach you.

Sometimes people do a bad thing to somebody then run away from them in the world. They go after them for revenge. Sometimes they escape but there is no escape from Allah. If Allah says it, He does it. He is capable of everything and nothing can obstruct Him. Therefore, we need to be careful while in the world. Bullying does not work with Allah. Allah is the greatest and nothing can stand in front of His majesty. However, He is Arhamur Rahimin. People can only be saved from that revenge if they repent. Let us repent. May Allah not put us in those situations Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

176. THE SAVED FACTION

Friday, September 23, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

May our gathering be a means for good Inshallah. It says, "Our tariqa stands with association." It is the principal of our tariqa to make sohbat: say a couple of words to take advice from the Kalam of Allah and the Hadith Sharif of our Holy Prophet (SAW).

Jamiyya means to get together, the gathering of good people. Our tariqa is not for conversations of the world. The goal is not the world, not for work on the worldly. The goal is the hereafter. Muslims need to understand this. These things done need to be for the good of Islam and Muslims, for the benefit of Muslims. This is jamiyya, the good congregation, the good gathering.

There is no harm or waste in Islam. It says, "La darara wala dirar," meaning, "You can neither cause harm nor cause waste." This is for people who are Muslim. Those who say they are Muslim and harm people mean they have gone astray. "You will be divided into factions, separate into 73 factions," had said our Holy Prophet (SAW). He says, "72 will go to hell." The companions then asked, "How should we know the right one?" "Wherever the majority is at the time." And they are always the Ahl-e Sunnat wal Jamaat group and are mostly the tariqas that come from the way of our Holy Prophet (SAW). It is the way that directly comes from our Holy Prophet (SAW), the way that reaches him. Tariqa means a way. This way reaches there.

That is why they would not want tariqas. All these perverted sides are against tariqas. Tariqas are ways that order goodness, love, love amongst Muslims, and being of benefit to people. They do not want it. Shaitan does not want it. They say, "We are a jamaat1. Apart from us nobody has value and nobody has dignity." Because they have not accepted and not respected the path shown by our Holy Prophet (SAW).

This is why a person who is Muslim needs to follow a shaykh. Of course, what we mean by shaykh is someone connected to tariqa. Not to somebody from these perverted factions, but to a shaykh who surely has a link, so the person is comfortable in the world.

What is more important is the hereafter. They would not have a headache in the hereafter either. Let alone having a headache, people will not have a head left there. If they have committed disgracefulness in the world, they would devour their head. They would be questioned there for the evils committed.

Therefore, if you do not harm anybody in the world nobody would harm you. Your accounting in the hereafter would be easy because you are on the path of the Prophet (SAW), you are in the saved faction. Even though this sohbat is short, it is the essence of the matter.

There are many dissensions² in the world. There are many people who come out with perverted ideas and perverted thoughts. Arabs have a saying: "Assammu fiddasam." Poison is in the good cream. You think it is a good thing and eat it with a plop. You would then perish away. Therefore be careful. Do not think of going with new fashion that comes out early with every season. Connect with solid ways and tariqas that are solid, rooted, and its roots reach all the way to our Holy Prophet (SAW).

If you do not connect to them, do not go to others either. Offer your five daily prayers. If you absolutely want to connect, make sure you connect to tariqas because it is a very dangerous thing. Do not enter ways you do not know just because you like it. You might like it because there are many talkative people, there are many that speak beautiful words with clipped speech. "Most will go to hell," he says. Our Holy Prophet (SAW) has a hadith. Our Holy Prophet (SAW) says, "There are many people who speak well but their end will be hell."

There are many people fooled by words since lying people do not care. They could say anything just to fool you. That is why we need to be careful of this matter. These times are times of fitna. These are dangerous times. Be with good people. Stay away from people who do not sit well with your heart. May Allah protect us.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

177. ASK FOR ALLAH'S FAVORS

Saturday, September 24, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

"Kullu aatin qareeb," it says meaning "Everything on the way is near." Do not think of anything as far away. It is near. No matter how far, days pass quickly and it will definitely happen. The promise of Allah is truth. This world has an end too. People and everybody also have an end. Allah Azza wa Jalla has assigned an age for everything, just as everybody is going towards an end. Nothing stays the same in the world. Everything but Allah changes. Everything is mortal. Only in the hereafter will we stay forever Inshallah.

This is how Allah's promise is. Therefore, you should bear the distress and torment of the world and say, "This will also pass," so you are comfortable. We should ask Allah not to put us to trial saying, "What Allah wants occurs." Sometimes people trust themselves too much and say, "I can do it." It requires patience. No, the mashayikh say, "Never ask for such a thing!" because it is hard like that. You should say, "May Allah bestow on us, not test us."

Given the choice between two things where one was difficult and the other a little easier, according to our mother Hazrat Aisha (RA) our Holy Prophet (SAW) would chose the easy one so it would also be easy on the Nation¹. Therefore, we should accept what comes from Allah. Never say, trusting in yourself, "Let it be harder so I can gain more rewards," because you would not be able to carry it, you would not be able to do anything. That time you would not be left with a little, you would not be able to take anything. It is not good to rebel against Allah. We need to ask for mercy from Allah. May Allah give us all from his easy bestowings Inshallah. Allah is capable of everything. What is important, let there be the favor² of Allah, Inshallah. May Allah not give us a burden we would not be able to bear.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Umma 2. Lutuf

178. THOSE WHO DO NOT BELIEVE IN MAZHABS

Monday, September 26, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

May Allah be content with you, we are here for a couple of days now. We are here at the beautiful dargah Ahmad Efendi built. May Allah make these gatherings continue Inshallah. May good and beautiful gatherings be lasting. They are few, but as they say "less is more." It is better to be real, on the right path, and on the good path rather than be a million times bigger but with Shaitan.

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ

"Waqalilun min 'ibadiyash shakhur." (Sura Saba:13) "Those who are grateful are always few." Those who obey Allah's commands are few. Inshallah may our few also compensate for the many. Of course now again the Ahl-e Sunnat wal Jamat faction is the big faction our Holy Prophet (SAW) speaks about. They have of course leaned towards the world. They are on that path but their creed is solid as our Holy Prophet (SAW) says. So there is no deviation from the right path and from what is right. Those whom Allah speaks about are still within them. Those who are grateful and obedient to Allah are again within this faction.

The matter of creed is important. We follow the four schools of thought¹ as the Ahl-e Sunnat wal Jamat. So we need to follow any one of them. Not four of them at once, but we need to follow one of them. Lately Shaitan has been entering from every side: they do not believe in mazhabs either and they are not connected to any one of them.

"I also read the Koran," they say. Are you reading the Koran? Or are you reading and understanding it? What you understand is the opposite understanding anyway. People say something to each other and misunderstand each other, then they sulk. People even kill each other due to a misunderstanding sometimes. How then can you go about saying you can understand Allah, Grand be His glory (Azimush-shan)? You do not recognise scholars, imams, and say, "I can read and understand by myself." Nothing can be more flawed than this. Nothing can be more mindless than this.

First of all, our Holy Prophet (SAW) explained the Koran to the companions. They

explained it with hadiths to those who followed. It comes by teaching like this. Therefore, it is essential to follow a mazhab. This is also a blessing² because there is a mazhab for people of these times that fits every climate and every geography. People practice according to them. It is a work of Shaitan to say, "No, there is no such thing."

Therefore, it is not good to deal with these people who newly came out. Still thank Allah there is not much daily bread for them in our country. They are trying hard but fail to gain a thing because the foundation is strong. The foundation is our ancestors. They respected the saints³ and respected the scholars. Our ancestors were careful not to allow deviant ideas to enter. This is why the foundation kept strong.

Therefore, everybody who comes cannot do as they like. Since a foundation is not left in other places, they are trying to direct people as they like. They direct those they can manage, and cause those they cannot manage to run away. For example, those Central Asian countries stayed under Communist rule for 80 years. When Communism ended these ones came across them and they leaned towards them. However, they saw that these ones are cursing at their ancestors and are not accepting them, they started keeping their distance from them. When they started staying away from them, sometimes they also distanced themselves from being Muslim.

Here, what we are trying to say is these ones are Shaitan's friends, not Allah's friends. Allah Azza wa Jalla says in the Koran there are Awliaullah and there are Awliaushaytan. These are friends of Shaitan, awliya of Shaitan because they do not accept true awliya. They are Shaitan's friends, friends Shaitan is happy with and likes. They, and those who are with them, are in danger. The door of repentance is open but sometimes they are stubborn. It is the stubbornness of unbelief. They are not repenting and are not listening to advice. Shaitan has taken over these ones and they cannot listen to anything else.

However, thank Allah their true colors appeared lately. Most people keep distant from them and try to get closer to the awliya. Those who can get close are getting close but still lucky people are few. "Waqalilun min 'ibadiyash shakur." May Allah make us amongst the grateful, amongst those who are respectful, and amongst those who accept the truth Inshallah.

May Allah be content with them, there are many awliya and holy ones in this country too Mashallah. Everywhere thank Allah, they are in every part of Anatolia. This is Alanya, belonging to the Seljuqs, meaning Sultan Aladdin's winter residence. That holy one served a lot as well. Because sultans knew the truth, they would see themselves as servants of Islam. Everything they did they would do for Allah, not for themselves. And this is something a clever person would do.

Hazrat Sultan Alaaddin Kayqubad, may his place be paradise, was the sultan here. He fought against all the unbelievers⁴, and he was of service thank Allah. So many centuries have gone by since he switched worlds and passed to the hereafter. It would have been useless if the whole world were his but he had not given anything to the hereafter. But he made so much jihad in the path of Allah, opened up countries to Islam, expanded Islamic lands, and increased the number of Muslims. Allah will give him so many multiples of the world in return for each. He will also be a sultan in the hereafter because he ruled justly, he ruled mercifully, and did very good things. He did very good things for Islam, for people, and for Muslims. His good works continue now.

That is it, this is the lesson these sultans left us. We will see the benefit of good things forever. Some ignorant ones also say forever. Hazrat Sultan Alaaddin Kayqubad did things he will benefit forever, because this world does not last forever. Eternity is in the hereafter. Whatever you send from this world goes to the hereafter, it is in the hereafter. Whatever you send in this world, you will see its benefit until eternity there. Inshallah everybody is able to build their hereafter. May Allah increase his station. May the spiritual support⁵ of our Shaykh (QS) be with us, may the station of awliya here increase, and may their himmat be with us.

Al-Fatiha.

1. Mazhabs
2. Nimat
3. Awliya
4. Kafir
5. Himmat

179. DO NOT BE HOPELESS

Thursday, September 29, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Authu Billahi Minash-shaitanir Rajim. Bismillahir Rahmanir Rahim

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

“La taqnatu mirrahmatillahi innallaha yaghfiruthunuba jamee’a, innahu huwal ghafurur rahim.” (Sura Zumar:53) He says, “Do not despair of Allah’s kindness, do not be hopeless.” Allah is the One capable of everything. Allah Azza wa Jalla says, “No matter how much bother there is, never fall to despair.”

Even if you have the greatest distress, sins, still do not be hopeless. Just as Allah forgives all sins, He brings goodness. These are End Times and because people constantly forget Allah (JJ), they constantly live a hopeless life. And that gives them lots of bother. Whereas Allah Azza wa Jalla says, “Do not be hopeless.”

Trust in Allah. Allah opens the good, gives blessings, and all distress goes away. No matter how much distress there might be, never lose hope from Allah. Allah is with us and Allah will help us Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

180. DO GOOD WORKS

Friday, September 30, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla states: Authu Billahi Minash-shaitanir Rajim. Bismillahir Rahmanir Rahim.

وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

“Waf’alul khayra la’allakum tuflihoon.” (Sura Hajj:77) If you want your end to be good, do good works, do goodness. Your end can only be good like this. Otherwise, you cannot gain anything doing evil.

If you like, the whole world can be in your hands, and you would not gain anything if you do not do good. [Suppose] the whole world is yours, “This man is the wealthiest man in the world,” they would say and it would stop there. Nothing would benefit him if he does not send anything to the hereafter, if he does not do good. So there would be no use of things he ate, drank, visited and saw in the world.

Only those who do good have a good ending, only these people will have won. Most people do not know this. Those who have money or those whom Allah (JJ) has bestowed wealth on most of the time think the wealth is due to them. Like Qarun (Korah) , “I earned these through my knowledge,” they say. Allah sunk Qarun in earth and he is still sinking. He did not benefit himself, and those around him were ruined too.

Therefore, we need to do good, good deeds, and goodness. There are various types of good. Not throwing trash in the street is also a good; removing dirty things and cleaning the street is also a good; taking advice is also a good. There is a lot of good. What is important is doing them. May Allah make us succeed in doing good Inshallah. For the sake of this Friday Inshallah.

Bi hurmatil Fatiha.

181. HAVE LOVE TOWARDS THE SHAYKHS

Saturday, October 1, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

“Inda thikrussaliheen tanzilur rahma.” (Hadith Sharif) Mercy descends when a salih¹ is mentioned. Today is the day Grandshaykh, Hazrat Shaykh Abdullah Daghestani (QS) passed to the hereafter. We refer to him everyday afterall. We ask for madad² from him everyday. May his himmat³ be present.

It does not work by only respecting him one day. We need to mention all the awliya, our mashayikh⁴ everyday. Thank Allah we mention them everyday. It does not work by assigning one day. He needs to be in our heart every moment, he needs to be with us always. His himmat is present thank Allah. It does not work by absolutely remembering him today, once a year.

Thank Allah their himmat, their madad is ever-present. Whenever there is a trouble, their himmat is presnet when you say, “Madad.” This is how the himmat of great awliya, mashayikh, our shaykh, shaykhs of our shaykh is. They are alive. They shut their eyes here, but they open them on the other side. Their himmat is again present, and it is even stronger.

This is our creed, this is the creed of Ahl-e Sunnat wal Jamaat. Death is not the end. They are alive anyway, they are the beloved servants of Allah, and they are living in the station of Hayy thank Allah. Always ask for their himmat, ask for help, because it is good to ask for help in this world. It is a good thing to have a person, to have someone hold our hand.

Do not say, “We can do it.” It is certainly good for someone to hold by your hand. It is a great blessing. Thank Allah. Very few people have been granted these himmats. The things Hazrat Shaykh Mawlana (QS), our Shaykh Baba, showed and told people, they have also gained from that virtue.

Even though they did not see them, they developed love for our Holy Prophet (SAW), the companions, the shaykhs, and our shaykhs. It has been a good thing. It is not vouchsafed for everybody. As we said, it is predestined for a few people. Thank Allah.

We need to be thankful for these blessings⁶. Because as we are thankful Allah increases the blessings. The real blessings are the spiritual ones: faith and light, Allah willing. May Allah increase these blessings of ours.

Wa Minallah at-Tawfeeq.

Al-Fatiha

1. Pious person
2. Spiritual help
3. Spiritual support
4. Shaykhs

182. THE YEAR OF VICTORY

Sunday, October 2, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Today is the first of Muharram. May it be blessed¹ Inshallah. May Allah (JJ) make the New Hijri Year blessed for the world of Islam. Inshallah may this year be the year of vistory for Islam. We hope so because the harder it gets the nearer victory is Allah willing.

When people are hopeless with this much toil, when they are in such a difficult situation Allah comes to the rescue. Allah Azza wa Jalla is surely with Mumins, with those who believe in Him. Therefore we are never hopeless.

Hopelessness means faithlesness. You need to believe in Allah (JJ) and not lose hope from Allah. You need to call for help from Allah in every opportunity, and you need to ask for help from Allah so He may help us Inshallah. Allah is capable of everything. The things He gave us are great blessings². Most of us do not know the value of the blessings, but still Allah is Arhamur Rahimin and He forgives them. "Do not lose hope from My mercy," says Allah Azza wa Jalla.

Therefore, we are saying Inshallah may this year be the year of victory for Islam. 1438 years have passed since our Holy Prophet (SAW) got up and made hegira from Mecca to Medina. This is a big lesson for us. When, "Nothing can happen anymore. We can finish him alone," was said, our Holy Prophet (SAW) said to Hazrat Abu Bakr (RA) in the middle of so much difficulty:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

"La tahzan, innallaha ma'ana." (Sura Tawba:40) "Do not grieve; we are not alone, indeed Allah is with us." This is a big lesson for the world of Islam. These are beautiful words. Nothing would sadden people who believe the truth of this, and nothing would affect them. Allah is great, Allah is with us, and Allah is sufficient for us.

May these years be good. May they be good and blessed for the world of Islam. May Allah correct those who treat Islam as an enemy, and may Allah subdue³ with misery

those who are beyond redemption. May they not harm Islam and Muslims Inshallah. May this year be a good and blessed one Inshallah. May our iman increase, and may we never be in need of anybody Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Mubarak
2. Nimat

183. MUSLIM-LOOKING CREW

Monday, October 3, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

When our Holy Prophet (SAW) made hijra to Medina, all Mumins in Medina rejoiced and welcomed him. They had not seen so much relief in their life, because Allah's beloved servant, our Holy Prophet (SAW), had come to them. They knew the value.

Of course, since there is no rest in the world, our Holy Prophet (SAW) did not think he was going to be comfortable in Medina after being saved from Mecca, from the polytheists of Mecca. He did not migrate for comfort but for the sake of Allah. That was all that could be done at Mecca, and the second place was chosen as Madina-e Munawwara.

Even though he was welcomed with so much affection there, some people there did not like this situation, but they could not do anything by all appearances. They are the hypocrite1 crew. They came out to the presence of our Holy Prophet (SAW) there and appeared Muslim, but their inside was disbelief. This crew is a cursed crew.

Allah Azza wa Jalla said: "The munafiqs will be in the deepest part of hell." Because their harm is worse than those who are polytheist, worse than those who directly say, "I am a polytheist!" Because they stab you in the back and harm you. Allah Azza wa Jalla has cursed them. Regarding that crew too you would think, "They were finished then," but they are always there.

A munafiq means a traitor. Everybody can have some hypocrite traits. These petty things do not matter, but if they are to essentially harm Islam and people, then they are prone to Allah's curse. Otherwise as we said, everybody has little hypocrite signs. What is important is people themselves should not be a munafiq, not deviate from Allah's path, and not try to harm Islam. Those who do this need to repent. The door of repentance is open.

There were many munafiqs during the time of our Holy Prophet (SAW). Our Holy Prophet (SAW) was very patient with them. They asked him, "Why are you patient with them?" He said, "It might just happen that they become Muslim." In fact, a big portion

of them became Muslim later, and a few people were left as munafiqs. A big segment became Muslim due to our Holy Prophet's (SAW) good manners, beautiful words, and what he did.

As we said, if there are munafiqs during these times, they need to repent. They should repent and ask for forgiveness since the door of repentance and forgiveness is open. Allah (JJ) would forgive if they are sorry for what they did. They would at least save themselves and their hereafter. Even if they cannot save their world, it would benefit their hereafter. That is what is important. May Allah keep us all safe from hypocrites and hypocrisy.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Munafiq

184. THE GRANDNESS AND OMNIPOTENCE OF ALLAH

Tuesday, October 4, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla created us in this time and place. Let people of today not think we came to being by ourselves. Allah (JJ) has no limit and boundary to His number of creatures. None but Allah can know the knowledge of Allah. It is so huge that it is mindboggling for humans. Not mind-boggling but people's minds cannot reach it. There is a boundary up till somewhere and the mind can only reach so far.

Allah (JJ) has created this Universe. Unbelievers who act like they are clever truly have no mind and understanding.

وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

“Wakullu shay'in 'indahu bimiqdār.” (Sura Ra'd:8) “Everything with Him is by due measure.” Everything Allah has created is neat. Everything has been created upon an accounting and knowledge. The calculation of the universe we are in is different compared to another universe Allah has created. In fact, it could be the opposite. So they are saying things like, “We did all our calculations, we found it, we are solving it, we are solving its secret, etc.” But you cannot solve it. Those who say so are ignorants. You cannot do anything. Your knowledge is not even zero!

Next to Allah's knowledge, as we said, you are like taking a cup of water from the sea. It is only that much. You take it and put it there, but it is still useless. The true scholar or wise person would only submit in the face of the knowledge and grandness¹ of Allah and profess the omnipotence² of Allah. “We are weak³ servants. Allah created us. We believe in Allah,” they would say.

They get up and strive saying, “No, it was formed like this. No, the universe was made like that.” They send tools and equipment to the skies and say, “We will solve the secret of the Universe.” However, they cannot do anything and can only see their helplessness.

What is meant by “Allahu Akbar” is there is nothing greater than Allah. We need to profess the hauteur and omnipotence of Allah. We need to accept our helplessness. When

we accept our helplessness, Allah gazes at us with His mercy and His grace⁴. And the others, those who do not believe in Him, are going to be in trouble.

So many pharaohs passed through this world. So many big-headed ones passed through. Even if they live for a hundred years or five hundred years, in the end they became dirt and left. Allah is lasting, Allah is Baqi. Excluding Allah are a mirage, an imagination, and there is nothing else. Allah creates whom He wills, raises whom He wills, and lowers whom He wills. For the sake of this morning and these holy days, may Allah make us amongst those who have faith, and may our iman get stronger Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Azamat
2. Qudrat
3. 'Ajiz

185. FEARING ALLAH IS A VIRTUE

Wednesday, October 5 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Our Master Hazrat Ali (KW) said, "Ra'sul hikmah makhafatullah." "Fear of Allah is the head of wisdom." What does this mean? Everything is alright when you fear Allah. It is not a bad thing to fear Allah.

Some philosophers rise against and say words that are not good against Allah because of their faithlessness. Ignorant people are the same way. They call it "Courage of ignorance". Fearing Allah is a great virtue and it is not a shame. Allah is our creator. Fearing Him is not a bad thing. What is meant by "Ra'sul hikma" is intelligence. The more intelligent a person is, the more the person fears Allah. Everything is in Allah's hands. This is the start of faith and the start of every wisdom.

We read the hadith of our Holy Prophet (SAW) yesterday: "They fear everything but because of their ignorance they only do not fear Allah." However, the person who fears Allah is not afraid of anything else. The one who is truly in existence is Allah, and the one who needs to be feared is Allah. When Allah Azza wa Jalla gives humans that fear, they are safe from everything and they are protected from every evil.

To fear and to scare does not come from a bad meaning. On the contrary, Allah Azza wa Jalla's scaring people is to forbid them from evil. Fear is a variety. Some people fear embarrassment. So this also exists. People fear being in a bad state in front of Allah Azza wa Jalla, from coming to His presence in a bad state. What we mean by fear of Allah is such a thing unlike other fears.

Allah Azza wa Jalla rendered the Son of Adam honorable. He does not order derogatory things like that to us. He orders good things. In other words, fearing Allah, we fear coming to the presence of Allah with bad actions and we fear being in a bad situation. This is how we fear Allah. As long as people do not fear Allah, Allah gives them that trouble and they fear everybody. And cowardice is the worst thing. All their life is spent in worry and they become anxious.

May Allah make all of us amongst those who fear him. This is what is meant by Ahl-e

Taqwa. Meaning those who fear Allah, people of fear. They are all alike. May Allah Azza wa Jalla Inshallah make us amongst them.

Wa Minallah at-Tawfeeq.
Al-Fatiha

186. WE ARE ALL GOING TO ALLAH

Thursday, October 6, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla states: "This Universe is not stationary." Our world is turning and moving, moving forward. The moon is the same way, and the stars are all going somewhere the same way. Scholars observe, "It moves with such and such speed," they say. We think everything is stationary from where we sit. No, it is turning and moving someplace with speed. Not only our Solar System but all these stars we see, they all move as a whole and are going somewhere with speed.

Of course, only materialist scholars who look at matter are astonished by this. "Where are they going?" they keep asking. Whereas they are going to Allah Azza wa Jalla, they are going towards Doomsday. When Doomsday occurs, the things we see and the ground will be flattened, and the stars will finish. However, Allah Azza wa Jalla is always the creator and He creates and makes other worlds.

We need to take lesson from everything. Some people make a fuss because these are going away. They ask, "Where are they going? What is happening?" They say, "There are hundreds of boulders and rocks like this in the sky. If one of them hits a city the city would be ruined." "What should we do? Let us take precautions against them. Let us protect ourselves," they say. If it were up to your taking precautions, this world would have been finished long ago. It is in the hands of Allah. Allah made everything in accordance with a calculation. He created most beautifully. When the time comes, they will all explode, burn out and go away. But they are waiting for an order from Allah Azza wa Jalla.

Many people are afraid: "Will a meteoroid fall on our head?" They think if one falls it would take away the city, if a larger one falls it would take away the country, and if a yet larger one falls it would blow up the world.

They scare people intermittently and get them fussed up. Whereas this is also a lesson such that everything is in Allah's hands. It will happen when Allah wants and Doomsday will erupt. They are making a fuss and being scared for no reason because they are faithless.

Old time people said: “We are riding on a sign¹, we are going towards doom²”. This is the essence of the matter. We are all going towards Allah. Therefore, the Mumin person has no fear. A Believer only fears Allah. There is no fear after obeying what Allah says. May Allah give that iman³, that certainty⁴, to us all Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. ‘Alama
2. Qiyama
3. Faith
4. Yaqeen

187. THE QUALITY PERSON

Saturday, October 8, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla created humans in the most beautiful manner. Allah (JJ) created humans in the highest level amongst the rest of creation. Allah granted us gifts¹ and honored² us. You also need to give those gifts to yourself and be a quality person. A quality person means a good person.

People who follow their ego³ are poor-quality people and not good people. Everybody saw how our Holy Prophet (SAW) raised the statue of those companions⁴. Everybody saw it and everybody knows it. We need to take them as an example since a quality person is a useful person. They would be beneficial both for themselves and for people around them. Good people are those who stay away from evils. All goodness would be with them. These, as we said, are people who do not follow their ego.

People who follow their ego are bad people, not good people. They are people who are not liked and are those of selfcentredness. They are people who have gathered bad traits and bad habits. When people look at someone and say, "He is a gentleman. She is a lady. Truly, he is man enough." It is immediately obvious when one speaks, but the other way around is also obvious and one cannot hide it. As Shaykh Mawlana (QS) used to say "trash"⁵. Zibil means dirt, in other words rubbish. The difference between rubbish and a jewel cannot be compared. Our Holy Prophet (SAW) tells us to "Be a jewel!" A person becomes a jewel through the things he teaches, and becomes trash, dirty, and rubbish with what Shaitan teaches.

May Allah not make us follow our ego so we may become quality people Inshallah. The quality person is a recognised person both in this world and in the hereafter in the sight of Allah. And this is what counts. May our inside and outside be the same Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Ikram

2. Izza

3. Nafs

4. Sahabi

5. Zibil

188. THE MONTH OF MUHARRAM AND KARBALA

Saturday, October 8, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

May Allah make this New Year of ours blessed. Inshallah it becomes the year of victory for Islam and the year Mahdi Alayhis Salam comes out Inshallah. Making this dua every year makes us gain both rewards and virtue. We are truly waiting for and want Mahdi Alayhis Salam to come. Mahdi Alayhis Salam is the person our Holy Prophet (SAW) gave good tidings of.

We need to wait for him every year. Some people get fed up or say, "He will not come anymore." Or others go to denial and deny him. When in fact hadith scholars know. There are so many authentic¹ hadiths. There are various kinds of hadith.

Just as they interfered in everything after our Holy Prophet (SAW), the Jews also mixed this up. There are many things they brought forward as hadith. However, the companions, the Tabieen² that followed, and the people who knew the science of hadith combed it out one by one and they sorted most of it through.

The ones they were not sure of they called weak³ and they called alright⁴. They also called sahih, mutawatir⁵, and a couple of other kinds, but this hadith is an accepted hadith. There is no doubt in it.

Our Holy Prophet (SAW) gave good tidings and told us of Mahdi Alayhis Salam's coming. He comes from his lineage. His mother's name is like that of our Holy Prophet's mother's name, Amina, his father's name is Abdullah, and his own name is Muhammad. "He will be of my lineage.

When the world is full of tyranny and all sorts of evil, he will fill the world with justice and goodness when he comes," says a hadith of our Holy Prophet (SAW).

In this case, this needs to be the creed of people of Ahl-e Sunnat wal Jamaat. Of course there are those who are not Ahl-e Sunnat. They are waiting for a different one but the issue our Holy Prophet (SAW) spoke about looks exactly like today's. Meaning so much tyranny, so much evil, so much denial, and so much unbelief has never been seen before.

Of course it happened before, tyranny occurred, but now those who say they are Muslim cause greater tyranny than the unbeliever.

This is what our Holy Prophet (SAW) is speaking about and this is the time. Because there are narrations he will appear in the month of Muharram. This is not the hadith of our Holy Prophet (SAW) but what the saints⁶ are saying. He is expected in the month of Muharram. This month of Muharram has passed and we are awaiting for him in the next month of Muharram Inshallah.

The month of Muharram is a holy month since the tenth day is the day of Ashura. It is the day of salvation. It is the day of being delivered relief or salvation. Adam Alayhis Salam's repentance was accepted on this day. Nuh Alayhis Salam's ship being saved from the flood, Musa Alayhis Salam's crossing the sea and escaping from the hands of Pharaoh, Prophet Yunus being saved from the belly of the whale, and Isa Alayhis Salam's ascending to heaven are all on this day. Today, many things were saved from the enemy. May this Nation's salvation Inshallah also occur on this day. So it is estimated Mahdi Alayhis Salam comes out on Ashura day.

Inshallah it will be mubarak. That day is a blessed day. Of course that day has its worships. It is of great virtue to fast on the 9th and 10th days of Muharram. It is also very virtuous to fast from the 1st to the 10th. The person who does this is granted the highest spot in the garden of Paradise. Giving charity, buying lots of provisions for home, and making people at home happy on that day gives blessings and that year passes in baraka.

Making ghusl, bathing and doing a full-body ablution are also very beneficial. The person passes the year in health and does not get sick Inshallah. If people apply something like an eye smear, they are protected from eye pain and eye illnesses. Then there is a four-rakat prayer. Of course it needs to be offered before Asr time since supererogatory⁷ prayers should not be offered after Asr. 11 Ikhlās should be recited in each rakat, and when finished "Hasbunallahu wani'mal wakeel," is recited 70 times. Following this there is a dua of Ashura. Those who know it can read it, and those who do not can read whatever dua they want. The duas are accepted Inshallah.

It says, "Ask for goodness from Allah." We need to repent. May Allah forgive us Inshallah. Let us ask for forgiveness Inshallah. The month of Muharram is a holy month. Our Holy Prophet (SAW) used to fast during the month of Muharram before Islam as well. However, when the fasting of Ramadan was made obligatory⁸, the fasting of Muharram was not made farz and remained a sunna. But it is a confirmed sunna⁹ and our Holy Prophet (SAW) would fast it.

When he arrived in Medina he saw the Jews were also fasting it. "Why are you fasting it?" he asked. "It is the day Musa Alayhis Salam was saved," they replied. So our Holy

Prophet (SAW) said, "I am more deserving of it than you are. I will still fast the day my brother Musa Alayhis Salam was saved, but in order to avoid similarity I will fast it two days." It is either fasted 9-10 or 10-11.

Our Holy Prophet (SAW) had passed away afterwards. He knew he was going to pass away and said, "If I live till next year I will fast it like this," but he passed away afterwards. This hadith is also a strong hadith. That is why the holy ones, awliya and scholars are in consensus about this day. They accept him and his hadiths. All people of tariqa certainly need to fast on this day.

Other sects also fast it and it will Inshallah be a means of guidance for them. As we said yesterday, some events occurred on Ashura, the matter of Karbala occurred. Nothing happened to our faithful Master Hazrat Hussain (RA), and he reached the highest stations in the sight of Allah. This is our creed. Just as the awliya and prophets reach the highest stations on this day, he reached the highest stations as well. Those who killed him will go to the lowest place and plumb the depths of hell.

This is a matter that is in the sight of Allah and a matter that has been submitted to Allah. We cannot do anything about it in these times. Those people left this world 1400 years ago. One of them left in the highest station. People are cursing those who murdered him till the Day of Judgment. Because our Holy Prophet (SAW) said, "Whoever curses at my companions, may the curse of Allah, the angels, and all of humanity be on them." These are people deserving of cursing now. Let alone cursing, they martyred our Holy Prophet's (SAW) very dearest, the most beloved grandchild. We cannot do anything anymore. Allah Azza wa Jalla will question them. There is no other place but hell for what they did.

Some people think the Ahl-e Sunnat wal Jamat is supporting the murderers of Hazrat Hussain. Perish the thought¹⁰, hash! Our way is the way of tariqa, the way of Ahle Sunnat, we are on the side of Truth, and we are on the way of our Holy Prophet (SAW). "My Ahl-e Bayt⁸ are the trust I have left you," says our Holy Prophet (SAW). We need to respect them and hold them in high esteem.

The Ottomans did this for 700 years. They observed the Ahl-e Bayt and honored and respected them as the Ahl-e Sunnat. They managed everything in the best way and nobody could find the right to say anything against them. Since they had so much respect for the Ahl-e Bayt, they would treat them each separately. They would not place them next to normal people, they had their own court, and there was a separate department called Naqib ul-Ashraf that took care of them. Every newborn Ahl-e Bayt would be registered there, and whoever passed away their name would be deleted.

If something happened they had their own court. The Ottomans would respect the Ahl-e Bayt as such.

Therefore, those who get up and say they oppressed this sect and that sect are telling lies. No such oppression was done whatsoever, and the oppressor was cursed. May the curse of Allah, the angles, and all of humanity until Judgment Day be on those who have committed these acts.

That holy person sacrificed himself because there were children there. 70 holy ones were martyred there, but being martyrs is a great station for them. They did not get martyred and immediately die there. They are living. It is what Allah Azza wa Jalla informs us in the Koran: "Martyrs do not die. They are alive and happy, and they are being sustained there." As soon as they shut their eyes, they start a new life. Then they wish, "I wish I would be martyred again, come back and be martyred again."

Therefore, there is no mourning much in Islam. Mourning has no benefit. What needs to be done is reading Koran on that day. It should be read everyday and sent as a gift to their souls. Hazrat Hasan and Hazrat Hussain. Our Master Hasan (RA) had passed before him. One Fatiha and three Ikhlas or a Mawlid should be read on Hazrat Hussain (RA) and his friends, to all the martyrs of Karbala. Good works should be done for their souls. This is what needs to be done.

There is no benefit in other things that are done. Let us do things that will be beneficial, let us do things our Master Hazrat Hussain (RA) will be happy with. The martyrs or holy ones are not happy with hue and cry. Our Holy Prophet (SAW) forbid it. Do not ever cry screaming! If you are to cry, cry quietly. It is no big deal. However, crying and screaming, pulling out hair, and what not are never permissible. These are things prohibited by our Holy Prophet (SAW).

May Allah also make us attain their intercession, and may their blessings be upon us Inshallah. Their baraka lasts till the Day of Judgment Inshallah. May we be their neighbors in paradise Inshallah. It is favorable to make dua on this Ashura day. Inshallah may we pray for goodness. Let us pray for the arrival of the person, Mahdi Alayhis Salam, who will save the whole world of Islam from this tyranny Inshallah. May he appear as soon as possible and may those who deny him be ashamed Inshallah.

In any case, they should be ashamed from now on since everything our Holy Prophet (SAW) said appeared, whatever he said came to being one by one. They all know it too. They think it applies to only those during his time. No, our Holy Prophet (SAW) told us about things that will happen till Judgment Day and they will occur. Denying them is unbeneficial. On the contrary, it harms our iman. May Allah fix those people too, and may He guide them Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Sahih
2. Those following the Sahabi
3. Daef
4. Hasan
5. Successive
6. Awliya
- 7 Nafila
8. Farz
9. Sunna Muakkada
10. Hasaha
11. The Family of the Prophet (SAW)

189. TAKE ADVICE FROM THE COMPETENT

Sunday, October 9, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Tariqa is advice. Religion is advice. In the past, they would go from one [distant] place to another to listen to advice. People of today accept advice if they like it. If not, when they do not like it, they do not accept it or they do not pay attention to it and act as if they did not hear it. What happens then? It is of no benefit.

If advice were according to your liking - sometimes it is - but if it were so you would not need advice anyway. Therefore, listening to advice is important. Of course, advice should not be taken from just anybody. There are some things you need to listen to from those who are competent. It is different for religious matters as it is for job matters. You would listen to advice from those who are competent in different matters, but you should not listen to advice from anybody, or a person who could not do it himself.

If you get a bad suggestion, if someone tells you, "You will swindle this man like this and like that, and you will be shrewd, etc." it is not advice. You should be prudent! You should be prudent so you see who you are taking advice from, who you are benefiting from.

"Ad-din an-nasiha." As a religion, the religion of Islam is advice. You need to tell the best to the person who comes to you for advice, and Allah would write its reward for you. If not, if you do not give advice thinking, "This man might become better than me," act in foul play¹ and say something else, you would become a traitor in the sight of Allah, you would be written as a liar, and you would be committing a sin.

Therefore, advice and showing the way is a good thing. We need to take it from the competent. If there is something you know, advising people is the basis of our religion. May Allah grant everybody people who show the right path Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Khiyanat

190. THE BARAKAH OF 'ĀSHŪRĀ'

Monday, October 10, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

These people want beauty. They want happiness. They want peace. They search for this in the worldly things. They think that relief, joy, happiness, peace are in this world - the more we collect from this world the more we'll find relief and peace, the more we'll be pleased. When they do that without Allāh's love, it doesn't work. People, who do that, who don't have belief, who don't believe in Allāh, they don't get any benefit. The opposite applies to them. The more they collect, the more they own, the more their ambition increases. "I should do this, that, more. This man has more property, wealth. He has a higher position. I should compete with him, I should catch up to him." When he reaches that, he wants something bigger. He can never be peaceful. He looks for peace in dirty things, forbidden things. He finds darkness. He can't find happiness. He is constantly depressed. He isn't peaceful. If he can't help himself, he can't help anyone else.

That's why these are holy days, days that Allāh (jj) made holy. From the first until 'Āshūrā', the tenth of the month of Muḥarram. The ninth and tenth are more holy. So our Prophet (sas) told us to fast on 9th and 10th to get the blessing from today, or 10th and 11th. This is what actually benefits people. It gives people both happiness in this world and they win in the hereafter. In this world Allāh (jj) can give peace even without giving money. He (jj) gives joy. Even one per cent of what Allāh (jj) wants is of more benefit than this world. So, in shā'a Llāh, let's live these days with happiness.

May the blessings of the holy ones be upon us. Shaykh Adnan Efendi came also. Today we are together, we are happier. When you are with the loved ones that happiness is incomparable. May Allāh (jj) make this happiness constant.

Today al-ḥamdu liLlāh we are happy to be holy days. The most holy day this, from first Muḥarram until tenth of Muḥarram very special days. And tomorrow 'Āshūrā' it is very holy and Prophet (saws) was respecting and love these days. Every Prophet they were also loving these days. So, the barakah of tomorrow, from today the Prophet (saws) made it for us today also, 9th also holy. We are beginning from today to feel this happiness to feel blessed.

And this blessing only for believers. Allāh sent us, gift for believers. To be happy, to be peace, you have peace - inner peace you say in English - happiness, this is what people they are looking for - this happiness. And they are looking in wrong address, wrong place with wrong ideas.

Because they are looking for happiness by collecting money, to study the highest university, to get from this world the highest place they want. They try to do their most effort to running after dunyā. Dunyā means, this life. They're not looking for other life. Their only thing "this is our life and no more." So they are trying their hardest to be happy here, and happiness for them to be first study, and their all family they're beginning from three years to send their children to study. After university, they are looking which one is the best university. Family, they're looking like this, so the children also they're growing like this. They don't have any happiness. They're looking for happiness in alcohol, in drugs, and...

Now they are doing wrong. They are trying with every dirty thing. Not good to say here, but they are thinking this is also: you must do this, you must marry same people - woman, woman, men men. No need anymore maybe this can make us more happy, what we are looking for this. This is what they are saying or they are looking in wrong. They're wasting their life and there are millions of people living 60 ,70, 80, 90, 100 years and finish. They are not finding any happiness because they are looking in wrong place.

But Allāh (awj) is sending His messengers and he showed us and who are really believing in him and following him nothing affect them from sadness, poorness, illness, nothing. They are happy all the time because they have this happiness in their heart from this is.. this is gift from Allāh. Allāh said "you only believe in Me and you get this. You cannot get it in any place else." So, in shā'a Llāh with the barakah of these days Allāh give us this real belief, īmān for Him. And to be happy here and hereafter, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah

191. THE REWARDS OF 'ĀSHŪRĀ'

Tuesday, October 11, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Today is the day of 'Āshūrā'. May it be blessed for all of us, in shā'a Llāh. It is from the special days. Allāh 'Azza wa Jalla has favoured it for people, not just for Muslims. Before Islām, before our Prophet, this day was still a holy day. All Prophets reached their ranks on this day. They were favoured by it. They reached the grace of Allāh. Therefore, when we say 'Āshūrā', it is a day of blessings. Our Prophet showed respect to this day by fasting as it is a holy day. The amount of reward in the presence of Allāh is... Allāh 'Azza wa Jalla gives ten for one, 700 for one, 100,000 for one. Because some thawāb (reward), as our Prophet says, 700 thawāb for thawāb in Mecca. Ṣaḥābah also asked how this is so. He said each of that thawāb equals to 100,000 thawāb. That means Allāh 'Azza wa Jalla doesn't fear that His treasures may end. Everything is in the hands of Allāh. Therefore, as much a person is rich, that much he is afraid of giving, thinking that he will have less. No. It's not like this in the presence of Allāh. Allāh gives and He wants people to be like Him.

Today is 'Āshūrā'. There is an order to do charity at home, relatives, poor ones, to share with them. If you share that goodness, Allāh will make this year easy for you. Allāh 'Azza wa Jalla is saying "Don't be afraid that you'll have less by giving. It will be more. You will give today and for its honor, you'll be in comfort the whole year". And take ghusl (shower) today, you will pass the whole year in good health. Put kuḥl on your eyes, you won't have any eye diseases during the year. Today is a holy day. The more goodness you do, the more you pray, the more it will be accepted. Allāh will give you thousands times more in ākhirah and blessings in dunyā.

Today is a beautiful day. It is a good day. It is a very good day for those who are on the way of our Prophet. Because our Prophet didn't make Islām the religion of revenge. He didn't make it the religion of blood feuds. This religion is best continued by ṭuruq [ṭariqas] that follow our Prophet. Ṭuruq receive directly from our Prophet. They show his beautiful way. Of course, there were happenings today. A beloved grandson of our Prophet was martyred together with his comrades and friends. Some people think badly. However, they ascended to the presence of our Prophet as shahīds (martyrs) of paradise. When someone becomes shahīd, he wishes that he became shahīd once again. Therefore,

it is foolishness to attack people in order to take revenge for Hz. Ḥusayn and his friends. It is illogical. Allāh ‘Azza wa Jalla paid their rewards. And certainly Allāh will question those who did that evil and attacked him. Allāh ‘Azza wa Jalla will judge them on the Day of Resurrection because they passed away.

Ḥaḍrat Ḥusayn reached the highest stations as shahīd. And the others fell down to the lowest ranks. They fell to asfala sāfilīn (95:5). Therefore, Allāh will take account of them. This ṭariqah is the way shown by our Prophet. This way is the order of Allāh. You have nothing to do with it. Deal with yourself. If you want it, today is ‘Āshūrā’. You can remember Ḥaḍrat Ḥusayn. Anyway, we read Qur’ān during this whole month for him and his martyred friends' souls. We are praying for them. They don't need our prayers, however, the prayer you dedicate to them is a gift that returns to you. You give one, Allāh gives one thousand. There is big wisdom in it. As they messed with it, fitnah appeared in Islamic world. It wasn't for the good.

Therefore, whatever ṭuruq that are the way of our Prophet say, that is the way of our Prophet, the beautiful ways shown by him. It is the way of mercy. It is the way of justice. It is the way of faith in Allāh. It means we believe in Allāh. If you decide to attack people to take revenge that means you don't trust in Allāh. You don't trust in the justice of Allāh. They cannot escape. There is nowhere to run. They are in the presence of Allāh ‘Azza wa Jalla. They will be judged. They will carry their punishment.

We should continue on the beautiful way of Allāh. We shouldn't oppress anyone. We shouldn't blame anyone. We shouldn't talk badly about anyone, especially about ṣaḥābah. They are the beloved friends of our Prophet. Who curses them and talks badly about them will be cursed by Allāh, angels and all people, said our Prophet. Therefore, we must be careful. We should mind our own business. Don't interfere - like this happened and that. You don't know what happened yesterday so don't interfere in something you don't need. Don't mess with these things. They are with Allāh. They can't run anywhere - those traitors will carry their punishment. Allāh will punish them for sure. And Ḥaḍrat Ḥusayn is in the highest level of jannah as shahīd, shukr to Allāh. May Allāh make us together with them in jannah, in shā’a Llāh. May we become neighbors to them.

Today ‘Āshūrā’ day. Meaning? Tenth of Muḥarram - ten meaning ‘ashara. We say it ‘Āshūrā’. It is very blessed day, very holy day. Holy day. Even before Prophet (saws) since Ādam (as) until Prophet (saws) every, whole Prophets whole saints all Ummah they were blessed in this day. It was salvation day. From Ādam (as) Allāh forgive him. Nūḥ (as) he is we know this every time, but we can say Nūḥ (as) he land from his ship. Mūsā (as) he go through the sea. ‘Īsā (as) he went to sky, to Heaven this day. Every - Yūnus (as) he come out from whale. So, Yūsuf (as) also coming. All Prophets (saws) it was blessed day to be saved from every bad thing. They are coming to safe place.

For Prophet (saws) also it is blessed day, 'Āshūrā'. He was saying "I like" and he was fasting this day and he was ordering to people to fast also - two days, not only one day. Because Mūsā (as) was fasting one day, so we cannot make same thing. We must make different so we fast two days - nine and ten, or ten with eleven. And Allāh give us for this day from His endless treasures. He give normally thawāb for one good thing you did, you do - ten. But this day He said 700 times, from Prophet (saws) say, "700 times from reward of holy Ka'bah.

Ṣaḥābah asking "How it is?" He said "for every reward 100.000 if you pray one rak'at in ka'bah 100.000 so for reward also is like this. So it is very holy, blessed day this.

We must make charity. You can if you give for your family, for poor people, for friend to give them present, make them happy, whole year Allāh give you, bless you and never be needing to anybody. Because from His treasures He giving for ākhirah millions and for dunyā also. If you give, Allāh gives you more. Don't be afraid it will finish, if you give for Allāh. If you give for dunyā, for bad thing, it will finish, but for Allāh if you give He never leave you without reward here even before ākhirah. This day must make this and we must wash body, ghushl. Because if for one year you will be healthy if you make shower this day and put kuḥl in your eyes also safe from eye illness. So it is, al-ḥamdu liLlāh, very nice day.

We are happy with this day and we are making as Prophet (saws) order us. But shayṭān he is also not happy with this day - making people to think very bad for this day. But it is not bad day because what happened in Karbalā' they are angry make people to make them big fitnah about Sayyidinā al-Ḥusayn and his friends. They were shahīd, martyr in Karbalā'. But this is Prophet (saws) saying and we are following him. Who is following Prophet (saws)? Ṭarīqah, especially Naqshbandi ṭarīqah, because it is directly coming from Prophet (saws) and forty mashāyikh coming all from this line. Prophet (saws) was preventing revenge. And preventing - first thing he said after when he opened, conquered Makkah and Ka'bah - no blood feud.

So this is what Prophet (saws) saying. And it is not these people, this time people. What happened this, happened before and Allāh make Sayyidinā Ḥusayn in highest place in jannah, Sayyidī shabābu l-Jannah. Master of young [people] in Jannah. And he is martyred, and about martyr Prophet (saws) saying "when he martyr and in his second life" he said, "They are not dead, they are alive. But they like to come again to fight, to make it to also to be martyr." Thousand times if they come, thousand times they like to be again [martyred]. So this is our belief. Whom they don't have belief and they don't listen to Prophet (saws) they make it a very bad day. But no, it happened and you cannot change anything. But what happened you make a big fitnah.

Don't follow fitnah. Only follow Prophet (saws). Be strong in belief because what

Prophet (saws) saying - in ākhirah there is Judgement Day. These people what they've done here they will be asked and they will be punished. Now, you are shouting, crying, swearing, doing things. It's nonsense what they are doing. Because these people now in ākhirah and they are in front of, they cannot run from Allāh Almighty. They're there and they will be asked, and they will be punished for this. This is our belief, this is what Prophet (saws) saying. This is real belief, this is test for belief. If you are believing you must believe in justice of Allāh and He will make them, punish them. But if you are want to shout and cry and making what not in Islām, not in order of Prophet (saws) - this you are free, but it is fitnah.

For this we are saying, ṭarīqah the most important thing because other side also, the people they don't like Ahlu l-Bayt, and this side they are swearing at Prophet's companion. It is not true this. You must be in the middle - kuntum ummatan wasaṭa. This Prophet (saws) ordering to be....not... be extreme, you must be in the middle because we are human beings. Everybody can make wrong thing, so we must be, not say all the time we are right. No, you must be careful, you must follow Prophet (saws) order and asking to be in Jannah with Sayyidinā al-Ḥusayn and his companions.

Because this day it is accepted for praying, du'ā' accepted, we pray for every good thing. For hidāyah (guidance) for whole Muslim, because now Muslims they are two billions but they are not, they don't have any value. They are fighting between themselves for things they didn't do and they, other people making fitnah and quickly Muslims they are following this - not thinking what is this! What Prophet (saws) what Allāh order, not thinking. Only quickly running after fitnah. After they are regret, and everything destroyed, every bad thing happen for them. Allāh, we are saying to send us guidance, Sayyidinā al-Mahdī (as) because he will also - in Muḥarram he will appear, in shā'a Llāh. We hope, in shā'a Llāh, because really coming worse and worse. We don't know how many time it will take to come, we hope, in shā'a Llāh, next year to save us from this fitnah, from this bad situation.

In shā'a Llāh, we will pray now four rak'at for 'Āshūrā'. We first every rak'at, we read Fātiḥah and eleven Ikhlās. After we make du'ā' also, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

192. AS-SALAF AŞ-ŞĀLIḤ

Wednesday, October 12, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

After the Prophet (saw), come the ṣaḥābas. After the ṣaḥābas come the tābi'īn. They are the holy ones, who tell us about Islām, describe for us how the Prophet (saw) lived in those times. Very holy people. That's why now people call them salafu ṣ-ṣāliḥ. Salaf means people, who lived at that time; people, who try to be like them (the ṣaḥāba). Now people misunderstand this. Even they try, they can't be like them. They do the opposite. Who are the people, who are like them? Pious people, people of taṣawwuf. There are many of them such as Junayd Baghdādī, Ḥabibi al-'Ajami, Ḥasan al-Baṣrī.

Ḥasan al-Baṣrī Hz. didn't live at the time of the Prophet (saw). He was a little boy in time of Sayyidinā 'Alī, he didn't meet him. He was present in the assembly of Hz. 'Alī's son, Hz. Ḥasan. He took inspiration from him. Hz. Ḥasan took inspiration from his father Hz. 'Alī and Hz. 'Alī took inspiration from the Prophet (saw). Because of them Ḥasan al-Baṣrī is very famous. Everyone admired his knowledge, his devotion. He educated a lot of scholars, taṣawwuf people. He also educated a lot of ṭarīqah shaykhs. They reached high ranks by following the way of Ḥasan al-Baṣrī. Where did it come from? It came from the Prophet (saw). Big scholars of that time, they are the salafu ṣ-ṣāliḥ.

Now these people, who don't respect anything, who don't accept anything, are saying "we are like them". There's no such thing. Their respect for Islām, the Prophet (saw), the ṣaḥābas, is known until the Day of Judgement. But these people, they are liars; people, who say "we are like them (salafu ṣ-ṣāliḥ)". They don't respect them anyway, they say "they are dead, finished". These are the soldiers of the shayṭān, they don't have belief. Nothing else. Only the people, who follow the Prophet's (saw) way, can be saved. They are accepted in this world and the next. Other people, who care for this world, they'll sink in this world. Nobody asks for them. Millions of people came, billions of people passed by, who worked for this world. There is no trace of them. But people, who followed Allāh's way their respect, deeds are eternal in Allāh's presence. People respect them in this world and in the hereafter. Allāh (awj) puts them in the highest ranks, in shā'a Llāh.

Now it is the end of times, people don't understand. People always misunderstood, now even more. They think they are created for this world. They are trying to do everything in this world. Even they do, nothing changes. Do as much as you like. Sometimes they take it away when you are alive. Sometimes, the next generation takes your wealth and wastes it. It has no value anymore.

What you do for this world is futile. You have to do it for Allāh, for Allāh's pleasure. Allāh's favours are endless. You do it for Allāh. Don't be scared. Don't do anything for this world. If you'll do for this world, let it be for Allāh's pleasure. Then the favours of this world are permissible for you. You'll also win in hereafter. This is a double win. Otherwise you lose both here and hereafter. That's the real loss.

May Allāh give us good understanding. We shall live only for Allāh, in shā'a Llāh.

We are after Prophet's (saws) ṣaḥābah (companions) time. Prophet (saws) said "my companions, they are like stars. You can follow which(ever) one you'll be safe." And after ṣaḥābah for this reason, many 'Ālim, many scholars, mu'min, they were looking, they were respecting companions of Prophet (saws). And taking all this knowledge - what Prophet (saws) did how he acted, how he loved, what he loved from this, what he was living - they were trying to do the same thing. So many of Awliyā'u Llāh were coming after this, because ṣaḥābah - after ṣaḥābah, tābi'in - tābi'in meaning the followers - this is what we call them, salafu ṣ-ṣāliḥ. Salaf means, who are before us. But nowadays these people they're calling themselves Salafī, they are not following these people. Because these people, salafu ṣ-ṣāliḥ, most of them they were afraid from Allāh and very careful to not do any wrong, any sin, any wrong thing for people, not to make sin in front of Allāh.

Many of them, they're famous. The most famous of them Ḥasan al-Baṣrī, he is a big scholar. He has knowledge from law, sharī'ah, and Qur'ān and ḥadīth. Everything he knows. And he is biggest ṣūfī, mutaṣawwif. All ṣūfī, famous ṣūfī like Junaid Baghdādī, like Ḥabīb al-'Ajamī other following him. And he was living time of Sayyidinā 'Alī (qaw) but he was a small child. But after -he didn't see Sayyidinā 'Alī, he see only Sayyidinā al-Ḥasan (ra), son, grandson of Prophet (saws) son of Sayyidinā 'Alī. And he was taking knowledge from him also. What he not understanding, asking and following him. And he respected all good, special companion of Prophet (saws) and he was respecting the scholar and respecting people who are have knowledge. And this is..he was teaching thousands of people, guiding them to right way, strong way of Imān and love of Prophet (saws) and Ahlu l-Bayt and taṣawwuf. Most of ṭarīqah not Naqshbandī, other ṭarīqah, coming through him.

So he is not only what these people are trying to say - this sufi people - they are not respecting knowledge of Prophet, or ḥadīth or Qur'ān. No, he is the biggest one in this, his time. But from his humbleness maybe they thought he is not. They don't have any

knowledge. But he was real big scholar and in knowledge of Qur'ān and knowledge of ḥadīth and knowledge of ṭarīqah, ṭaṣawwuf. Showing people the good, nice way of life. This nowadays people, who are claiming they are Salafī, they're against these people, against Salaf and they are only following their ego. They are following, they are army of shayṭān.

To be in this world, you must think why we are here? We must know everything we do, we do for Allāh. What He likes we must follow. What He likes, we must do this. You can live, enjoy your life, and what you must not forget Allāh. You must know you will be in front of Him in Divine Presence, in ākhirah, in Judgement Day. And if you are thinking about Him and doing what He is saying, you will be safe.

But if you are coming for this, only looking after benefit from this world, this dunyā, so you will be even in dunyā loser, and in ākhirah more loser. So we must be following this holy people, holy men, what they are teaching us - to not forget, even one second, Allāh (awj).

Allāh He said "kulū wa ashribū" (7:31) eat and drink and enjoy yourself. Not putting you in prison. Don't do anything just you wait to die and come in front of Me. No, He said eat and drink enjoy yourself. Do everything but in ḥalāl, not wrong way. By order of Allāh, and Allāh gave us everything, we can enjoy ourself, but don't forget Me, He said. Only this He wants from us. And we must be obeying, Allāh make it easy for us to follow His order, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

193. SULTĀNU L-AWLIYĀ'

Thursday, October 13, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

If you want to be peaceful in this world and win in the hereafter follow the way that Mawlānā showed. Know that everything is from Allāh. Don't be sorry for this world. Mawlānā's whole life was like this. He was like this until the last minute. He didn't change a bit. So don't be sorry for this world much. Allāh (jj) predestined everything. What Allāh (jj) says, will be. Even if you do this, that, nothing will change. That's why he was peaceful.

Mawlānā was never sorry for this world - "I wish I took this, give that, I would profit." He never said such things. Many people say these things. Their lives are filled with regrets. Don't ever regret for this world. If you'll regret, regret the time you forgot Allāh (jj) and wasted your time. Don't worry for this world - this happened, that didn't. Life is passing anyway. So no need to regret. If you were rich, you wouldn't be taller, you wouldn't get fat - you might get fat but your life won't get longer. You can't eat for five, ten people, you would live the same amount. That's why like we said: what he did, his life, are good memories for us, they are big lessons.

Of course we can't do as much as he. What he did, we don't have that much imān, submission. This imān issue - the stronger their faith is, the troubles, sorrow of this world doesn't affect them because they know this came from Allāh (jj). Enduring the things coming from Allāh (jj), submitting, results in big rewards, good deeds. The more there is suffering, the more they like it, the people, who have faith.

Mawlānā lived, lived to teach this to people. Of course people get depressed even with the smallest things, they have anxiety. They make themselves uneasy. What is important is that, thanks to Allāh (jj) we saw and we were together with the Sultānu l-Awliyā'. He saw it from his shaykh. His shaykh saw it from his shaykh. This is the path that goes up to the Prophet (saw). This is the same path. They are all on this beautiful path that he showed. They don't get sad for this world. They aren't busy with this world. Whatever comes as a difficulty, for them it is a happiness. Because they have strong faith it doesn't affect their faith a bit. It strengthens their belief, in fact. May Allāh (jj) give us all such strong faith, in shā'a Llāh.

We are al-ḥamdu liLlāh following Mawlānā Shaykh Nāzim. And he was all time with us, showing us, teaching us about everything, and especially to be happy with everything. It is not easy. But he was all time happy with his Lord, Allāh, his Creator. And he was not complaining for anything, for dunyā, for health, for tired. Never. All time he was accepting because he know he's in Divine Presence of Allāh 'Azza wa Jalla. And he is not saying from his strong belief. He is happy - "This coming from my Lord. So it is good for me." Never complaining.

And he every time telling people to be accept what coming from Lord Allāh 'Azza wa Jalla. Many times people they coming, saying something and he give them advice to be patient, to be accepting - "Don't object for this". Even for people, he never was quarrelling with other people. For people also give advice to not be quarrelling, to not be fighting with people for dunyā. Many times people coming, complaining for dunyā. He said "This man he take my thing... They take my business. He take..." Many times we see. "Leave this for him" he said. He's coming to say maybe he'll be make du'ā' for me to take again. No. He said "Leave it." And after it will be good for these who are listening. And who are not listening, many times we see there was happening very bad thing for them. So if they were listening and leaving what they want for their ego, for the thing for themselves, it will be better to leave it. Because Mawlānā he knows this dunyā not good, especially, when fighting on thing for benefit of this dunyā.

He was, al-ḥamdu liLlāh, like university, teaching everything, and especially to be strong belief, to know everything coming from Allāh and accept and to be happy. This is, al-ḥamdu liLlāh, we see him, he is Sultānu l-Awliyā'. If you see one walī - people they are searching for seeing Awliyā'u Llāh - one walī. But al-ḥamdu liLlāh we were with Sultānu l-Awliyā'. So he was teaching us and he learned this from his Shaykh. And his Shaykh learned from his Shaykh until Prophet (saw). All same like Prophet (saw). We have been like in presence of Prophet (saw) with this nice attribute and nice teaching. And so, al-ḥamdu liLlāh, we are asking Allāh to help us to be in same way what they teach us, to all these our people to be, get benefit from him al-ḥamdu liLlāh. Because he is real Sultān, he never leave us. Each everywhere in this world he can reach and help, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah

194. THE HIGHEST LEVEL

Friday, October 14, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allāh 'Azza wa Jalla created us in the most beautiful shape. This is the outward shape, we should be beautiful inside also. So, in order to be beautiful inside we have to listen to what Allāh (jj) sent, what the Prophet (saw) said. We have to do what he told us. Because Islām is built on good manners - good behaviour is good manners. Our Prophet (saw) said; "innamā bu'ithtu li'utammima makārimu l-akhlāq". "Allāh (jj) sent me to teach you good manners. I teach you good manners." Allāh sent me to teach how to deal with people, to communicate with people. That is Islām. Ṭariqah shows and teaches Islām. "Innamā ṭ-ṭariqatu adab" he says. The main target of ṭariqah is to teach good manners.

What is good manners? To show respect; to have mercy for Allāh's creation; to show respect to people, who Allāh raised their levels. The one whom we should love and respect the most is our Prophet (saw) because our Prophet (saw) says: "You should love me more than your children, your family." Whoever loves like this, they'll have imān. If they don't love like that they are normal Muslims. There is a huge difference between someone with strong imān and a Muslim. They say: "This rich man owns half of this country. Another man is begging. The difference is as big as this. The Muslim is starving to death. Allāh gave all the blessings to the other. But it is different in this world. Even if he works in this world, he may not gain anything. He may stay poor all his life. He can't be rich even if he wants. But if you work for the hereafter you'll have imān, you'll reach the highest levels, you'll be like a rich man. Allāh (jj) opened the way. "Whoever wants may do" He (jj) says.

There is "aḍ'afi l-imān". Aḍ'afi l-imān means the weakest faith, you only say "Lā ilāha illā Llāh Muḥammadun RasūluLlāh". You'll be a Muslim, ok. But this is the poorest Muslim. You pray, fast, give charity, make ḥajj so that you'll be richer. These gradually raise your levels. The more your level raises, the stronger your imān gets. It gets stronger as you do what Allāh orders. But there is a point here. The most important thing is good manners. Without good manners, all is useless. Good manners is to honor, love and respect the Prophet (saw). It is to believe that he is our intercessor and we'll be saved from hell for his (saw) honour on the Day of Judgement. Otherwise if you don't respect him, no matter

how much you worship Allāh (jj), your worship is incomplete. You don't respect the one, whom Allāh (jj) loved and raised. Allāh (jj) won't respect you.

People are all on the same level. Then some people rise more, some go down more. People, who rise are the ones, who respect and honor Allāh's (jj) beloved servants. Because Allāh (awj) raises whoever He (jj) wants. Also in this world, people aren't blind. There are poor, rich, hungry, full, black, white, Allāh (jj) created as He liked. You can't ask Allāh (jj) "Why You made this one higher?" No, that is not good manners. Ṭarīqah prohibits that. Some unbelievers say that also. Some religious people, some Muslims also ask this. Tempted by shayṭān, they relate others' words so their levels go down more. Like we said, in order to be raised we have to respect the saints, prophets, the companions, the family of the Prophet and say; "They are Allāh's (jj) favors to us. Because when the saints are among us, Allāh (jj) has mercy on us for their sake. Allāh (jj) gives us our rizq, makes it rain. This is the ḥadīth of our Prophet (saw) - bihim tumṭarūn bihim turzaqūn - Allāh (jj) gives your rizq for their sake, makes it rain for their sake. Without them, not even one drop of rain would fall on this world with all its corruption.

So, may their blessings be upon us. In shā'a Llāh, we'll have their love inside us, in shā'a Llāh.

We are al-ḥamdulīLlāh, Allāh create us highest level and the best shape for human being. And He make some of them more perfect. And they are beloved for Allāh 'Azza wa Jalla. These people, we must love them. With these... Because they are mercy from Allāh sent them to us to teach us how to live. Because all human beings, Allāh create them same. And they are only by following what Allāh ordered, some of them getting higher, some of them getting lower. And this is Prophet (saw) he is teaching us. And he the best teaching. Allāh teach him to be good behavior, the best one. And he (sas) said "Allāh sent me to teach you good behavior, to be good human being, to be good for everything, for everybody." And Allāh teach him and He make him the best. And he is the most beloved for Allāh 'Azza wa Jalla. And he teach us.

In Islām everything following Prophet (saw), his teaching, his acting, what he is doing. And he was the most polite, the most merciful and the most wisdom. He has everything, Allāh give him the best. So he teach us to be good behaved. Ṭarīqah also, this is teaching of ṭarīqah - not to be tough, not to be oppressor, not to be not respect. We must respect. We must respect, the first, Prophet (saw). Because many people, they are not respect him. Because they said "He is like us and no need to respect" about Prophet (saw) and this people they saying only following Qur'aṅ and ḥadīth. And Prophet (saw) he said many times "You must love me more than yourself, more than your children, more than your father, mother." This is what Prophet order: to love Prophet (saw). And only it is love he wants. Love what meaning? Respect. It is not difficult. But they are making so difficult.

And they are making people to suspect if we respect Prophet (saw), if we are in wrong way, maybe we are mushrik.

Many ignorant people following these people. But Islām, no. It is respect. And Allāh 'Azza wa Jalla He make as He wish - some people lower, some people higher. And to be Muslim, it's ok, the first step But you can go higher - to be mu'min, real believer. Believer, mu'min means believer. It is higher than Muslim. Muslim who are saying lā ilāha illā Llāh Muḥammad Rasūlu Llāh. It is first level. It is ok. But he is like poor in this... If we make it example, like beggar, first .

He don't have anything, he's hungry, he's no nothing, no home. Only begging from people. And there is the very rich people - these like believer because they have. But in dunyā who is beggar, he like to be rich one. If he tries, many million they are not become rich. Whole life becoming beggar and finish. Die, going like this. This for dunyā, for this world. But for āakhirah, if he is like the first step, he want to be more, Allāh He open everything for him. It's open. He can quickly to finish from this the lowest level. You can pray, going higher. Fasting, going higher. Giving zakāt, going higher. Going to ḥajj, higher and higher like this and making charity, making love of Prophet and making ṣalawāt, everything. Praying more, reading Qur'ān more. This is going higher and higher. This open for you.

So it is no need to be in lowest. Allāh open for us and He saying making level. But you must all you do this. Beside this, the very important thing to not be saying "I am doing this, No need for Prophet (saw)." No. Beside this, the most important thing to be respect Prophet (saw) and to believe in his shafā'ah. By his mercy we can go to paradise. If we don't do this, this all what we've done - nothing. Because Allāh order us to pray on Prophet (saw), to respect him and to accept him, all to be as in his grave he is alive, not dead. Who is saying he's dead, he is dead man. Prophet (saw) alive. "I am - "Ana ḥayyun urzaq" I am alive. I am getting everything here" Prophet (saw). Even shahīd they are ḥayyun yurzaq. How for Prophet (saw)? And these people, they cheating many people. All around the world they are cheated by these people.

So to be respect, it is real the most important thing - for Prophet (saw), for his ṣaḥābah, for his ahlu l-bayt, for Awliyā'u Llāh. Because they are in every time there is Awliyā'u Llāh around people. If these no, Allāh will not send any rain, not give anything for people to eat. Prophet (saw) he said bihim turzaqūn bihim tumṭarūn This is ḥadīth also. "By these people you are getting your what you eat, what Allāh give you. And by them Allāh send you rain." If they are not, Allāh not looking for you. Because He... This is waliu Llāh meaning what one He Allāh love him meaning. So Allāh love these people looking for this world. And for them, when He look for them, He not looking for other people what they are doing, what they are wrong doing, Only for these people. "I love

these people. I give this for all of them, in shā'a Llāh" Allāh, al-ḥamdu liLlāh, keep them by their a'la Llāhu darajātuhum, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

195. HAZRAT SHAH-E NAQSHBAND

Saturday, October 15, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Mercy descends when the names of the pious¹ are mentioned. Today is the birthday of Hazrat Shah-e Naqshband (QS). May his blessings be upon us Inshallah. Baraka descends on the world when they are born. Before they are born, the great awliya give news of their coming. Hazrat Sayyid Amir Kulal (QS) gave good tidings before the birth of Hazrat Shah-e Naqshband saying, "I see a beautiful light and sense a beautiful scent here." Later, he congratulated him upon birth. The Naqshbandi Tariqa was named after him. His name was Muhammed Uwaysi-I Bukhari. Because he was taught by his shaykh and later by Hazrat Uways al-Qarani (RA) he is called Uwaysi. These holy ones are a favor of Allah (JJ) to these people since different manifestations² occurred by means of him. By explaining this tariqa in a beautiful way, millions of people went on the beautiful way he has shown, on the way of the Naqshbandi Tariqa, all the way from those times till now.

The Naqshbandi Tariqa is the essence of Islam. It is the tariqa that completely does all the traditions³ of our Holy Prophet (SAW), actions and whatever he did. There are 41 tariqas. 40 tariqas come from Hazrat Ali (KW), and this tariqa comes from Hazrat Abu Bakr (RA). Of course in some places it intersects with Hazrat Ali (RA), but because the other tariqas do not emphasize the form more, they receive criticism sometimes. However, there is no way to criticise the Naqshbandi Tariqa like this, and it is not possible for anybody to say it is against divine law⁴. On the contrary, it is the sheer essence of sharia. Nobody can see our Holy Prophet's (SAW) sharia differently.

Therefore, thank Allah we are going on the way of Hazrat Naqshbandi. May his baraka be upon us. Today is also a holy day. According to the Hijri year, the 14th of the month of Muharram is the birthday of Hazrat Shah-e Naqshband. May Allah bless it, and may its blessings be upon us Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Salih

2. Tajalli

3. Sunnah

4. Divine law

196. MOST PEOPLE ARE ON THE WRONG WAY

Sunday, October 16, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Authu Billahi Minash-shaitanir Rajim. Bismillahir Rahmanir Rahim.

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ خَلَوْا عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

“Wa’in tuti’ akthara man fil ardi yudillooka ‘an sabilillahi, iyyattibi’oona illathanna wa’in hum illa yakhrusoon.” (Sura An’am:116) Allah Azza wa Jalla says: “If you obey most people in this world, they will mislead you from the right path.”

They have all followed their ego. They do whatever their ego and whatever Shaitan wants. This is the situation of the world. Therefore do not say, “People do it, so I can also do it, and nothing would happen.” Follow the words of those few people, very few people. “Do what they do and take them as an example,” says Allah Azza wa Jalla.

Therefore, just because the majority does something does not mean what the majority does is right. What is right is the way commanded by Allah Azza wa Jalla. Most people follow their ego. People are happy to follow the ego and they run on that way.

Speaking of the right way, people stop to think whether it is right or wrong then they suddenly find themselves opening their eyes in the hereafter. “We went on the wrong way. We followed the wrong people,” they say regretfully. And at that time regret is useless.

We need to think about this while we are in the world. We need to account for how much right and how much wrong we did. Most of the world is on disbelief anyway. Those people are ruined anyway. Do not look at their money, property, and showing off. It is of no use for themselves.

They robbed the world and took it to their countries. Still because there is no blessing, they flutter for the world. The world: they think of nothing else. They search for new ways according to their own heads and they cannot find the right way. Actually they run away.

Allah Azza wa Jalla showed us the right way. As advice, "Just because most people do it, do not ever do it too. The road most of them are on is wrong. If you go on it you will also be ruined. Come to my way," says Allah Azza wa Jalla. May Allah give us all a mind and intelligence, and not mislead us from the right path Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

197. THE EGO DOES NOT GET ENOUGH

Monday, October 17, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

“Wannafsu kattifli intuhmilhu shabba ‘ala hubbir reda’i”. “The ego is trained if you train it,” it says. “The ego is like a child, like a baby. The baby weans if you cut the baby from the mother’s milk. If not, if you say you want it to feed more and you will cut it later, it could suckle until age ten and maybe even more,” it says. This is written in Hazrat Imam Busairi’s Qasida Burda.

Meaning no matter how much you give the ego and whatever you do, the ego does not get enough. There is no such thing as “I gave it and it had enough”. No matter how free you leave your ego, it will not stop by itself. If you do not tell it to stop, if you do not control it, it would rule you all your life, it would do as it wills, and it would pass things it wants as if they were laws.

The world, the current situation, shows this. Things of 20-30 years ago are disapproved now. Or if you had said 20-30 years ago the world would be like this with so much dissension¹, corruption², and disgrace³, people would not believe you. However, gradually while in conformity with the ego and in conformity with Shaitan, people came till these times.

Ego training is required. This world will not get better without ego training. It will always get worse. After so much vileness, the ego will not be saved and the world will not be fixed with something normal. These are End Times and the one who will fix it is Mahdi Alayhis Salam. May Allah send him as soon as possible Inshallah. When Mahdi Alayhis Salam arrives only he can fix it. Because now, wherever you look, whoever you look at, we see that they have deviated.

Therefore, those who have respect for us, for our Holy Prophet (SAW), and for the saints⁴, should not look at others but look at themselves. Firstly they should fix their ego, then give advice to others. All of our egos are bad. Nobody should say, “My ego is good!” It is a big mistake. Everybody has an ego and it tries to pull people to wrong ways at every instant. May Allah keep us safe.

As we said, even if gradually, even if slowly, we need to be a little more careful everyday and we need to train our ego. May Allah make it easy Inshallah and keep us safe from its evils.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Fitna
2. Fasad
3. Rathala
4. Awliya

198. DREAMS SHOULD INCREASE FAITH

Tuesday, 18 October 18, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla is the Creator. The things He has created show His grandness and greatness. Our minds cannot fathom the wisdom behind the things He created.

As every person goes to bed at night, Allah (JJ) takes them to different worlds. Then when they wake up they find themselves in the same place again. People feel like they lived through it all. Allah makes us live through these and it is like living in this world. A person goes through not one world but a thousand worlds or a hundred thousand worlds. This world of dreams is a world shown by Allah. They show the grandness of Allah (JJ).

Of course various dreams occur for normal people, but it is inappropriate for people to act on them because, "I saw a dream and I will do it." Those are dreams only seen by prophets, since some prophets did not receive revelation and what they were supposed to do was informed them through dreams.

People of today sometimes see a dream and saying, "I will do such and such," they needlessly take a burden on themselves or do things that are harmful. Therefore, this is a religious principle and it is said "You cannot act based on dreams." There are some people who interpret dreams and clarify them. They interpret favourably. Now they buy huge books and it only shows three or five things. Sometimes it shows good and sometimes it shows bad.

Because it is explained in a dream it could be more, but it does not always happen of course. This is why our Holy Prophet says, "Explain and tell people dreams by interpreting them favourably." If someone comes to you with a dream, it is inappropriate to say, "Such will happen. You will go through this-and-that."

It is also not good to tell dreams to everyone. There are some dreams it is better you do not tell anybody about them. It would have no effect Inshallah. Our Holy Prophet said. "Marhamatan Ummata." Otherwise, if people are effected by every dream, they would not go to work and would be weary of life.

Therefore, dreams are actually to strengthen people's faith and to believe in the unseen. Here, the unseen! You go, you see everything, and you come back. It is gone when you are awake. Here, this is the unseen. There are many wisdoms behind it but this is one wisdom: to strengthen our iman. It is not to be effected and be upset, but to be relieved by it.

When people see a bad dream and wake up, they get up saying, "Ah, it was only a dream." This is also a benefit, it is also a warning from Allah (JJ). You could have been that way too, but with Allah's kindness and favor you wake up solid in the morning. They could be beating you in your dream and doing bad things. You wake up in the morning and nothing happened to you and say, "Ah, thank Allah it was a dream."

Therefore, the world of dreams is a world too and they show Allah's greatness. Subhanallah. Allahu Akbar.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

199. MIRACULOUS DEEDS OF SAINTS

Wednesday, November 9, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Alhamdulillah Rabbil Alamin. Mashallah, with Allah's permission and Allah's grace¹ and favor² we went and came back. It is quite far away. We overcame mountains, seas and forests in this trip with the help of Allah.

We visited those people. They are our brothers in religion and are considered our brothers in tariqa. We visited them and went to South America for the first time. Those there are Mashallah better than we thought, and there are more people and ikhwan³ than we thought. They were also pleased. This trip also went well and was comfortable. There was much inexperience but we saw Shaykh Mawlana's miraculous deeds⁴ once again.

It was very comfortable. No matter how much inconvenience occurred, it ended well. Bad things we saw and thought was bad turned out good thank Allah. It went very well. You see Shaykh Mawlana's (QS) karamat as there was no such things as Muslim there. It is such a place. Thousands of people came to be guided just with Shaykh Mawlana's spiritual support⁵, and Inshallah many more will come. Allah willing Inshallah it will reach millions.

Muslims are being mistreated everywhere in the world and Islam is shown bad, but with Shaykh Mawlana's (QS) karamat it is the contrary there and there is no problem. They live in safety and perform their worships. Nobody is interfering, nobody interferes. We want to mention this too as this is the karamat of saints⁶. If people want to see karamat, let them look there.

There are men who talk nonsense and make judgments from where they sit. They should repent and not talk against the awliya. We see they are telling, "This one said this and that one said that." These are not important. What do they say? All talk, no action. Thank Allah through the himmat of Shaykh Mawlana (QS) and the awliya we have dargahs everywhere in huge continents. We even have dargahs where people would never imagine, everywhere around the world.

While we were in Brazil yesterday our ikhwan were saying, “We have dargahs here and there.” Rio de Janeiro is the most horrible place in the world and we even have a dargah there. This happens with Shaykh Mawlana’s karamat. There can be no greater karamat.

Thank Allah we saw this too and got happy. Because Shaykh Mawlana’s (QS) himmat became a means for so many people’s salvation. They are lucky people they reached salvation both in this world and in the hereafter with Shaykh Mawlana’s (QS) karamat. They will rise to the highest stations Inshallah.

People who think they are scholars, who think they are something special, and talk against shaykhs will be regretful. May Allah give them mind and intelligence. May Allah not pervert us and may He not deviate us from the path of the awliya Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Fazl
2. Karam
3. Brothers
4. Karamat
5. Himmat
6. Awliya

200. DOMINION IS IN THE HANDS OF ALLAH

Thursday, November 10, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Auzu Billahi Minash-shaitanir Rajim. Bismillahir Rahmanir Rahim.

“Qulillahumma malikal mulki tu'til mulka man tasha'u watanzi'ul mulka mimman tasha'u, wati'uzzu man tasha'u watuthillu man tasha'u, biyadikal khayr, innaka 'ala kulli shay'in qadeer.” (Sura Aal Imran:26)

We recite this everyday. It means “Dominion¹ is in the hands of Allah. Allah gives dominion to whomever He wants and takes it from whomever He wants.” Now the most important thing in the world for people is who the president of America will be. This is what is being spoken. People were surprised saying, “This man won, how can it be?” It can be, Allah gives whomever He wants. Dominion belongs to Allah. What Allah wants happens and nothing else happens. Some people think, “No, this man is an enemy, that man is good, and this man is bad.” Allah knows well what He will do. Allah knows His own wisdom. Therefore, there is no need to get sad or worried. What you think is good can turn out bad. And Allah can turn the bad into good. Everything is in the hands of Allah. However, our Shaykh Mawlana (QS) gives good tidings. Inshallah this is the same way, so there is no need for anxiety or sadness. Thank Allah he is not ruling us. Allah is with Islam and Allah helps.

Most people were happy for the previous president: His ancestors are Muslim, his father is Muslim, and what not. He was the human who harmed Muslims, people, and our region the most. Therefore, the good can turn bad and the bad can turn good. Here, the thing we repeat all the time: “Let us see what the Lord does, splendid is whatever He does.”² May it be for the best. Inshallah he is useful, because everything is in Allah's hands and what Allah wills happens. Everything has a reason. It means Allah willed it so and this man came. May it be for the best Inshallah.

Al-Fatiha.

1. Mulk

2. A couplet by Hazrat Ibrahim Hakki Erzurumi (QS)

201. THERE IS FINESSE IN TARIQA

Friday, November 11, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Tairqa is the way of manners¹. What is meant by adab is doing beautiful things. A person in tariqa needs to do things better than a normal person. One needs to try to do everything good. One needs to be better in dressing and interacting with people. When one is to do something for people, one needs to take permission. Sometimes people think they are doing good according to their own head, but the other person might not want it. Therefore, it is from manners to ask for permission for something you want to do. It is not a smart thing to pour essence on top of the prayer rug. Here, this is an example. The man might have allergies and what not. You are thinking by yourself you are doing something great, but you are harming the other person. What we want to say is finesse is required. There is finesse in tariqa. We need to escape from stupidity. You have done something and you think it is good, but you have done wrong while trying to do good. We are giving this as an example and not just saying it for the essence issue. We have been hearing lately that some are making others do what they want by saying, "Shaykh Efendi said so." This is a worse thing. They make everybody do what they want without Shaykh Efendi knowing about it by saying, "Shaykh Efendi wants it so. He said so." It does not matter whether it is for good, for evil, or for themselves. This is inappropriate. There is adab in tariqa. We need to preserve manners. Otherwise you would not be able to gain any benefit. You need to think very kindly. We need to take Shaykh Mawlana (QS) as an example since he was such a fine person and never wanted to hurt people. You and all people who have been initiated into tariqa need to pay attention to this. We need to train our ego. Ego training cannot be with just worship. You cannot perform worship then be rude to people or disturb people. It says, "Ad-din al-muamala." Religion is interaction, meaning getting along well with people. We need to get along well with people. May Allah grant us all this finesse and this beauty Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Adab

202. THE PUNISHMENT FOR TEACHING SIN

Saturday, November 12, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

There are some servants of Allah (JJ) whom He loves and they are Allah's awliya. Those who talk against them and who gossip about them would be standing up to Allah. Those who attempt to harm them would be standing up to Allah, and Allah would harm them and treat them the way they deserve to be treated. Because when one stands up to Allah, surely Allah has a punishment for them when the time comes.

When a person comes out saying something and talking badly, our Holy Prophet (SAW) says, "If a person teaches the evil he does to others, however many people commit that sin, that many sins are written for the first one to do it, for the one who teaches it. However many good things are taught and done, that many good deeds are written and the person receives its rewards."

Lately, such a faction has appeared. They neither recognise companions, nor do they recognise saints, nor do they recognise scholars. They attack everybody for two pennies worth of worldly benefits. They teach this to others and it has become like a fashion. However many people commit that sin, that will also be written for him and he will suffer its punishment.

Allah Azza wa Jalla says it in the Koran too: "I have awliya, I have those whom I love, respect them, and follow them." Our ancestors, our grandfathers, have been respecting the elders and the awliya in the way of Islam for a thousand years. They won so many victories through their duas and done so much service.

Now, a couple of impertinent persons are coming and speaking badly about them and do not like what they have done. What are you doing? You are not doing anything but gossip. You are not doing anything but back-biting and slander. Others should be warned not to follow these people. We see that their numbers have increased too much. We refer them to Allah. But as their numbers increase, that sin is also written for the one who showed the way.

We are referring them to Allah first because only Allah Azza wa Jalla can give them their punishment. However, they will surely be punished. If they do not repent they will be punished. It is a different matter if they repent.

“Atta’ibu minath-thanbi kaman laa thanba lah.” “The one who repents, turns away from sin, has no sin,” says Allah Azza wa Jalla. Therefore, this door is open. Most of the time, there are many people who have made such mistakes, they repent, and Allah forgives them. May Allah give them mind and intelligence. May He show them the right path so they do not misguide others and make them commit sin.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

203. KNOWLEDGE IS PLENTY BUT USELESS

Sunday, November 13, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla tells us to “learn knowledge”. The students of knowledge were in the highest position and were the most accepted people. However, now there are two types of scholars: one whom Allah loves and the other whom Allah dislikes.

Knowledge must be accompanied by action. Apart from action there must also be sincerity. There must be sincerity for it to be useful. Otherwise, we see so much of it in these times, people who make the world confused, who pretend to be scholars show religion the other way for their benefits. They might have memorised the Koran, but most are of the type that read but do not understand.

Allah Azza wa Jalla has likened them very well: “Kalhimari yahmilu asfara.” Knowledge is plenty but it is useless. Just like a donkey, saving your presence¹, loaded with books and of no benefit to people or anybody. It is nothing but a load. They are like this. Who are they? Those people who have memorised the Koran and thousands of hadiths but have not understood anything.

These are people who do not respect Hazrat Prophet (SAW) because they have not understood the meaning. The path is the honored path shown by the Koran, by Allah (JJ), and the Prophet (SAW). If they have not understood such a thing, as we said, it is useless. It is nothing but a load for them.

We have them in this country of ours too. A few have come out. They are like cancer, wherever they touch they ruin, they destroy, and misguide people. Shaitan's tricks are plenty. I see that these people are attacking Islam but Islam is growing. They look for ways to get people out of Islam. They give arrogance in the beginning then they get up and say, “Who is this Shaykh, who is this man?!” Then in the end, hashha, they say about our Holy Prophet (SAW), “He did his job and left.”

Here, knowledge is harmful more than it is useful for these type of people. Therefore, the real way is the way shown by the mashayikh². Even if they do not learn knowledge in a dargah, for a hodja to follow a shaykh is absolutely necessary and much needed. If

not, that knowledge becomes useless, meaning it does not lead anywhere and becomes a void knowledge.

True knowledge is knowledge which connects to our Prophet (SAW). And this is reachabe through the way of the mashayikh and the way of tariqa. We see these things everyday. Everybody sees it. Not just here. This empty knowledge, unconnected knowledge, is what is ruining the whole world of Islam. May Allah grant us to learn true knowledge with adab3 Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Hasha
2. Shaykhs
3. Manners

204. LISTEN TO THE GOOD WORD

Monday, November 14, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The hadith of our Holy Prophet (SAW): اللهم اجعلنا ممن يستمعون القول ويتبعون احسنه

What does it mean? "We ask Allah that we listen to the good word and follow the best of it." What our Holy Prophet (SAW) says is important. Every word and every letter of his is important.

Now most people think of something by themselves, imagine things, or do things according to their own thinking and expect everybody to accept it. It will not happen. What should we do? We need to follow and accept whatever the words of Allah (JJ) and our holy Prophet (SAW) are, and whatever is the advice of the awliya and the saliheen1.

We should not object. Especially Allah's commands are not to be objected. If you cannot do them you may say, "May Allah forgive me. I cannot do it." However, do not get up and say according to your head, "It fits these times and it does not fit these times, it does not fit us!" This is Allah's command! You should say, "We are weak servants. We can only do so much. May Allah forgive us." So it is not a big deal if you are not following, but not following and on top of it being rebellious is not good for you. Allah does not need the likes of you. He does not need anybody. Allah Azza wa Jalla does not need the likes of you nor anybody else.

Allah Azza wa Jalla gives this to you as a gift so you may do it and win. It does not work according to your own head. There is something called a mind. Allah gave it to you so you may ponder and weigh it out. If you use it to disobey Allah's command you would be misusing it. That time its harm would be on you. Therefore, may Allah make us amongst those who listen to the good word Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Pious ones

205. NOTHING IS A COINCIDENCE

Tuesday, November 15, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Bismillahir Rahmanir Rahim

فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

“Fallahu khairun hafithan wahuwa arhamur rahimeen.” (Sura Yusuf:64) “Allah is the best guardian and He is the most merciful of the merciful.” Allah Azza wa Jalla sent us to this world. Unbelievers say it was a coincidence. If it were a coincidence, nobody would even be able to live for a minute, and the universe would not exist. Allah foreordained everything, and has assigned a time for everything. Nothing happens before the time arrives.

Sometimes they scare people saying, “Something will hit Earth and Doomsday will erupt then.” Once Allah says, “Be,” it happens. The faith of those who believe otherwise is weak and they would be giving ear to Shaitan. Allah does what He wills. Everything happens when He wants. Nothing happens when He does not want it. If the whole universe unites they cannot do anything, because the things Allah says happens.

There is a Doomsday, a Judgment, and a hereafter. These ones think the more we live in this world the more there is to gain. They do not think about the hereafter and they want to decrease people’s faith. “This happened like this and that happened like that. This is good and this is bad,” they are saying things according to their own heads.

As we said, if Alalh wants just like He turned the fire Hazrat Ibrahim (AS) was in to a rose garden, He can make a person living the most luxurious life live a life of hell. Therefore, we trust in Allah.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

“Wa’alallahi falyatawakkalil mu’minoan,” He says. “Only upon Allah the blievers should rely.” (Aali Imran:122) Those who are mumin need to trust in Allah. We came to this world.

Whatever lifetime we have, Allah has assigned it and we will live that much. Fear does not benefit fate.

Therefore, let us rely on Allah and perform our responsibilities. We would come out gainful, we would get the best of the hereafter Inshallah. Otherwise, saying, "It will come like this or it will come like that," we would be wasting our time dealing with unnecessary things. May Allah not deviate us from the right path.

Al-Fatiha.

206. ALLAH FORGIVES ALL SINS

Wednesday, November 16, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Authu Billahi Minash-shaitanir Rajim. Bismillahir Rahmanir Rahim.

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

“Innallaha yaghfiru thunuba jamee’a, innahu huwal ghafurur rahim.” (Sura Zumar:53)
“No doubt Allah forgives all sins. Because He is the Forgiving, the Merciful.” Allah Azza wa Jalla says, “I forgive all sins.” Whatever sins there are, Allah forgives them. The door of repentance is still open. Allah forgives all sins after repentance and asking for forgiveness. You should make intention “I will not do it anymore” with sincerity so that whatever sins there may be Allah (JJ) says, “I forgive them.”

He is Allah and nobody can interfere in His business. Some envious people say, “It is possible, it is not possible. You committed polytheism1 and what not. Your sins would not be forgiven.” Shirk means associating partners with Allah. They say, “You said such and became a mushrik!” Such a thing is not possible. As long as people do not get up and say they are worshipping other than Allah, a human, an idol, or whatever else, they are not polytheists.

Shirk is associating partners with Allah. “I forgive,” says Allah and you are not forgiving. You are talking some words and misguiding people. If you look at logic, in reality it is this person who is associating partners. So it is the person who is interfering in Allah’s business. Because they are saying, “No, I am not forgiving,” for what Allah says He forgives. Who do you think you are? Are you putting yourself in place of Allah? Astaghfirullah.

Here, in reality they are the ones unknowingly associating partners. Even once they repent, Allah forgives everything. There is danger for us if we shut the door of repentance. There is danger for everybody. Thank Allah, Allah’s mercy is unlike anybody’s. When people are to act with mercy, sometimes they act with mercy for a benefit. For it to be for the sake of Allah is also beneficial, meaning it is a benefit for the person, but even that does not exist next to Allah Azza wa Jalla.

"I am forgiving," says Allah (JJ), "I accept the repentance of the one who repents." This is a great blessing. Never say, "He would be forgiven and he would not be forgiven," about anyone. Allah says, "I forgive." Allah forgives everybody after sincere repentance and asking for forgiveness. May Allah forgive us all Inshallah.

Al-Fatiha.

1. Shirk

207. THE WORLD IS THE PLACE OF TRIALS

Thursday, November 17, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

This world is not paradise. If people want to find comfort and peace in the world, they need to not run after the world but be running after Allah. Because no matter how much money you have, no matter how much property you have, and no matter how much power you have, the world is a transient time and the place of trials.

Everyone gets tested. Whether in the lowest position or the highest position, things that upset people surely occur in this world. Of course people who only run after the world think "I will reach comfort once I solve this". When that is solved, Allah surely brings out another problem and another headache causing issue appears.

This is as such, but it is a great distress for people who do not know it is coming from Allah. However, people who believe it comes from Allah are comfortable. They will say, "Thank goodness for this too," and be grateful. If not this problem, surely another problem faces people, another distress occurs in the world.

Surely they will manage like this all life long. People who spend this short lifetime being content and following Allah's commands will be comfortable in this world and will have won in the hereafter. Otherwise, they would suffer distress in this world and lose their hereafter.

People who do not abide by what Allah says, who do not accept, and who say there is nothing experience difficulty in both sides. Our advice to people is to be patient. People gain rewards with patience, and those who are not patient blaspheme. May Allah make us amongst those who are on His path Inshallah and not in need of anyone else. May Allah provide relief and may our faith strengthen Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

208. THE MONTH OF SAFAR AND THE IMPORTANCE OF CHARITY

Friday, November 18, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

As you know, this month is the month of Safar. The month of Safar is unlike other months. It is heavier. We were not here at the beginning but still people know the month of Safar. The duties to be performed during Safar: three Pronouncements Of Faith and 300 Astaghfirullah. And make sure you do not forget about charity. "Sadaqa prevents trouble and extends life," says our Holy Prophet (SAW). Following this path shown by him through his will is beneficial for us. It is beneficial for yourselves because giving charity is hard on a person's ego. Our Holy Prophet says, "Hawa'an muttaba'a, shuhhan muta'a." What is meant by shuh is stinginess: those who give ear to stinginess, those who listen to it and do not leave its orders.

When there is stinginess it says, "Never give!" It says, "Let this remain yours. You gave too much. You gave one lira. It is too much!" Sometimes people do not even give that one lira. Whereas even for a useless thing, they give ten liras to burn into thin air. However, when it is alms for the poor, "Don't you ever give," it says. Actually, that is what is useful for themselves. They give to harmful and bad things without blinking an eye, they give for the sustenance of their children and are not concerned, but for good and charity, for things that are beneficial to themselves it says, "Don't you ever give!" This matter of charity is important. People now do not even give their zakat. Do you think they will give sadaqa? But it is up to them. Sadaqa is important to avoid accidents and troubles as shown and described by our Holy Prophet (SAW). You might not give one lira and a damage worth 1000 lira or more might befall you. So it is said, "Little charity wards off much trouble." Pay attention to charity especially during this month of Safar. We need to give continuously in other months too but the month of Safar is important. "Where am I to find the poor?" they say. Put it aside, put your sadaqa separately, and you can give when you find the poor. The poor are plenty, people who are in need are plenty. May Allah not make us follow our ego. May we not listen to this stinginess Inshallah. People have plenty of stinginess. It is a great disease. May Allah keep us safe.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

209. PEOPLE WHO ARE LIKE ALLIGATORS

Friday, November 18, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our tariqa is based on discourse and the good is in association. Our gathering is a gathering for Allah, for the sake of Allah. These gatherings are few in number. People run after whatever useless thing there is, they get together and follow it, but people who gather for Allah are few. That is alright. This is the nature of humanity, of humans. ۞

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ

“Waqalilun min „ibadiash shakoor.” (Sura Saba:13) “Few of My servants are grateful.” Being with people Allah loves is also being grateful to Allah. Gatherings that Allah loves are also being grateful to Allah. If you are thankful to Allah, Allah would reward you ten times. This is a sincere gathering for the sake of Allah with Allah’s permission.

We have no worldly benefit here. It is the wisdom of Allah that whoever comes here looking for a job, we could not find them a job for worldly benefit. But because they came to this door, Allah opens the door for them.

They do not embarrass us by coming and asking a second time, but Allah opens a door of sustenance for them and they find a livelihood and keep going. Everybody here also knows it is the wisdom of Allah that all those who come here end up coming for the sake of Allah.

If you speak of food, it is a mess-tin coming from our soup kitchen. May Allah be content with our cook Master Muhsin. He cooks well but people can find such food at home as well. So people do not come here for food, for money, or for a benefit. This is the place of purely sincere ones coming for the sake of Allah and Inshallah it will remain like this.

It is hard to find such people these days, because people have left no vileness undone or a way unused for a benefit. They even used Allah Azza wa Jalla for money. They say it is Allah’s command and what the Prophet (SAW) told us and use it. We see it happening. Because it is End Times, people have become such that they are like alligators.

What does being like an alligator mean? People are thin skinned and we even feel the smallest thorn pricking. What we mean by a thorn is when such incidents occurred, people would be surprised and left under its influence for days. Now everybody is like an alligator, so many incidents occur that forget about a small thorn, if you were to hammer a nail people would not care.

These are such times. It is easy to conform to people in these times saying, "They are doing it. So should we." It is easy but the end is bad. The beginning and the end are bad. You would not find good in the beginning either, but you would never find good in the end anyway. If speaking of tranquility, it would never happen. This way is both easy and hard. It is easy for the person who trusts in Allah, it is easy when you surrender.

May Allah make us meet good people Inshallah. When you are with good people, Shaitan and the ego whisper a hundred thousand whisperings. However, when you are Shaitan's man, when you are a person who does the opposite of what Allah tells us to do, both your ego and Shaitan help you. They say, "There you go, you found the holy man and the right way. This is the true man we have been looking for. He is showing us everything. This is the person who shows it as our ego wants, as we like. Follow this one!" As we said, when it is the true one, it whispers a hundred thousand whisperings and comes up with obstacles to mislead you from the right path.

Our path Inshallah is the path shown by Allah and the Prophet (SAW). It is the right path. This is the straight path our Holy Prophet (SAW) drew on the sand. This path goes till our Holy Prophet (SAW). And our Holy Prophet makes us reach Allah Azza wa Jalla.

Inshallah there are people coming from everywhere. They come from all over the world. A few or a lot, it does not matter. What is important is being with good people. Good people are the beloved of Allah, the awliya of Allah, and they are few. Numbers are not important, as it is better being with one person instead of being with many bad people.

May Allah grant us all to be with such good people Inshallah. You came from such distant places. May Allah be content with you. May Allah also grant you to collect good people and destine it for you too Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

210. THE REGRET OF ATHEISTS

Saturday, November 19, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

There are some ignorant people who say, "Paradise is and hell are here." They speak words according to themselves. It is the word of ignorant people, but in one sense it is both here and in the hereafter.

Only those who believe in Allah live paradise here. They live the world as paradise because they are content with what Allah disposes and have bowed their heads. They do not object to what Allah gives. However, because the others object to everything, they are in continuous hell. In hell in the world, and in hell in the hereafter since they will get their comeuppance for their actions.

Faith is believing in the hereafter too. Iman is the most valuable thing for people. Shaitan tries to steel it. With words, they say with verbal one-upmanship, the ignorant people get used to one thing and they keep repeating it constantly. We were in Cyprus the first time we heard these words. It is the wisdom of Allah that one of the neighbors came. He was also a neighbor to the mosque and was cleaning it. "Don't believe it," he says, "Both paradise and hell are here." We tried explaining it to the man but to no avail. It is the wisdom of Allah the man died before a year passed. He saw it too now. You live next to the mosque and still say this word... He surely got his comeuppance for that and is regretful.

Allah gave us the most valuable thing. He gave us iman. May Allah not take away our iman Inshallah. May our iman strengthen with every day Inshallah. We need to know its worth. All animals will rise on the Day of Judgment, whatever needs to happen will happen, and they will then be told, "Become soil!" These unbelieving, kafir ones will say, "I wish I were soil!" They will say, "I wish I were like an animal!" The animal is better than them that time. May Allah keep us safe Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

211. LIFE IS NOT LONG

Sunday, November 20, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

“Kulli aatin qareeb,” it is said. Meaning the future is near. Humans think their life is long. The life of humans is short. When speaking of the future we mean death is near and the hereafter is near.

“Tool-e amal,” it is said, means avarice and this is not a good thing. People are very hopeful and think, “I will still live long. I still have a long life!” They say, “I will do these later. I will do good later,” and think there is a lot of time. “Kulli aatin qareeb”: the future is near. You can live until age 100 if you like. As long as it will come one day, that day is near. Therefore, do good and prepare for the hereafter for yourself while there is a chance so you will not say, “I wish I had done so!”

Every minute, in fact every second of our life is valuable. Do not let time pass without the zikr of Allah, without remembering Allah. Allah Azza wa Jalla did not create us for the world. The world is a place of trials. Some people say, “I still have a long life!” Even if you were to live a long life, your life is worthless if you do not remember Allah.

You should say, “Allahu haziri, Allahu naziri, Allahu shahidi,”¹ at every moment. You should not forget about this even for a minute. A person needs to always be in a state of remembrance of Allah. What we mean by zikr is not necessarily saying the Statement Of Majesty² but meaning “Allah is with me”. It is not forgetting Allah since this is what is needed for people.

When you remember Him, when you remember Allah, you cannot attempt to do anything bad, and you constantly think of doing good. And this is of great benefit and gain for the person. Let us always be in the zikr of Allah, Inshallah. Let us not forget Allah. Let us be with Allah every second and every moment Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Allah is present, Allah watches me, Allah is my witness.

2. Lafza-e Jalal: Allah.

212. LOVE TOWARDS OUR HOLY PROPHET (SAW) IS A MUST

Monday, November 21, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Our Holy Prophet (SAW) is the human that needs to be loved most, felt affection to most, and respected most in the world. This, Shaitan and his helpers cannot stand, cannot tolerate. Half of the world has become so. Muslims have gone astray.

Thank Allah this place belongs to the Ottomans, our ancestors. The caliph¹ is still here, the Ottomans are here. Outside, the Wahhabi-Salafi faction is like a cancer, they have taken over half of Islam and are spreading still. So much calamity has befallen them and still they are not getting their act together, they are not coming round. They have become prisoners of Shaitan. Nothing is of use if the love of our Holy Prophet (SAW) is not present.

There are some schools here too. People send their children because they are religious schools, but they do not esteem our Holy Prophet (SAW) much either. Allah protects them Inshallah. None of our worship is useful and our hereafter is in danger if there is no love of the Prophet. Nobody can enter paradise with their own actions. We need Allah's mercy and our Prophet's intercession¹. This is important.

Hazrat Shaykh Mawlana (QS) would call them, "Squareheads, fools!" Because they have no minds. It is better for a person who studies and does not understand not to study. Or instead of reading thousands of books, it is more useful to read little yet things one understands. Some people have the capacity and they can read and understand thousands of books, but some do not even understand two lines.

Therefore it is better, according to capacity, for a person to understand even if only two lines. Even if little, once you understand this is also knowledge. Of course, it is better for a person to say, "My capacity is two lines. Let me understand this and know the value of our Holy Prophet (SAW)," is better than reading a thousand books, not understanding, and going astray.

Some people can read the Koran and go astray. When people follow their own ego, they can go astray even if they read the Koran. So there is no such thing as the Koran is absolutely my lead, my guide.

You can go astray even by reading the Koran without the love of our Holy Prophet (SAW), without having respect towards our Holy Prophet (SAW). May Allah keep us safe. May Allah give these people guidance, and us as well. May we not go astray Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Khalifa
2. Shafaat

213. SALVATION IS IN TELLING THE TRUTH

Tuesday, November 22, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

They continue thinking they will gain from what they are doing. The worst is lying. We do not know for sure whether it is a hadith or a saying, "An-najatu fissidq." So it says "Salvation is in telling the truth".

Some people think they will be saved if they lie. However, other lies follow the lie and, "The liar's candle lights till Isha," it is said. It definitely comes out. If not today then tomorrow, and if not that day it will certainly come out one day.

Therefore, lying is not useful. You might think you can lie and get away with it. You might fool Hajji Mehmet, Hajji Hasan, and Hussain but Allah Azza wa Jalla will question it in the hereafter. According to the harm done, the person will regret it saying, "I wish I had not lied."

Salvation is in saying the truth both in the hereafter and in the world. Most people think lying is a small thing, namely a normal thing. Because it is End Times, everything and every evil is met as normal, and every good is considered stupidity. When in fact it is the absolute opposite, you are fooling yourself by yourself, and harming yourself with lies.

People have gotten very used to lying. Let us be careful of this as much as possible. Of course, people have gotten used to something and might not be able to leave it immediately. But they should still make an effort to reduce it. Let them think about this advice and say the truth as it comes to mind Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

214. VISITING THE ELDERS OF ISLAM

Thursday, November 24, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla loves believers¹, and he wants His mumín servants to love each other. How do we love? By paying respects, by finding good people and visiting them. Thank Allah, it is a beautiful thing to love those whom Shaykh Mawlana (QS) loved. So we need to love whomever he loved and follow their way. This is good upbringing² and manners³.

Thank Allah when Shaykh Mawlana (QS) was alive he told us, "Visit Hazrat Mahmood Efendi." Since then it was kismet just now and we visited him yesterday thank Allah. The holy one is in a state of continuous connection⁴ with Allah. May Allah increase the station⁵ of the holy one and give him a good long life Inshallah. There is need for such people. He has served much. He has been a means for guiding thousands, tens of thousands of people.

We went to a couple of more places. They are Shaykh Mawlana's old friends, old buddies. They have not changed at all. The world has changed but these people, however they were 40 or 50 years ago, they continue without changing at all Mashallah. No matter what has happened and how much has changed, their being on the true path and not changing is a very good example [to follow].

We visited Mehmet Shevket Eygi Efendi. He is a very old friend of Shaykh Mawlana (QS). For almost 50 years time, ever since the beginning, he was a friend of Shaykh Mawlana. He continues his respects now in the same way. We need to benefit from his knowledge, but people do not agree much with such people. Why? Because they say the truth and show the path the ego does not like. Therefore, they start objecting before he opens his mouth.

People such as these have so many years of knowledge, experience, and a light Allah has given. Everyone does not have it. It is from manners, whether you like it or not, to listen and get an opinion. Immediately objecting is the work of Shaitan. Shaitan immediately objected to Allah Azza wa Jalla.

Therefore, do not be like Shaitan! Look to it that you take advantage of these people's knowledge. It is possible, it might not fit your ego, but break your ego and wait. Think, "What wisdom is behind this? Why did he say so? For sure there is great benefit in this for us." A person who does not want the benefit cannot find the benefit. There is diamond amongst stones and you can find it if you search for it. But if you leave it thinking they are all stones, it would be to your harm and you would not benefit.

May Allah give a long life to these valuable people Inshallah and may their services be continuous. Shaitan deviates many people from the path today. Few people like this are left. May Allah give them a long life and may they train beneficial people. Just like there are lots of bad people, may good people be plenty as well. May they be victorious over them Inshallah.

This is our prayer. It is End Times. Of course there is more depravement. No matter how much you try, again Shaitan's supporters are many. May Allah keep us safe from them. May their evil be on themselves. May Allah give these people a long life Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Mumin
2. Tarbiya
3. Adab
4. Rabita
5. Maqam

215. ADAB AND TRUE KNOWLEDGE

Friday, November 25, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Tariqa, as we said, is adab, manners. What is meant by adab is the collection of manners. In the past when somebody, a holy one, said something, nobody would say a word and most people would accept. The one who did not accept would not express his rejection thinking, "Certainly there is a wisdom I do not understand in these words. These people do not speak empty words." Following the shutting down of tariqas, the world around filled with bad manners. It is filled with all kinds of bad manners, especially amongst people claiming to be Muslim. It increased after this Wahhabi dissension¹.

The people of tariqa reach our Holy Prophet (SAW), from one shaykh to another it reaches our Holy Prophet (SAW). The words they speak are wise and beautiful. Their words become light for people. It lights their hearts, and it lights their insides and their faces. It gives people relief, it gives happiness, and it gives tranquility. When Shaitan looks at them and sees they are happy, Shaitan is not happy with this.

For now people are crazy over brand names and do not wear anything but brand names. Taking advantage of this, some people copy them and make them for a lira. The original is made for a lira too: they stick the brand name on it and sell it for a hundred anyway. The copiers sell it for 10 or 20 liras and these folk buy it in a mad scramble. Now, these Shaitan's men, people who did not reach Hazrat Prophet (SAW), it is of no use no matter how much knowledge they have. Knowledge is a useless thing when it does not meet truth. They buy it and discard it as it breaks after one use.

One time a similar thing happened to us. Shaykh Mawlana (QS) used to love drilling wells and supplying water. He would do this as charity for people. We drilled a well in Cyprus and bought a motor called a submersible motor. This motor was almost as tall as us, about one and a half meter long, made of stainless steel, and it shined and glittered. We went up the mountain with Shaykh Mawlana, they suspended it down in the well, and it worked one time. "Look, it turned out to be good. It shot the water all the way up," we said. 1. Fitna

Then on the second day we went back saying, "Let us go out and try it one more time. Let us see if more comes up." They placed it again, suspended it in the well, and it is not

working. "I wonder what happened?" we asked. Do this and do that, there is an electrician and a mechanic, but it just did not work. They kept on staring as everything is alright, but nobody thought it would be broken. We realized it was done for, it was for one-time use. The durable one was almost four times as expensive. This one worked one time but the genuine one would go on for years, it would continuously provide water and be useful.

There, what we are explaining is Shaitan's shaykhs, rather not shaykh as they do not call themselves shaykh. They call themselves alim, hodja, „allama, professor, and doctor. If only they were not doctors of religion but normal doctors. Then they would be of some use. These ones called doctors of religion do not understand anything about religion, but when it comes to misleading people they do mislead. They verbally attack shaykhs and they verbally attack tariqas thinking it will be useful.

It is the wisdom of Allah (JJ) that Allah protects his awliya, and makes servile² those who verbally attack them. Nobody respects nor loves them. The three or five people who follow them are people like them. They do not give anything to people. As we said, they have a one-shot deal in their hand. They think the whole nation will follow them with it getting up and down.

Nobody can be a hindrance once Allah wills. Whoever Allah helps, nobody can beat and nobody can make them servile. Nobody can make servile whom Allah has made mighty³. Whoever Allah has made servile, nobody can raise and they cannot become mighty. People who follow their own ego fool themselves. Shaitan fools them, flatters them, and they continue on that way. Their path is a path that ends in frustration⁴, and they are regretful in the hereafter.

When a person said a word, as we said, people would listen in the past and would take it if it was useful. People these days object to everybody when they hear a word. "What kind of a person is this person? How long has he been on this way? How old is he? He has been of service and useful to these people for so long. Did he say a good thing or a bad thing?" Without ever considering these, they start addressing that person inappropriately saying shameless words.

Our tariqa is based on manners. We will respect those who respect our Prophet (SAW). We will respect those who respect his family and companions. We will respect those who respect the sahabis. This is our way. 2. Zalil 3. Aziz 4. Khusran

There is permission that time to reply to those who go out of these ways and speak nonsense. However, if you go ahead and verbally attack the holy ones, verbally attack the mashayikh, and verbally attack tariqas and keep talking, Allah would slap you in

such a way that you would not know where it came from! Then you would keep thinking, "How did such a thing befall us?"

The Hadith Qudsi says: "Whoever verbally attacks My awliya, My beloved, or makes animosity towards them, then I make animosity towards him." These are important words. This is why the awliya and the holy ones do not care, because their faith is strong. They do not deal with no court nor anything else and refer it to Allah. Allah (JJ) is "Ni"mal mawla wa ni"man naseer". He is the best master, the best protector, and He is the one who emerges victorious. People under His protection do not fear anything and they do not care about anything. If you will, the whole world can weigh against them, but as long as Allah is with them, since there is that iman, it is enough for them. May Allah grant all of us that iman Inshallah. May Allah also give these people sense and mind. Being a person of good morals is the most important thing. It is the way taught by our Holy Prophet (SAW).

"I have been sent to complete beautiful morals," he says. Our Holy Prophet (SAW) says, "I was sent to teach good habits and manners." Let us go on his path Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

216. CHOOSE THE EASIER PATH

Friday, November 25, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Holy Prophet (SAW) states: "Our path is the right path. Take the easier one on the right path." Most issues have a couple of paths, or the path is the same but there are a couple of choices. "Choose the easy path," says our Holy Prophet (SAW). Do not go for the difficult, let it be easy, and do it easily. Our Holy Prophet (SAW) himself used to do it so to be an example for His Nation¹.

This is not a hard path. The path of Islam fits human nature. It fits and is compatible with Allah's creation. If you are to follow another religion, it does not fit human nature. The one that fits human nature is the religion of Islam. It is easy for humans. Islam is normally easy but the ego and Shaitan show it hard. Therefore, "Choose the easy option," says our Holy Prophet (SAW).

The way shown by our Shaykh Mawlana (QS) is also an ease. People should do however much they have the power to do. What is important is for people to believe in Allah (JJ) and love our Prophet (SAW). To do as much as you can is better than not doing at all. As faith increases, gradually actions also increase. With time, they perform prayers completely and give more obligatory alms² and charity³. They would improve like this slowly, but if you tell them to do everything all at once they would leave it and run away.

Therefore, choose the easier, choose the things you can continue, and do not take the extra burden you cannot carry. There, this is also the beautiful path and ease shown by our Holy Prophet (SAW). Our Holy Prophet (SAW) advices like this out of mercy for His Ummat. Whatever you do, do it making sure you ask for Allah's content. Allah would help us on this path, and He gives us a burden according to our strength, however much we can handle.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

He sasy, "La yukallif ullahu nafsan illa wus'aha." (Sura Baqara:286) "Allah does not charge a person except with that within its capacity." Therefore, our Holy Prophet (SAW) saw as as weak. We cannot be proud of our worship no matter how much it is. Our

worship is nothing even if we worship for a thousand years. Rather than trusting in it and being arrogant, it is better to do the smallest, easiest thing. May Allah not misguide us from the right path and grant us the intercession of our Holy Prophet (SAW) Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Ummat Muhammad
2. Zakat
3. Sadaqa

217. KNOWLEDGE THAT IS NOT UNDERSTOOD GIVES NO BENEFIT

Saturday, November 26, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Master states, "Kallimun nasa „ala qadari „uqoolihim." "Speak to people according to how much they can understand." Everybody understands different things. You would explain different things to an ignorant person. They will not understand anything and will fall asleep if you go ahead and explain like they are university students or educated. Explain it in a way they will understand so it would be useful for them and you will not be talking for nothing.

Some people do not know and the intelligence of the speaker is the same as theirs: "Let me speak and show them," they think. Talk without soul and meaning is useless. However, if you know what will benefit people, accordingly there is something people can learn. But if you talk very big things, people would neither understand nor learn and it would not benefit them.

Therefore, those of old said, "Likulli maqamin maqaal." "There are words to be spoken for each assembly," but it is appropriate to speak it there. If you speak something else it would not be of any use. Therefore, to introduce Allah to people you need to say a word in a way they can understand so they can also learn little by little.

This is knowledge, and it is an obligation for everyone to learn knowledge. It would be useful for both themselves and for the one who teaches. There is a huge virtue for the one who teaches too. Our Holy Prophet (SAW) has said:

"Khayrukum man ta'allamal qurana wa „allamah." The best of you are those who teach the word of Allah, the Koran, and those who learn it. The best of people are also those who teach the word of our Holy Prophet (SAW).

Accordingly, we need to think wisely, "How much can this one learn?" In some schools of today classes are taught: if the child learns that in one year that child would be like

studying at university. However, they place it there just to teach it, and neither the students learn nor their teacher is of any use.

May Allah firstly give these people wisdom¹. What we mean by hikmat is a great thing and not everyone has it. Allah Azza wa Jalla says, "Whomever I give hikmat they have gained a great fortune." May Allah grant us from those wisdoms too Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

218. HAZRAT SULTAN ALPARSLAN

Sunday, November 27, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

We should not talk big and brag according to Islamic manners and tariqa manners. If Allah has given you a quality, you should not think it is from yourself but continuously think it is from Allah. Because Allah Azza wa Jalla created everybody the same and sometimes He gives whomever He wishes good things as a test. That is also a test. A test is not only doing something hard and enduring it. Sometimes good things are given as a test and if you go ahead and say, "Me, it is I," you would be failing the test.

However many leaders and pious ones came as a leader to this Nation¹ since our Holy Prophet (SAW), those who were on the path of truth always knew this and acted upon these words. However, those like Pharaoh and like Nimrod who went astray came out saying, "It is I," and kept on grumbling. It was of no use for themselves or for others either.

أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ

"Athillatin „alal mu“mineena a“izzatin „alal kafireen." (Sura Ma“ida:54) "They are humble toward the believers and powerful and honorable against the disbelievers." They can do this against infidels². Because they are on Allah"s true path they can talk against them, but they can never do it against Muslims. They would treat Muslims gently as if saying, "We are alike." Many great sultans and many great commanders came. Yesterday we read about Hazrat Sultan Alparslan somewhere. His real name is Muhammed Alparslan. We all know him, but where do we know him from? The fatih³ of Anatolia, he was victorious at the Battle of Malazgirt, he conquered Anatolia and opened Anatolia to Islam. He was a great commander and a great sultan, but he was also a very humble and pious person. "The wars we wage are for the sake of Allah, to raise the word of Allah," he said. "We are waging these wars to cleanse innovation and heresy," he said.

There were plenty of esoteric⁴, nonsensical factions back then too. Following that battle, he went to war eastward to what is called Transoxania⁵, Turkestan, Turkmenistan,

meaning to gather Central Asia under one flag, cleanse however many evil factions there were, and to establish one true clean Islamic state.

Marching forward, he went on opening for Islam. He had soldiers like the sea, like the ocean: soldiers on horseback and on foot. He came to a place on the border of Amu Darya (Jayhun). There was a castle on the side. He besieged it. The commander of the castle was someone from the corrupt faction. It might be a guy called Yusuf Harzemi. The traitorous guy said, "I surrender. Let me go next to the sultan." He was thinking to kill the sultan when he came next to him. When he came next to the sultan he immediately applied his evil idea, he attacked the sultan and injured him. And the sultan was martyred four days later.

Before he became a martyr he is reported to have said, "[Once], I climbed on top of a hill and I saw all the soldiers: like a sea. „Who can stand in front of us?“ I grumbled to myself. But Allah inflicted on me this weak servant of His. He became the reason for my death. I repent to Allah for thinking that, I ask Allah for forgiveness. I also ask Him forgiveness for the sins I have committed," and he became a martyr as such.

So these people, sultans such as these, served Islam for 1000 years. Our sultans served Islam for the true path. He said these beautiful words as soon as he understood his mistake so it would be a lesson for people after his death. May Allah have mercy on him. May Allah grant us all these beautiful morals and manners Inshallah

We are not like mushrooms.⁶ Our ancestors showed us this beautiful way. They were not of those who talk but do not act. If they said it they would certainly act on it. They did not have things like, "You do it like this but I will not do it." They showed the beautiful way for people by doing it themselves first.

This is not a simple matter. It is not a simple matter to protect the right way, the true way, for so many centuries, for more than a thousand years. The state that is a haven for all the oppressed and for all people is the state of Islam. They did these and they protected it. May Allah be content with them all. May their stations be high Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Ummah
2. Kafirs
3. Conqueror to open the way for Islam
4. Batini
5. Mawara“unnahr
6. We did not pop out of nowhere

219. A MUSLIM DOES NOT HOLD A GRUDGE

Monday, November 28, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

A Muslim does not hold a grudge. Grudge is a attribute of people who are not on the right path. Holding a grudge is a attribute of unbelief¹. They continuously hold a grudge. It is one of the qualities of Shaitan: he has been holding a grudge since Adam Alayhis Salam and he makes those who follow him hold a grudge. Against whom? Against Muslims, those on the path of Allah.

Whoever holds a grudge like that and keeps grudge in their heart against Muslims, their faith is incomplete and weak. Grudge causes heaviness and gives people uneasiness. It harms the persons themselves first. People should first have affection² towards Allah Azza wa Jalla and then for Hazrat Prophet (SAW). Allah Azza wa Jalla commands to have affection towards all the prophets, saints³, companions⁴, and believers⁵.

Grudge and affection cannot come together. Therefore it is Shaitan's attribute, it is kufr's attribute. A Muslim cannot have resentment towards another Muslim for more than three days. They should not stay so says our Holy Prophet (SAW). Staying with hard feelings means bearing a grudge. Muslims should bear affection towards each other.

You might have fury towards the other person, then you can feel rancor in your heart. However, once that person comes to the right path that rancor should go away. So there is no such things as keeping rancor in your heart once that person is a Muslim. Our Holy Prophet (SAW) even forgave Wahshi who martyred Hazrat Hamza after he became Muslim. He did not punish him or anything because punishing is from holding a grudge.

All evils are cleaned when one becomes Muslim. You can have rancor against kufr and this is different than grudge. Rancor is one thing and grudge is another. We need to have rancor towards things Allah does not like. But there is no such thing as a grudge not going away even when the other is a Muslim. It is the same way in the Islamic world. Faith is not complete for people who hold a grudge towards others, towards the sahaba, and towards the Ahl-e Bayt. We do not need to follow them.

Our Holy Prophet (SAW) says it openly: "Whatever was done before, Islam forgives it all. Once the person is Islam, all of it would be forgiven and the person would be like a new-born." We need to implement Allah's commands and we need to follow Him, not the ideas people have in their own heads. May Allah resurrect us all with a clean heart on the Day of Judgment Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Kufr
2. Muhabbat
3. Awliya
4. Sahaba
5. Mumins

220. FOR THE SAKE OF A CUP OF COFFEE

Tuesday, November 29, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla states: Bismillahir Rahmanir Rahim ◌

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ

“Wala tansawul fadla bainakum.” (Sura Baqra:237) “Do not forget the good done unto you, do not forget graciousness between you!” says Allah Azza wa Jalla. Meaning not the good you do to others, but do not forget the good others do unto you. People of today only remember the good they do unto others and forget the good others do unto them. They do not remember it. They only remember the evil or harm that might have come from others. They constantly remember it but forget the good. This is not a good attribute. Allah Azza wa Jalla states: “Do not forget the good done!”

Shaykh Mawlana (QS) would remember the smallest good done even if twenty years had passed. We witnessed so many times this beautiful attribute of Shaykh Mawlana's and his saying, “Ya Hu, this man offered us tea. He offered us something before.” He would never talk about the bad, but only spoke about how people did good. He would even remember the things from his childhood and tell us about whoever did good.

Therefore, this is a good moral, it is the moral of the Prophet, and a good habit Allah Azza wa Jalla speaks about. Do not forget the good done. Affection disappears, the love inside disappears, if the good is forgotten. Our ancestors have beautiful sayings too. It is said, “A cup of coffee is good for 40 years' sake.” People of past would not forget the good done. Now, wherever there is evil, wherever there is mischief, everybody waits for it thinking, “Let this man do me evil so I can have a grudge and hatred against him.” May Allah give us all from those good habits
Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

221. THE LAST WEDNESDAY OF THE MONTH OF SAFAR

Wednesday, November 30, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

70,000 troubles descend on this day. Shaykh Mawlana (QS) used to say, "Safar ulkhayr: may its good be unto us and its evil unto others." It is said, "Shaitan deserves to be punished." These troubles descend upon the people of unbelief and devils. It does not touch those who remember Allah, give their alms, and repent and ask forgiveness. Its good descends on them. To them the good in everything comes Allah willing.

Let us not forget three Kalima Shahada, 300 Astaghfirullah, and our alms today. Do not say, "Where am I to find a poor person this early in the morning?" Place your alms aside, place it in an envelope or a box – place it wherever you want – do not touch it and give it when you find a poor person. This is also accepted. Once you reserve it with the intention of almsgiving, there is no such thing as necessarily finding a poor person to give it at the same time. You can give it when you find one, but reserve your alms that day.

It is the wisdom of Allah normally, most of the time, the month of Safar is 29 days. We are witnessing it being 30 days for the first time in a long time. It means there is wisdom in this too. Inshallah the good of the month of Safar is for us. And may these troubles come back as oppression to those who rebel against Allah, who tyrannize people, who rain bombs on the destitute, and who kill people without pity.

They are raining fire and bombs on oppressed people continually day and night. They do not fear Allah and are not ashamed of people. Allah exists and Allah has His scourges. If He ever afflicts it nobody can save them. May Allah help us. May the good of the month of Safar be unto us and its evil be unto those tyrants Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

222. OUR MASTER (SAW) IS OUR GREATEST BLESSING Hazrat

Thursday, December 1, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Thank Allah the month of Safar passed safely Inshallah. This month is the month of our Holy Prophet (SAW), Rabiul Awwal, the month of Mawlid¹. The night of Mawlid, as Hazrat Sulaiman Chelebi says, is as valuable a night as Laylatul Qadr². It is holy. Those who honor and show our Holy Prophet (SAW) love during this month gain great rewards in the sight of Allah. We need to thank Allah that we are from the Nation of our Holy Prophet (SAW). It is a great blessing but people do not know the value of this blessing. Whereas even the prophets before our Holy Prophet (SAW) would pray to Allah to be from his Ummat. We have been greatly favored, we have become a nation of a beautiful prophet, and we have become a nation of Allah's beloved Prophet. This needs to be a great joy for us.

Starting with 100 salawat a day, do as many as you can as an honor in the month of Rabiul Awwal. You can also organize a Mawlid for the birth of our Holy Prophet (SAW). Give the things you give as a gift to him. Saying, "For his glory and honor we are giving these alms, doing these worships, and getting along well with people," however much good there is do more of it during this month in honor of our Holy Prophet (SAW). Our Holy Prophet (SAW) is a great blessing for us. Honoring our Holy Prophet (SAW) is a command next to Allah. Allah (JJ) says, "Honor the Prophet. Confer salat and salam upon him. I and the angels confer blessing and peace upon him." Allah Azza wa Jalla has ordered this and people who have believed need to follow it. Even though it is written in the Koran, Shaitan has mislead so many people through various ways. The dignity of those people would be gone. Those who do not honor our Holy Prophet (SAW) have no honor, have no value. People who have no value in the sight of Allah have no value next to people either. May Allah (JJ) increase our love for our Holy Prophet (SAW). The more we love him the better it is for us. This is the summary of the matter Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Birth

2. The Night of Power

223. TYRANNY DOES NOT LAST LONG

Friday, December 2, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

“Azzulmu la yadoom.” It says, “Tyranny does not last.” Meaning a person cannot endure with tyranny and last forever. For sure he has a time. The one who tyrannizes will also disappear Allah willing. This is the command of Allah.

Therefore, nobody could rule long with tyranny. Those who reigned with justice and mercy were the Ottomans. The Ottomans reigned for nearly 700 years. People need to see this. However, Shaitan made people blind and deaf. They do not hear, they do not listen. They think they will go on forever with this tyranny. The life of a person cannot even pass a 100 years anyway. If you tyrannize, you will definitely pay for it in the hereafter. Even the tongueless animals will get retribution for the injustice they inflict on each other. Our Holy Prophet (SAW) says: “When a hornless sheep is rammed by a horned sheep, Allah will give that one horns to ram the other in order for justice to be served in the hereafter.”

So surely whatever oppression or the like was done, they will be answered for in the hereafter. The rights of Allah are separate and Allah forgives His rights, but as long as the oppressed person does not forgive, the one who oppresses will certainly serve a sentence. That person is already uneasy in the world, the things he does are useless, and he will be worse off in the hereafter. In the hereafter, he will be sorry when he answers for it and suffers his punishment, but being sorry will be of no use. Whoever he tyrannized in this world, he needs to repent, ask the person for forgiveness, and not leave it for the hereafter. There is a hereafter. People with faith believe in Allah and believe in the hereafter. This is important. People act accordingly and live like humans accordingly. A person should not oppress and should follow the commands of Allah. A human needs to be merciful. May Allah grant us all mercy and not remove mercy from our hearts. When He removes mercy, he becomes not human but a wild creature. We cannot call him an animal anymore. He is a creature now. Allah forbid.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

224. THE EGO IS UNTAMED

Sunday, December 4, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla created the human ego untamed, wild. It needs to be tamed. What is meant by taming is adab, it needs to learn good manners. The ego can only come round through manners, otherwise it is wild and untamed. It does not want anyone but itself and does not get along with anyone.

“Al-mu’minu yu’laf,” is the hadith of our Holy Prophet (SAW), “yu’laf wa ya’laf.” Meaning finished with wildness and getting along well with people. “People also get along well with him,” says our Holy Prophet (SAW). A believer, a Muslim, is a person who does not cause shemozzle and one who always gets along well with family and others outside.

However, the more they are far from this faith, the more they are difficult to get along with. They would not be able to get along with people, with family, with relatives, and with neighbors. Everybody would say, “This man is a bad-tempered man.” Why? Because he has followed his ego and gone wild. The ego is already untamed but people who have not been able to tame their ego cannot get along with people and people would not like them. And they would not love them. They only love themselves.

May Allah save us from this wildness and grant us to be more sweet-tempered Inshallah. May we be amongst those servants whom Allah loves and Hazrat Prophet (SAW) loves Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

225. MAHDI (AS) WILL APPEAR WITH TAKBIRS

Monday, December 5, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

The enemy of humans from all eternity, ever since we have been created, is Shaitan. Shaitan made supporters for himself. They are all at once the enemies of Muslims and the enemies of Islam.

There are attacks from all sides because it is End Times now. They are trying to finish Islam from all sides. No Zoroastrian, no Hindu, no disbeliever, and no Buddhist is left out. They are attacking and trying all the way to finish Islam. A Muslim should not lose hope from Allah.

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

“Laa taqnatu mir rahmatillah.” (Sura Zumar:53) “Do not despair from the mercy of Allah.” Allah helps. They have weapons and everything. People who are afraid of their weapons have weak faith. Our greatest weapon is iman, our belief in Allah. When we believe in Him, nothing can defeat Islam. Allah willing Islam will emerge victorious in the end, the whole world will become Muslim, and Mahdi Alayhis Salam will come out.

Some of our people do not accept Mahdi Alayhis Salam. There are educated, supposedly scholarly people who say, “There is no such thing!” Whereas there are authentic hadiths of our Holy Prophet (SAW) regarding the appearance of Mahdi Alayhis Salam. Believing in him is the belief and creed of our Ahl-e Sunnat wal Jamaat. Those who do not accept this are considered outside of the sphere of Ahl-e Sunnat wal Jamaat.

Once there is iman no weapon can stand in our way Allah willing. What is important is us having a strong faith. People pretending to be scholars are trying to destroy us from within. They are more dangerous and we need to be careful of them.

It is obvious, Mahdi Alayhis Salam will come out making takbir and everybody will hear it. One cannot be Mahdi with the dissension and mischief of the likes of today. Mahdi is the lion of Allah and when he appears he will say, “I am here!”

That time the whole world will become Muslim. Mahdi (AS) will destroy disbelief and will be victorious over kufr Inshallah. May Allah make it happen as soon as possible

Inshallah. It is End Times. Its signs appear plenty. Inshallah he comes out. It is possible for him to appear soon.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

226. WE DOT NOT APPROVE OF THAT WHICH IS NOT GOOD

Tuesday, December 6, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

There are beautiful things Allah has commanded and things He forbid which are not good. If you see good Alhamdulillah¹, but all over there are things Allah has forbid or which are not good. When a person sees them:

اللهم إن هذا منكر لا نرضا به

¹ "Allahumma inna hatha munkarun la narda bih," should be said. Meaning, "This is denied and we do not approve of it." Because when you approve of that which is which is not good (denied), wherever it is happening you would be like doing it too. Even if not to that extent, we need to not approve of that which is not good so Allah's wrath would not come to that country. When you see such a thing, even if from within, you should say, "This is munkar. We dot not approve of this." Why is he saying this? So it does not become a habit. It means saying, "This is bad but whatever, it is alright," no, it is not alright. We need to say, "This is denied and we do not approve of it. It is happening but we do not approve of it. We are innocent, we do not accept it, and we do not acknowledge it." We need to continuously say this or you should say it from inside so that the forbidden becomes clear that it is haram. The permissible (halal) and the forbidden (haram) should not go about mixing. When you see something bad, make sure you continuously keep repeating this inside. That time both Allah's consent would be upon you, and you would know the forbidden and not forget it. May Allah save us from bad conditions and give guidance to those people who have fallen in those situations Inshallah. Not only people, but if you see a bad scene on the street - if you see alcohol bottles, if you see a statue or nonsensical portraits - you should not see them as normal but see them as bad and say, "We do not approve of them." May Allah give guidance to these people too. May He also Inshallah give us an improved condition.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

1. Glory and thanks be to Allah

227. THIS LIFE AND WORSHIP

Wednesday, December 7, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Thank Allah, Allah has created us Muslim, because woe unto us if He had created us differently! A couple of words are enough to become Muslim. Once you say, "La Ilaha Illallah, Muhammadun Rasulullah," you are Muslim. After that, whatever you want to do you need to strive and work for both in this world and the hereafter.

Now some people only want to work for the hereafter. That is also good, but the works of this world and looking after your family are also considered worship. Earning a living through the permissible¹, looking after your family, and raising them as pious² people is also a great worship.

Beside this, Allah Azza wa Jalla opened for us plenty of doors of the hereafter. There are beautiful things. Actually, there is not much bother in performing worship. Following morning prayer³ is the sunrise prayer⁴, and following that is the mid-morning prayer⁵. It does not even take 15 minutes if you pray them all.

There is the tasbeeh⁶ and it would be good if you are able to do it. Allah Azza wa Jalla placed them all in intervals. You can take care of your worldly affairs and build your hereafter. When they are done together, you are counted as being in a continuous state of worship. You would be counted as having worshipped throughout your life. You would gain in this world and you would gain in the hereafter.

So Allah Azza wa Jalla did not assign a burden people cannot bear. Some people keep saying, "Why are you praying so much?" Their problem is they are envious because they cannot do it. They think and say, "They do it. They are better than us," then they say, "They are not doing right. We are better than them." We should not listen to them. We need to caution them not to be lazy and to perform their prayers and worships.

The Son of Adam is so under the control of Shaitan that he runs around all day and does everything, but when it comes to prayer he says, "I cannot do it!" You say, "Start with two rakats," and even that is difficult for the person. This laziness is from Shaitan. Not being lazy, being a diligent person, are the attributes of awliya⁶ and mumins⁷.

Their efforts are “The more we collect for the hereafter the more we would gain” since we are going to stay for a short while in this world. Just as a person hurries when trying to reach somewhere on time, they are like that. No matter how long this life might be, even if a 100 years, again it is considered as nothing. It is short.

People without faith are bored from an early age. Saying, “What are we going to do in this world?” these people who are faithless waste themselves, commit suicide, and do the sort. This arises from faithlessness. The person with faith, considers life short no matter how long it might be, and makes an effort to be useful to oneself and useful to the Nation. May Allah make us amongst them Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

1. Halal
2. Salih
3. Sabah
4. Ishraq
5. Duha
6. Duties

228. THE LIGHT OF THE UNIVERSE

Friday, December 9, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Of course our *ṣuḥbah* is for the love of our Prophet (saw). It is always *farḍ* on us to praise him (saw), to honor him (saw). Some scholars say *wājib*, some say *farḍ* but it is *farḍ* on Muslims to respect, to praise, to send *ṣalātu salām* to him (saw). Because when Allāh 'Azza wa Jalla orders us to send *ṣalātu salām* to him (saw) then it is *farḍ*. Our Prophet (saw) also says: "You have to love me more than anything, more than your ego, more than yourself, more than your family, more than your wealth - so that you'll be a true believer." If you don't love like this, your belief is weak, you have a very weak belief. Our Prophet (saw) is the beloved of Allāh (jj). It is *farḍ* on us to love, who Allāh (jj) loves. Allāh (jj) loves, orders us to love, respect, follow and obey him (saw). "Die for him (saw)" He (jj) says. Is there a bigger order than this?

Who does Shayṭān hate most? Our Prophet (saw). Because one time it was brought into his (saw) presence, its hands and feet were tied. Shayṭān is a liar but it was impossible to lie there. It said "I will tell you everything". "Why did you come?" he (saw) asked. "They tied and brought me here. I'll answer your questions." He (saw) asked many questions. "Who do you hate most in this universe?" "You" it said to our Prophet (saw). That's why, shayṭān doesn't love our Prophet (saw). It gives anxiety to people so that they don't like him (saw). Unbelievers don't love him (saw) anyway. Idiot Muslims, an unbeliever says something to him then Muslims kill each other. An unbeliever, Allāh's enemy says something, Muslims kill each other because an unbeliever said like this.

After he becomes an unbeliever he doesn't have responsibility. He is already in disbelief. It is normal. But it raises *fitnah* among Muslims. Our master (saw), they don't say "our master". "Prophet came, gave the message, completed his mission, now he's gone, dead" they say. "You can't praise him, you can't respect him, you can't send *ṣalātu salām* to him" they say. They even go further and say: "Whoever does it, he is a *mushrik*". Can this be other than shayṭān's words? Because Allāh (jj) says: "Love the Prophet" (saw). The Prophet (saw) says in a *ḥadīth*; "You have to love me more than anything else." Shayṭān says "No, it isn't like that." These weak minded people, who listen to shayṭān, first they listen to their ego and then shayṭān confuses them. Because the ego says: "He is a human

like me". Then slowly they start saying: "He (saw) is dead, there is no need to respect him, to praise him.

People from his country, people, who speak his (saw) language, they explain to us that what we learned from our ancestors is wrong. So it is wrong to praise him (saw). All our ancestors were wrong they were on the wrong path.

That's why we mind our own business. Everybody is the same. Everybody will be accountable for what they did. So we'll kill people, who are wrong". This is their idea. Can it be Islām's idea? Can't be. This is the idea of shayṭān. Even at war, our Prophet (saw) was angry with a companion because he killed someone. "How did you know if he told the truth or not? Did you open his chest?" He said: "I was hitting the sword, he took shahādah so I wouldn't kill him". Prophet (saw) was even angry with that. They kill people because they love and respect the Prophet (saw). They kill people. This is a big mistake. They are mindless people.

Even our people, the grandchildren of the Ottomans, even they are deceived by their scholars, who are actually ignorant ones, and they think it is bid'ah or sin to praise the Prophet (saw). Shame on them! They even said in a Jum'ah khutbah that Mawlid Sharif is bid'ah. Whoever says this should first check himself if he is doing bid'ah himself or not. When he is standing on the minbar he is already on bid'ah from head to toe. They aren't ashamed to say such words. They don't accept our ancestors. They ignore what they did. Allāh (jj) will hold them to account for everything. How many people they deceived? For each mistake they'll be held accountable for their sins.

Mā shā'a Llāh, people came all the way for the Mawlid, for praising the Prophet (saw). You filled up this place. May Allāh (jj) bless you. May Allāh (jj) finish these people, who don't love the Prophet (saw). We don't say "May He (jj) decrease them" we say "May He (jj) finish them." How to finish? May they come to the right way in shā'a Llāh. Whoever doesn't praise the Prophet (saw), may they be extinct. Because wherever they go, trouble comes on them. Even the places they go, are on fire. They harm people. We see an example in front of us, live. The country is on fire. From above and below, fire surrounded it. It didn't happen without a reason. Because first they went astray, then when they started doing bad things, Allāh (jj) immediately punished them. Like we said, in shā'a Llāh, Allāh (jj) finishes them, finishes the people, who don't praise the Prophet (saw).

There are 200 thousand people, who are besieged for the sake of the Prophet (saw). May Allāh (jj) help them. In shā'a Llāh they'll be saved for the sake of the Prophet (saw). In shā'a Llāh they'll be cleaned and saved both internally and from that trouble. Because Aleppo is Ahlu s-Sunnah wa l-Jamā'ah's place - where the scholars are. But these shayṭāns went there too and destroyed it. May Allāh (jj) help them. May Allāh (jj) give hidāyah to people, who don't respect the Prophet (saw).

Al-ḥamdu liLlāh we are now in month of Mawlid, the month of Rabī'u l-Awwal. It is... Even the name, it is nice. The rabī' meaning, 'spring' meaning. Even middle of winter, but it is still spring for soul, for our spiritual. It is best giving goodness for mū'min and mū'minah. And it is month of when light coming for humanity. Because they were waiting this light to come. And it was coming through Ādam 'alayhi s-salām one by one, from father to father, until coming to Prophet (saw). And when light coming from each one, there was special looking. And light in this father of Prophet's ancestor, his ancestor. Until when it come to him, al ḥamdu liLlāh all world, all universe lightened. And for this, we are celebrating, celebrating birth of Prophet (saw).

Because love of Prophet (saw), it is most important thing for mū'min believers. It is order from Allāh to love Prophet (saw). It is obligatory. Many 'ālim, scholars, awliyā'u Llāh, they are saying this. It is obligatory farḍ, wājib to love Prophet (saw). If you are not loving Prophet (saw), you're, you are like shayṭān. Who not like Prophet (saw)? The first one, he is shayṭān. Because once they bring shayṭān for teaching people for ummah. They tied him and throw him in front of the door of Prophet (saw). And when open the door, they said there is very ugly thing here. Prophet (saw) asked "Who are you?" he said: "I am shayṭān". "Why you come here?" he said: "Allāh sent me to answer your questions and to say truth". Shayṭān normally, all time he is liar, not speak true. But that he said "This only this time I'm obligatory. Because if I didn't speak truth, I will be punished very much".

So Prophet asked him many things. One of them he asked "Who are your first enemy and the most one you hate?" He said "You", he said. This is the most enemy for Prophet (saw) - shayṭān. And shayṭān, he's teaching this for human being. Now in this world there's 7 billion people or 8 billion, I don't know. Say, for most of them; because they are kāfir, the most they hate Prophet (saw). This is true. And when sometimes they're saying something it making to make it crazy, idiot Muslim to fight. They are saying, writing something against Prophet (saw) and Muslim beginning to kill each other. This kāfir, he is saying something for Prophet (saw), they are not killing kāfir, they are killing each other.

And it is for kāfir, for non-believer, it is normal. We cannot kill them for this because they are already doing the worst - laysa ba'da l-kufri dhanb - no sin after kufr. They can do everything because they are kāfir. No, you cannot say "You didn't do sunnah, you didn't do wājib, you shouldn't do this. You have..." No, everything for them, it is normal because they are kāfir. But this shayṭān what he teach people? And this, all these kāfir people not enough for him. Non-believers, they are... He's making fitnah between Muslim also.

Prophet (saw) he said "You must love me more than family, from mother, father, from your children, even from yourself." Because people selfish, they are maybe, they like

themselves more than their family, their everything. But for them it is important themselves. For this, Prophet (saw) said: "Even from yourself, from your money, from your treasure, what you have, you must love me to be real believer". If you're not doing this, you are not believer. Only Muslim, ok. But Muslim, there is many types of Muslim. There is very low and there is very high. Each more than you love Prophet and respect him, you're going getting higher and higher. And now these people, they are making fitnah and they're saying between Muslim "You mustn't respect Prophet because he is ordinary, he is only messenger and he finish his duty and he died", he said. They are not believe he's alive, as he said many ḥadīth.

And teaching people this. And many people, they are cheated by them. Because they said these people who are teaching this, they are coming from same place where Prophet (saw). And they are speaking same language so they are right. We are whole this more than

thousand years, our ancestors, our fathers, our all ancestors, they were wrong. These people, they are right. We were respecting Prophet (saw). And everything was given for his love. Allāh give us honor. Allāh give us country. Allāh make us to conquer this whole countries and make them in right way and teach them the good things. All this, it was wrong because these people they said: "what you do, all your ancestors they were mushrik. They are in hell now." This is what they are saying.

And Allāh 'Azza wa Jalla saying respect Prophet (saw), make ṣalātu s-salām, honor him, praise him, ask du'ā' from by his blessing. Everything Allāh order to follow Prophet (saw). and these people they are saying "No". Which one we must believe? We must believe shayṭān or we must believe Allāh 'Azza wa Jalla and Prophet (saw)? And it is pity. Many crazy people, they are following this. But Allāh 'Azza wa Jalla showing people and people also not understanding. What happened in everywhere where these people passing through? Coming miserable, coming fire, coming death, coming poorness. They are like poison. Where they're going, they are not leaving anything, any barakah, any love, anything. And we are seeing this by eyes and hearing and touching this.

Even now Allāh make it to these people to finish from ourselves. How? Allāh give them hidāyah to not be anyone left from these, to come back to the right way and to right thinking. For this, Prophet (saw) saying "Tafakkur sā'ah khayrun min 'ibādah saby'in sanah." To sit and thinking what we are doing right or wrong, it is better than 70 years worshipping. Worshipping and they are killing people. How it can be? You must sit and listen for yourself what we are doing right or wrong. If you are wrong, you must come back to right way. And now all these, they destroyed all this country. And they are not winning anything. Everywhere they are going, they are losing. And they were in Aleppo. It is the biggest Ahlu s-Sunnah wa lJamā'ah city. Many 'ālim, many Awliyā'u Llāh in this city. And they come there and destroy it and they run away. Now there is only 200,000

people. They are in danger. But we are, in shā'a Llāh, we make du'ā' for them. In shā'a Llāh, they Awliyā'u Llāh help them to be safe, to be safe from this fire and to be safe from these shayṭān people, in shā'a Llāh, to make again light coming for everybody there, in shā'a Llāh.

Allāh help them and Allāh save them, in shā'a Llāh, for sake of Prophet (saw), for this month. Because this month is barakah month, give gift from Allāh 'Azza wa Jalla for all of us, in shā'a Llāh. We ask also for rain because this year, it's very dry in this area. It is not normal - abnormal. And it is something, there is reason for this. For this, we are making tawbah astaghfiru Llāh. And we are asking for sake of Prophet (saw) to give us everything, every good thing for us.

And al-ḥamdu liLlāh you are coming from long way for sake of Prophet (saw). Allāh reward you and your family where you are, in shā'a Llāh. How these people, shayṭān people going around and making fire everywhere to destroy everywhere. In shā'a Llāh, who love Prophet (saw) where going, Allāh give them barakah for all of them, in shā'a Llāh. And to give hidāyah to around people and to be safe until, in shā'a Llāh, Mahdī 'alayhi s-salām coming.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

229. LOOK FOR BARAKAH

Saturday, December 10, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Mawlid days. In sha'a Llah, tomorrow night we will celebrate Mawlid. There is poem. Every language they have poem. A special Turkish one, it said if you want to get happiness and get favour from Allah, come and listen for this poem of how Prophet (saw) his birthday, how he come to this world. Because his coming, he bringing the light, bringing the most beautiful thing for human being. And when you are listening, Allah give you from His blessing and mercy and barakah and every good thing.

Barakah what meaning? Meaning good thing. It is secret only for Muslim believer. Very small thing, it is enough for many people for many years - barakah this is. And barakah coming only with pure doing. If you are stealing and you look for barakah, you cannot find barakah in this. If you are gambling and looking for barakah, you cannot find. Even if you have billions, no barakah, not good this. Barakah with pure. And this is only for... You can find this in Muslim.

Because we see now the most of this world, they are not believers. And they are since generations, centuries, they have occupied whole world and they take everything. And now they are saying crisis, crisis, crisis. And all this world, they were stealing, oppression for people, killing people only for their [own] benefit. This is... They cannot find barakah. But you see people, only one handful of rice, it is enough for them for one day. And this, what we are trying to say to people - look for barakah. And barakah in Islām and especially who love Prophet (saw), Allah give him barakah and happiness.

Who are not respecting Prophet, the non-believers, they don't respect from beginning. But who they are saying "We are Muslim" and not respecting and loving him, give him the real respect, they also, they don't have barakah. They don't have happiness. They don't have any good thing, any good manner also. They don't have good manner. They are outside of humanity. They are like wild animals. Who are following Prophet (saw), as this poem saying, if you like to be get politeness, and happiness and all good things, you come to Prophet (saw) and respect him. In sha'a Llah, you are all coming here for respecting of Prophet (saw), Allah give you barakah and give you all your ancestors,

your citizens from where you are coming, give them barakah, hidaayah (guidance) also, in sha'a Llah.

Today we speak about Mawlid again, Mawlid is coming tomorrow night, in sha'a Llah we're going to celebrate it. It isn't a normal day. We have to respect it. Like we said, it is the birthday of Allah's most beloved. He (jj) ordered us to love him (saw) more than anything. It's our Prophet's (saw) birthday. The blessing and honor of that day is great. But unfortunately people don't respect him (saw) properly. This newly emerging people, who think they are scholars, they make people respect less. We are saying this constantly. Mawlānā also didn't like that "honored birthday week" that they celebrate in April. Now they say "FETO" (Fetullah Gulen movement) but it seems there is some hidden agenda in this. They celebrate this birthday week, they confuse people about which is the date. Whom does it serve? It serves these so called scholars. People, who think our Prophet (saw) is an ordinary person. It serves them. Finally they spit it out. They said "mawlid is bid'ah" on our Prophet's (saw) minbar. They said in all mosques. It means supporters of FETO are still present.

FETO went, Wahhabī came. We need to be careful about them. They are shaytān's men. They are also dangerous. Our ancestors left us a beautiful legacy. We have to keep it. We don't need Wahhabī's rootless, like mushroom knowledge. This FETO, is he Jewish or American or from the west - let him finish. We don't need them. They are all enemies of the Prophet (saw). The west is an enemy, against our Prophet (saw) all the time. If they can they will destroy his (saw) tomb. Wahhabīsays the same thing. Nothing different.

That's why his birthday is 12th Rabi'ū l-Awwal. It is the night that ties 11th and 12th days. It is a holy night. Like Sulaiman Chalabi said; "It is like the laylatu l-qadr. O people! Whoever wants blessings from Allah (jj) come to Mawlid-i pak-i Rasūla Llah. Whoever wants blessings, should listen to Mawlid. They'll find peace, blessing, they'll succeed in everything. Because they praise the Prophet (saw) they'll have barakah.

We said in English also. Barakah is only in Islām. The West, the Jews, the Christians, the Budhists, the atheists, don't have barakah. The western world exploited the whole world till the end. Still there are crises. Why? Because there's no barakah. Stealing, murdering, can you benefit? No. Everything comes with the love of our Prophet (saw). If you are a Muslim but don't respect him (saw) you still won't get barakah. That's why we tell you these Wahhabī lay hidden. FETO went, instead they came. Both have no respect for the Prophet (saw), they don't have conscience. Fear those, who don't fear Allah (jj).

May Allah give them understanding, in sha'a Llah. Our ancestors' way is a beautiful way, the way of the Prophet (saw), compassion, barakah. May Allah (jj) make it continue, in sha'a Llah. Finish those ill minded people. Finish how? May they come to hidaayah (guidance) in sha'a Llah.

Wa min Allāhi t-tawfīq.

Al-Fatīhah.

230. MAWLID SHARIF

Sunday, December 11, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our t̤arīqah is based on s̤uh̤bah - there is goodness in association. Our t̤arīqah is based on these two principles. Some s̤uh̤bah and advice with good people. Shukr to Allāh (jj) tonight is Mawlid-i Sharīf. It is the month of Mawlid. It is a holy night. Prayers are accepted on this blessed night. Our Prophet (saw) honored this world on this night. Our Prophet (saw) reached to a place, where nobody could. Allāh's beloved servant, he is in the highest station. After him (saw) come other prophets and companions, level by level. If you ask who is at the highest level in this universe - nobody is higher than he. Allāh (jj) wrote his (saw) name. When "La ilāha illā Llah" is written, "Muh̤ammadun Rasūlu Llah" is also written, from pre-eternal up to eternal.

So, how happy are those who are aware of this and reach that degree. Because our Prophet (saw) is like this. Allāh (jj) gave him (saw) the last, the best religion. He said "I completed your religion". "Al-yawma akmalṭu lakum dīnakum wa-atmamṭu 'alaykum ni'matī warad̤ūṭu lakumu l-islāma dīnan" (5:3) It means there was religion since Adam 'alayhi s-salām and slowly slowly it was completed with our Prophet (saw). The heavenly books sent by Allāh (jj) - Qur'ān-i 'Az̤īmu sh-sha'n is the last one. Nothing comes after it because there is no prophet after him (saw). There are lunatics, who claim prophecy but they are liars. Whoever claims prophecy he is a liar.

So, our Prophet (saw) brought us the best religion, this religion and good manners. "innamā bu'ithṭu li'utammima makārimu l-akhlāq". Only our Prophet (saw) can set an example of manners for people. Now there are many heedless people asking: "Should we educate people like this or like that?" If they look at our Prophet (saw), even the unbelievers if they look objectively, he (saw) has the best of manners, his attitude, his behavior, his dealing with people, even with nature, with animals, he (saw) showed everything to people in its finest details. Now there are many people, who write books: "Do like this, do like that". You see they don't do even one percent of it. They give advice, but they don't practice what they preach. Our Prophet (saw) both said these beautiful things and also set an example for people with his (saw) actions. Other people follow their ego, they follow shayṭān. They don't do. On Mawlid-i Sharīf we have to know our

Prophet's (saw) value. How lucky we are because we are from his (saw) nation. We have to thank Allāh (jj). "He did like this, I shall do like that too". Most people do it. When they see badness they also try to do the same. But you won't

benefit from it. In the end you can't benefit from badness. Do good, even if people don't like it, it is important that Allāh (awj) likes it. Allāh (jj) sees you, is with you all the time. There is nowhere to escape. You have to internalise it, so you'll be careful with your actions and be a good person. May Allāh (jj) protect us for the sake of him (saw). May He (jj) make us to keep his (saw) way, in sha'a Llah.

Today al-hamdu liLlāh we reach birth, tonight it is birth of Prophet (saw). Mawlid sharīf we call it. Everybody they are knowing this. Some people, they are more respecting it. Some of them, they are they are not knowing. Some of them they're thinking another thing - "It is not good to celebrate birth of Prophet (saw)." Prophet (saw), why we must celebrate? Because he is the most highest one in this world. He is Beloved for Allāh 'Azza wa Jalla. He praise him. He is more precious from everything in divine presence of Allāh Jalla Jalālahu. And He give him every good thing. Because if somebody love somebody, he looking to give what that the most precious thing for him. And Allāh 'Azza wa Jalla He give him the most perfect religion, the last book, heavenly book Qur'aan 'Azīmu sh-sha'n. Because since Ādam 'alayhi s-salām religion coming from prophet to prophet. It is changing. Every time changing until coming for Prophet (saw) the most perfect. And Prophet (saw) he said "Al-yawma akmalu lakum dīnakum wa waradaitu lakumu l-islām dīnan" (5:3). "Today in this Khutbatu l-Wada' I complete your religion and accept for you Islām, the complete religion, the best religion, best present from Allāh to His Prophet (saw)."

And by his honor of Prophet (saw) we're honored by Qur'aan, this ummah, ummati Muhāmmad, last nation. Because no prophet after Prophet (saw). And who said "I am prophet", he is liar. No any prophet after Prophet (saw). And this is what we must be happy and celebrate birth of our Prophet (saw), who is the most highest and most mercy for his nation. He is saying "I am shāfi' and mushaffa' ". Many names he has. But this also good tiding for us. He said "I will be in Judgment Day help you. If anybody accept me to help him, I will help him". And Allāh, of course not saying anything for what Prophet (saw) helping him. If he said "I want these people", they will be saved. But who not accept this and say "No, I'm doing, I'm praying, I'm fasting and doing. No need for Prophet" as they said now, they will be loser.

Prophet (saw) he is most perfect also in everything - in his shape, in his acting, in his teaching, for everything. Even from very small thing, for everything really he is complete for religion and for life. How to act, respect for people, respect for nature, respect for animal, teaching how to respect each other, to love each other. And he was doing this, not only speaking. Nowadays, we see many books how to be good people. They are

writing how to become rich, they are writing how to act, they are writing... But what they are writing, who write this, not doing even 1 from 1,000. If he say thousand things, even he not doing anything from this. Just... So you cannot be... You cannot follow him. But Prophet (saw) he was showing and doing what he said. And nobody can say anything wrong about him.

But of course, the liar fooling of world. And they are lying, saying bad things about Prophet (saw). But Prophet (saw) he is not affected from these people because Allāh love him. So if whole universe not love him, it is not matter. But al-hamdu liLlāh we love him and we respect him and we like our people to respect and to remember him. Today, in sha'a Llāh, who are in Muslim world must remember. Because many of them they ignore this. In sha'a Llāh by his love, we'll be saved from every badness here and hereafter. in sha'a Llāh.

Wa min Allāhi t-tawfīq.
Al-Fatīhah.

231. WITH LOVE YOU WIN

Monday, December 12, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

On the Day of Judgement the earth will be flat. Allāh 'Azza wa Jalla makes the sun closer. There is a wisdom so there is no shade on the Day of Judgement. Mountain, hill, wall there's nothing, it is flat. There's no shade. There is only shade under Allāh's Throne. Who are there? Prophets, saints and believers, who love each other for the sake of Allāh (jj). Only these can be in that shade. The others' brains will boil under the sun. Some sweat up to their ankles, some up to their stomachs, some up to their noses. People are in sweat. Not one, two years - a hundred, five hundred, a thousand years they may stay there thousands of years. Shukur to Allāh (jj) we love each other for Allāh (jj), not for anything else.

Today we are gathered here by the barakah of Mawlānā. He spent all his life for people to love each other for the sake of Allāh (jj). He lived for this purpose. This purpose is the way, that the Prophet (saw) showed; the way of love, loving Allāh (jj), loving the Prophet (saw), loving people, who are on the way of h□aqq; asking for hidāyah for the ones, who aren't on the way of h□aqq.

Today it is the Prophet's (saw) birthday. He (saw) is H□abību Llah, which means Allāh's Beloved. By his (saw) love we are here loving each other. With Allāh's (jj) grant, in sha'a Llah, we'll be peaceful like this on the Day of Judgement, in sha'a Llah. With our Prophet (saw), with prophets, saints, especially with our mashāyikh it will pass easier on that difficult day. "Yassirū wa lā tu'assirū." "Make it easy," this is easy. Be peaceful in the world with love. Whoever loves is more peaceful. Whoever has hatred, anger, hostility, he isn't peaceful in this world or in the hereafter. That's why our way is the way of love.

"Al-mar'u ma'a man ah□abb". Everything's principal is love. What does this mean? It means that you are with the ones you love. It is the saying of our Prophet (saw). Companions said; "You'll be in such a high station that we won't be able to see you." One of the companions cried. Our Prophet (saw) said: "You'll be with the one you love". You can be with the Prophet (saw). People follow shayt□ān and do evil. Our Prophet (saw) forbid evil, he ordered to do good and to love. He (saw) wanted people to love

everything for Allāh (jj). When something is out of Allāh's orders you can condemn it. If you can't do anything you can ask hidāyah from Allāh (jj). In sha'a Llah our way is continues. For the sake of this day, more people come to this beautiful way, people here also find hidāyah.

Killing people is evil. We see it it is the way that shaytān shows. People, who die, if they are on hāqq, there's no fear for them. They are martyrs. They reach the station of martyrdom. They are rewarded on the Day of Judgement. They intercede for their loved ones, relatives. Love is important here - the intercession of a martyr saves 100 people from the fire. They can save people, who deserve hell, from fire. Allāh (jj) gave them this. So everything has a wisdom. Allāh (jj), didn't do anything without a reason. Everything is counted. Everything has a reward. The more difficult, painful, the more the reward. There are some martyrs, who will say on the Day of Judgement, "I wish I was martyred 70 times."

So there is Allāh (jj), Allāh is Almighty. If you are with Allāh (jj) you'll win in the end with Allāh's permission. Whoever fights with Allāh (jj) can't win in this world, gets worse in the hereafter. May Allāh (jj) give hidāyah to all, in sha'a Llah.

Today al-hāmdu liLlah we are saying it is Mawlid day. And it is a very blessed day. Because Qiyāmah day, Judgment Day, what we said - Judgment Day this earth, it will be flat - no mountain, no hill, nothing. Only it will be very flat. And no shadow. No shadow at all. And Allāh will make sun more stronger. More stronger so when people - they are billions of people, all they will be coming again. "Wa l-ba'thu ba'da l-mawt" meaning - we have this in our belief - all people, billions of people, they will coming from earth, from dust to become again human being. Who they are burning themselves, they thought it's finished. This is the worst. The atheist people, they are doing. And they, who are claiming Christian, they are also doing this. And it is idea from shaytān because they said after this cannot be people coming from earth, so they can be again from human being. But when they burn, they thought they will escape. No, every people, who were giving soul, he will come back in Judgment Day.

And these narrow-mind people who say, and the people they are very happy with this reincarnation. Allāh have only few souls and He will give from one to one? No. No, it is billions. Allāh He is Able. These narrow mind people they don't imagine. So billions of people, they will come back in Judgment Day. And they are waiting there. Very hot and very difficult, thirsty, hungry and only there is one shadow - throne of Allāh 'Azza wa Jalla. It is making shadow for Prophets and for sūfīyah, for Awliya'u Llah, for believers and especially believers, who are loving each other for Allāh, sake of Allāh. This is what Mawlānā, he was teaching us whole his life and give. He plant this love in heart of murīd and believers. And this coming from Prophet (saw).

Because Prophet also, he's teaching love and good thing to do for people. And only this he was teaching. And Mawlānā al-hāmidu liLlāh he was whole life teaching this. And he is after him also, all these people coming together for love, love of Allāh, for love of Prophet (saw) especially. Because he's Ḥabībū Llāh. He is Lover of Allāh, Beloved for Allāh, Prophet (saw). And we are loving him. And together we love each other also for sake of Allāh. And it is the big grant from Allāh to have this. Because difficult with shayṭān, with people all time. Shayṭān he like to make people against each other. But Mawlānā teaching not follow your ego, not follow shayṭān, only love for Allāh. And Allāh He will reward you. And it is the right way, right way for everything.

Love it is important. It is most important. Because Prophet (saw), once one saḥābah he was crying. He asked him "Why you're crying?" He said "O Rasūlu Llāh, you are... When after this in ākhirah we'll be, you will be in very high station. And we cannot see you. We cannot be with you." After Prophet (saw) he said "No, the person he is with who he love him." So love it is very important. If you love somebody, in ākhirah you will be with him. This will save you. Not like these people, they are hating every human being. Even they hate each other. And they said only they will be saved from jahannam. No, with hate you cannot save. Only with love you win. And you'll be with Prophet, with mashāyikh, with everybody in sha'a Llāh. Allāh accept this your ziyārah (visit). You come for love of Allāh. Allāh reward you here and hereafter also, in sha'a Llāh.

Wa min Allāhi t-tawfīq.
Al-Faṭihah.

232. ṬARĪQAH IS TO FACE DIFFICULTY

Tuesday, December 13, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

"At□-t□arīqatu tah□ammulu l-ad□dād". T□arīqah is to tolerate what is difficult and adverse to you. Everything cannot be as you like. If there is something you don't like, you have to bear it. You should not rebel against Allāh and not object to what is contrary to you even if it is difficult, for the pleasure of Allāh. You should tolerate it. When you tolerate, the one who is int□arīqah finds comfort both in dunyā and makes it better for akhirah.

Most people are at least anxious when something adverse happens to them. They get stressed if they can't do anything. And if they are strong, they fight. They either beat or get beaten. If they are stronger, they can do even worse. As a result, they don't have a good result. But when you tolerate and control your ego, saying "it comes from Allāh and it is a matter of dunyā, as we are living in this world, such things can happen" - thinking so and being patient with difficulties is from the adab of our t□arīqah. It teaches so.

T□arīqah is teaching goodness. It is showing beauty to people. Who learns what is beautiful, has a beautiful result. But if you act like other common people, you will never benefit. Because as long as Allāh doesn't help people, they can never have anything. But when they trust in Allāh and tolerate such things, Allāh helps them. If they think about it, it's a matter of this world - giving it so much importance is not a smart thing. Allāh 'Azza wa Jalla is saying "La'ibun wa lahwun" (47:36) for dunyā. It's playing and entertaining. Sometimes children play pretend games. If you look carefully, our life is the same. Therefore, giving so much importance to such useless things makes our akhirah weak.

A perfect person is the one who doesn't care about it. You should tolerate difficulties and ignore them. T□arīqah is teaching this, in shā'a Llah. It is difficult. With increasing spiritual power, slowly slowly, it will become easier. Our t□arīqah - "At□-t□arīqatu tah□ammulu l-ad□dād" - to face the difficulty. T□arīqah, if you find difficulty, you must be accept, not to complain and not to do like what people, they are not knowing

about ṭarīqah, not knowing about anything. You are in ṭarīqah. Teaching in ṭarīqah to be patient and to face the difficulty. This difficulty, every time you face and you not run away or do wrong thing, every time you make your level higher and higher. Normal people, when they face difficulty, they are becoming very angry or very anxious, very stressed. Some, these normal people. Some of them, they are little bit more stronger, maybe they are arguing, after[wards] fighting. After fighting maybe they are doing something they'll be regret for whole life. But for ṭarīqah people, from beginning they're teaching them to be accept and to be make strong will to not look for small thing.

It is not easy. But step by step, they are getting more power and Allāh help people. Because our life in Qur'ān also saying: "La'ibun wa lahwun" (57:20) like playing and pleasure. When people they are happy with pleasure, they are happy. But when something coming for them difficulty, they become take that serious and they are very sad, very angry. But, who are with Allāh and following right way, they are accept as it is the playing. This whole life like playing. So they are not making take it serious this life. Real life serious for next life. And they are prepared for that. And what coming difficulty in this life, they are not taking very serious, not becoming anxious, not becoming angry, not becoming worried. This is teaching. As much coming difficulty and accept and become more strong spiritually.

Allāh make it is for us easy. Because not easy but when you think, you will be accept the truth and to accept what Allāh give for you and what He will reward you for this. Don't think when something happen and you didn't do anything for this, you will be ashamed. No. You may be ashamed here but for ākhirah Allāh will reward you for everything, in sha'a Llah. Allāh keep us in strong to make our not following ego and going to wrong way, to bad way. Allāh make us with Awliya' u Llah in sha'a Llah.

Wa min Allāhi t-tawfīq.
Al-Fatīhah.

233. AN INTERVIEW WITH SHAYKH MEHMET

Wednesday, December 14, 2016.

SM: As-Salāmu ‘alaykum wa raḥmatu Llāhi wa barakātuhu.

Q: As-salāmu ‘alaykum.

SM: Wa ‘alaykum s-salām.

Q: Shaykh Mehmet, a lot of people want to know a little bit about your background and your upbringing. So could you tell us a little bit about where you were born and where did you study? There is a lot of information about Shaykh Nāẓim. And you know where he was born and what he did in his younger years and his childhood and his education. But there is very little information about you, about your background. Where were you born? Where did you study? What did you study? Did you work?

SM: Yes. Because Mawlānā, he... They know his story. And he got married in Damascus. Mother also, she is not... both not from Syria. But they were meeting there for holy land, Damascus. So we were born in Damascus. My all sisters and my brother, four of us, we are born in Damascus. We studied in Damascus. And I studied in madrasah, Islām madrasah in Damascus. It is the most... At that time I was a small boy, just I thought it is a normal madrasah. But Mawlānā, my father, he was specially looking all around Damascus. And he put me in this madrasah. Faṭḥu l-Islāmī, Shaykh Ṣāliḥ al-Farfūr. And it is the most strong by knowledge between Islamic world. So I studied there.

Q: So since you were very young, till how old were you?

SM: Until 17 years we were in Damascus. After 17 years it was this before the big war happened between Arab and Israel. And before 10 days Grandshaykh Mawlānā Shaykh ‘Abdu Llāh he passed away. So Grandshaykh Mawlānā become and he said too difficult to stay in Damascus. We stayed in Lebanon. We worked in Lebanon. We had wholesale, something like this until 25 years. And after he came and he said we must come to Cyprus. So I was with him in Cyprus until now and all around.

Q: So till you were 17, in Syria you studied in madrasah. Then you shifted to Lebanon and you started working.

SM: Yes.

Q: And you had your own business? With your father?

SM: No, no. My father not worked at all. We're only my and my brother. First, we work two years with my brother-in-law. They had big shop. And after we were alone with one partner. And it was al-ḥamdu liLlāh barakah and succeed. But Mawlānā he said "You must leave this, come to Cyprus".

Q: So then when you were 25, you came to Cyprus?

SM: Yes.

Q: Right. And then what did you start doing in Cyprus? You started working here also?

SM: We tried to work something here. But only in garden first. After some years my first wife she passed away. We married and we moved to Istanbul and I worked in Istanbul.

Q: So how old were you when you got married the first time?

SM: 22.

Q: 22 and mā shā'a Llāh you had one child?

SM: No.

Q: Two?

SM: Four children.

Q: Four children from your first wife?

SM: No, she... All... From first wife, she was kidney... in failure.

Q: She was not well?

SM: So she... Baby not complete. One and after two miscarriage.

Q: Ok. So you had no children from your first wife?

SM: No.

Q: Ok. Right. So then after she passed away, then you married again? How old were you?

SM: 30 years.

Q: 30 years old. And then mā shā'a Llāh you have four children.

SM: Four children, yes.

Q: And then mostly at that time you were looking after the lands of Mawlānā, and gardens and doing a lot of work on the lands?

SM: Yes.

Q: So growing up, did you know or did you feel that you would have to take over this responsibility? Or what was in your mind when you were growing up?

SM: No. I was... Because there was... I'm never thinking about this. Another people

they must be in this position. But Mawlānā he... It's Allāh will, I think. Before I never think about this.

Q: What was it like growing up in such a spiritual environment and being under the influence of you know, Shaykh d-Dāghistāni and your father? What was it like?

SM: It is really good because it was spiritual. And this around area we was living, it was very terrible area. No... Maybe people they thought Damascus it is for heart of Islām. But it was not like this that time. Because all thinking only for pleasure and for not praying, nothing. They can steal everything. But al-ḥamdu liLlāh, we with Mawlānā and his barakah, we were safe from this. Even neighbors, they are not coming for Grandshaykh. People come from long distance but the neighbors they weren't. So al-ḥamdu liLlāh it was nice days. Even that time we were happy to be every day after 'aṣr we go to drink tea with him, make ṣuḥbah and it was very nice. Now we feel it more better. But at that time it was really...

Q: A struggle. It is in Syria also and in Lebanon also? There wasn't so much There was very modern and not so much towards Islām. And in Cyprus also? Was it the same environment in all these three places or different?

SM: They are different, different. Each one they have special thing. But Lebanon, it was more modern. Damascus not - poorness.

Q: Shaykh Nāẓim said that towards the end, we will all have to shift back to Syria. Are you planning anything like this? Or are you waiting for for the sign?

SM: For sign. Mawlānā he was saying sign. Even when he last visit for Damascus, he said Damascus, it come here.

Q: Damascus had shifted here?

SM: Yes, he said like this.

Q: So no need now to go to Damascus anymore?

SM: What Mawlānā Shaykh... We don't know after what will happen, what order will come. But until now here.

Q: Because the situation now in Syria and all these places is so terrible. Do you see the situation improving in these places or is it going to get worse before it gets better?

SM: Of course. There is qaṣīdah. ishtadday azmatu tanfarijī saying you must be more harder to be open. I think it will be like this. It will be open after. It is really very bad.

Q: Everybody is talking about Trump? And this is something very new that has come. And how will this impact Syria and Muslim countries? Because obviously he's coming with a very different attitude, not to say that the ones before did any good. I mean the previous administration created all these wars in Syria and Yemen and all these places.

What do you see, is this person going to be worse or is it going to be the same? Or will there be a shift because of this? What is happening in America and with Trump and all?

SM: There is saying, Turkish saying: the most terrible enemy who looks like friend.

Q: So they are hypocrites? They were pretending to be friends?

SM: Better if he said "I am against", we can be aware. But these people, all time they're coming "We are loving Muslim". This man his father, grandfather Muslim and he done the worst. From beginning what we say - if Trump coming, it's Allāh will. We're not afraid from Trump. We're afraid from Allāh. So Trump or other, no matter. But al-ḥamdu liLlāh he come. And he destroy their dreams. Because you know every time these people they make plan for long period.

Q: And he's exposed that.

SM: And especially they put this man. They said this is crazy. Nobody he will win. So putting in front of this lady. She easily she can win they said. But al-ḥamdu liLlāh Allāh He make it as He like. In shā'a Llāh it will be good. For everything Allāh done, it is good. No need for to be afraid from Trump.

Q: In shā'a Llāh. Shaykh Mehmet, what do you see for Pakistan? We're in very difficult situation right now. And there was this big people getting together against the government, against the corruption. And we had a lot of hope from the army that maybe they would intervene and you know, get rid of these corrupt people. But this did not happen. And now we have the elections coming in again. But most people are saying if nothing changes then the same people will come back in the next elections. What do you see in the future for Pakistan? Is there any hope? What can the Pakistani people do? Who should we support? Also ex-president Musharraf says that he will be perhaps also contesting elections. Is he the person that we should be supporting?

SM: Pakistan is really amazing place. They have special idea. Our ideas cannot reach them. Because they separate from India to be like they said pak. Pak meaning very clean. Pakistan the cleanest place the whole Muslim, all people... Ok, they are Muslim but they are not afraid from Allāh, from ḥarām, from ḥalāl. Everything they can take. So this is problem. We must know to be corruption, it is bad thing. It will be asked in ākhirah. But this, they are not at all thinking about this. We see many people in this. They look like Muslim, they have beard but they are not afraid to eat ḥarām. This is where most - must people learn in Pakistan.

Q: Yes, we have huge influence of the Ṭalibān- and the Wahhābī- funded mosques. And they have brainwashed a lot of people towards this direction. And we had certain people like Musharraf and the army who were saying that "We will clean it out and fight these people and the corruption." But there was a lot of hope from General Raheel Sharif. But now he is retired and a new person has come in. And there was hope from

the Supreme Court. But apparently the Supreme Court is also not delivering. Pakistan people are very very frustrated and very confused. And you know, they need some direction.

SM: They have something like selfishness.

Q: The leaders you mean the politicians?

SM: All people also.

Q: The common people..?

SM: Even street, you see they throw garbage. Others say "He throw, I throw also. Why I will clean? He is doing this. He make this wrong thing, I must do same." Same like this. So what Allāh said? "Kamā takūnū, yuwallā 'alaykum". How you are, Allāh send you somebody like you. They are not coming from another country, not from Moon or from Mars. They are coming... They are these people's children. Unfortunately, this is what they must. They have many madrasah, many 'ulamā', many things but this selfishness is real. Maybe I don't know, if you recognize, but it is this they have.

Q: Ignorance and selfishness. So they will just need to suffer till they learn?

SM: It must be. But no hopeless. Must be first to teach these 'ulamā', teachers and others to bring good people.

Q: Please come to Pakistan and teach them something. You promised 2018. Now we are waiting for you to come and teach and bring some positive energy to our country. We very much need it.

SM: Ma shā'a Llāh we have many murīd in Pakistan. They are good people but they must learn this, to control ego, not to follow their ego.

Q: Please pray for us and all the good people in Pakistan who are suffering. There are also good people and of course, everywhere. There is a prophecy about ghazwahi Hind, that the Mahdī will only come after Hind and Sind has been converted to Islām. Do you see this happening? This... And what does it mean, ghazwahi Hind?

SM: Now what they are saying many times can be changed or can be say it another way. So we don't know how it will be this because Allāh knows. But in shā'a Llāh Mahdī 'alayhi ssalām, the most what happening now in the world, Prophet (saw), harju marj. Is everybody coming. Now everybody know what happened. It is - look like time for Mahdī 'alayhi s-salām to come. But we don't know how many years.

Q: Did Shaykh Nāẓim say that Musharraf is one of, one of the generals in Mahdī's army and that he has a role in the future to unite India and Pakistan? And do you see that maybe he still has a role? Or did he have a chance and he messed up the chance?

SM: Sometimes it is like this, messed up chance. Because we know many people, Mawlānā he - they were very small politician and he said something to them. And then

they are not listening, so they miss their chance. I don't know maybe for Musharraf same.

Q: You're not sure whether...?

SM: Because I wasn't here at that time when Mawlānā meet him here. And what happened, it's... In 2001 he was in Pakistan. We met President. He was Tar[ar] he is 'ālim I think, he has beard. In Karachi. And we must, they were saying maybe we can meet Musharraf in Islamabad. But that time he had something.

Q: Some other meetings.

SM: Other meeting. So he didn't meet. For this karāmah of Mawlānā, he bring him and to his.

Q: Then he came himself in 2004, I think or 2003 or later?

SM: No, it was... He came here at ...

Q: After he was...

SM: Yes, 2010 or 11 or something like this.

Q: Yes, he was removed. In that meeting Mawlānā also gave him some advice which perhaps he didn't understand correctly. Because he perhaps didn't follow it correctly.

SM: I think. Many times people not taking. After they're saying Shaykh, he was saying this and remember. But after finishing.

Q: So do you have any advice for him, for Musharraf? Is there any way that he can regain the spiritual favour and support? Is there something he can do to make amends?

SM: Put his intention to be good and to make really to clean corruption, not looking this is my friend, this is my nephew. Don't say anything. For everybody, it must be same. Maybe in shā'a Llāh if intention like this Allāh. by du'ā' of these people, in shā'a Llāh he can be also. But he must put his intention to do this.

Q: To just be sincerely only looking for the country and not his own...?

SM: Yes. Because really since 15 years I didn't go. I hear it has become 100 times worse than before when we were before 15 years ago in Pakistan.

Q: Of course. When he was there, it was still stable. It was still good. Now the corruption...

SM: Even electricity. They said no electricity.

Q: Yes. And we've taken so many loans and everything. We've given in mortgage. And

the country's been completely destroyed from the inside, you know? But now in Pakistan they have the CPEC with China. And they're talking about the route. And they're saying that maybe the CPEC will bring prosperity. And what do you feel about Chinese influence in world politics right now? And Putin and Russia and this whole situation?

SM: This is not important. Important to be - if your barakah with ḥalāl, not with ḥarām. You can do with Chinese, with Jewish, with Russia, with everybody you can do work. But you must be honest and to be good for your people, not for your pocket only.

Q: But how do we ensure that our politicians and our leaders are doing ḥalāl and are not doing corruption?

SM: This is from what happen in your country, it is appear. But it is not difficult to say.

Q: So the people should just rise up and demand?

SM: No, no. People they must... Mawlānā was saying don't go in street. If you want to go, go mosque, make du'ā'. First make yourself also to be good people. Allāh send good people for you.

Q: In shā'a Llāh. Thank you. Thank you.

SM: Thank you. Allāh in shā'a Llāh give these people, good people also, to give who are in... Allāh open forgiveness door until sun rising from West. So in shā'a Llāh it is open. Who doing this and he want to make, ask forgiveness from Allāh, Allāh forgive him. In shā'a Llāh all politicians Allāh give them inspiration to make tawbah and to make istighfār. And for people also, to be in right way.

Allāh send us good people and barakah and good life in shā'a Llāh. Fātiḥah.

234. KNOW YOUR LIMIT

Wednesday, December 14, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Prophet (saw) says: "Raḥima Llāhu-mra'an 'arifa ḥaddahu wa waqafa 'indahu" "May Allāh (jj) look at those people with compassion." Who is he talking about? "Someone, who knows his limits and stops there, may Allāh (jj) have mercy on him" says the Prophet (saw).

Allāh 'Azza wa Jalla created all kinds of people. Like their faces, He (jj) gave everyone a special talent, a special knowledge, an inclination to some things. Our Prophet (sas) said to help people to know their limits and not desire much. Desire brings harm. In addition people, who don't know their limits are arrogant. Now everybody thinks they know everything. "Same as others, I can also be this or that" they say. Nobody listens to anyone, they don't know their limits. They claim. When they claim, and can't do, they are disgraced. They lose their own specialty. People say you can't work with someone, who doesn't know his limits.

So we should know our limits. That is another virtue. You have to learn what it is, what is our limit. Don't feel confident and claim you know everything when you don't actually know. Be humble. Claim what you know. If you don't know, say "I don't know". It is a good quality because people think it is shameful not to know. That's why you see all around the world everybody is competing with each other. On every occasion they try to come to the forefront.

Our Prophet's (saw) words are useful, full of wisdom, beautiful. Whoever follows him (saw) finds peace, won't be disgraced. You know your limits here in worldly matters and also you know your limits in religious, other worldly matters. If you don't know your limits in worldly matters, you'll be disgraced. But for hereafter if you don't know your limits and see yourself very big and mislead people, then you'll have a difficult time.

May Allāh (jj) let us follow the way that our Prophet (saw) showed. Whoever follows that way, is on the most beautiful way. Whoever follows, finds peace here and hereafter. Prophet (saw) saying ḥadīth "Raḥima Llāhu-mra'an 'arifa ḥaddahu wa waqafa 'indahu." What meaning? This meaning Allāh bless this one who knows his limit and stop in that

limit. It is important ḥadīth because this giving advice for people to be respected. Because many people nowadays, all people, they are not knowing their limit or other limit also. No limit now for human being. They are doing everything - after complaining.

The limit Allāh give for each person special thing can he do. There is limit for everybody. For each one different limit. For small children, their limit you know. For more elder and elder coming each one different. Some of them can be doctor, some be shepherd, farmer. They can be driver. But who they're trying, everybody now they want to be the top. But Allāh He give you... Maybe He give you mind to be clever for doing work. For study, you cannot. Your limit until that limit. No, people they said... This is also one part from wrong way people. They call mu'tazilah. And these people now, all the people look like mu'tazilah. They said Allāh give everybody same mind. This mu'tazilah, it is also like in communism. No, Allāh He said each... He is able to make everybody same. But His wisdom must be like this. You cannot object for what Allāh done. Cannot even answer why He's done this. He done this and He give solution also by Prophet (saw).

They're saying for everything there is limit for everybody. If everybody accept the limit and... To respect and accept, it will be good for him, for other also. This for dunyā. For ākhirah it's more important. Maybe dunyā somebody by buying university diploma, what paper, certificate, he can be engineer, he can be anything. But maybe he is be not successful. But it's ok. People they are nowadays, they are not looking so much. But for ākhirah, it is more important. This is the most important point Prophet (saw) saying. You must be humble and not say "I am this, I am... People must follow me and I am the best one." No. There is limit.

And when this special for spiritual thing, Allāh give each one something maybe he can bring people, 50 people, 20 people. 10 people it's also very good. This limit also Allāh bless. But to be in right way, way of Prophet (saw), no problem. But sometimes people they like making to more success for people. To bring more people, they are saying out of limit of Prophet (saw). So this is problem for them it will be for ākhirah.

So, in shā'a Llāh, Allāh keep us in way of Prophet (saw) to let us to know our limit, not following ego. Ego, it is very proud, very big. It says "There is no bigger than you. Your limit is so big. You can do anything". No. There is limit for everything. Allāh save us from our bad ego, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

235. THE WAY OF MERCY

Thursday, December 15, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani.

Beautiful attributes are in Islām, in ṭarīqah. Ṭarīqah means to do what the Prophet (saw) says, to continue in his (saw) way. Our Prophet (saw) was sent as a mercy to the worlds. He (saw) taught this mercy, blessing to the companions. He (saw) taught people. When you hear it, you know that our Prophet's (saw) religion is based on mercy. Everybody knows. That's why Allāh's (jj) mercy is enough for everyone. Allāh 'Azza wa Jalla doesn't oppress anyone. He (jj) doesn't accept oppression.

He (jj) sent all the prophets (as). Our Prophet (saw) is the last one, he (saw) is the greatest. "I sent him (saw) as a mercy to all the worlds." (21:107) "I didn't send him (saw) with oppression." People oppress themselves. He (jj) showed you the right way. If you do evil - because Allāh 'Azza wa Jalla doesn't oppress and to show that He (jj) doesn't oppress and that Allāh (jj) is Almighty - on the Day of Judgement, their own organs will bear witness against them. Their skin, hands, feet, nose from everywhere - Allāh (jj) will give them a language and they will speak. "You did evil, you betrayed, you oppressed, you committed sin." The person will be puzzled. "How can you bear witness against me? I was with you." They'll say, "Allāh (awj) gave us a tongue not to lie. You are a liar. You oppressed yourself. You ran away from Allāh's mercy. You punished yourself."

Allāh (jj) doesn't oppress anyone. He doesn't accept oppression. Muslims also don't accept oppression, they are merciful to animals, plants, everything around them. They are merciful as is his (saw) way. People, who aren't on this way, they do all sorts of oppression. The human being is the most cruel creature. Islām doesn't accept oppression, forbids oppression, orders mercy. Others aren't like that. If there is a crime - that person oppresses himself. He will be punished for that. Islām has no fault. Mercy is for weak, poor, needy ones.

To show Allāh's way is the biggest mercy. Not to take others' rights is also mercy. These are orders in our ṭarīqah, religion. We have to obey. With this mercy people find peace - they are peaceful. Nobody says "bad" for merciful people. Even if they say, it will have no affect on them. Because if you know yourself, other people's curse won't affect you. Allāh (jj) knows. The person also knows himself and what he has done. So we have to be merciful all the time, in shā'a Llāh.

Our way - Prophet (saw) he is teaching the best way for us. And he is... Allāh sent him mercy for whole universe. First, the most attribute for Prophet (saw) to be mercy for everybody, for all people. And he teach them to be mercy. Because Allāh 'Azza wa Jalla sent him mercy for all human being, for jinn, for human being, for angels, for everything, for whole creation. So he is showing the way of mercy. Because Allāh He is not oppressor. Showing a way of Lord Allāh 'Azza wa Jalla. And it is the biggest mercy for human being, for creatures. If not showing, this is curse. But he is showing and telling people, "Come to this way for Allāh 'Azza wa Jalla mercy door, mercy, mercy place, paradise."

All this for mercy for people. Because Allāh 'Azza wa Jalla, He is able to put everybody in His mercy but who running away from His mercy. But this fault for, who are running from mercy of Allāh. And Allāh 'Azza wa Jalla will ask these people who are, they don't want mercy and they are oppressors, he will be asked his every part of his body - like hand, like skin, like eyes. And each one they will be saying: "This man doing this, done that. And he done this wrong thing. And he was going for bad place." All by his body telling. And he will ask "How you are saying this and you are same with me?" They said, "Allāh He make us to speak, to say right thing. Because you are liar and you take us to all these bad places, doing bad things. So we are obliged to be saying truth." So.

But Allāh 'Azza wa Jalla never be oppress. And His mercy for everybody. But who are not doing good thing, they are making bad for themself. No blame for Prophet, no blame for others. And Prophet (saw) he was the most merciful for trying his best to see people this good way. He was suffering even from his family, those around him. First thing he tried to teach them about religion and there was Abū Lahab coming, he make trouble and destroyed this meeting. And nobody come. And after for his tribe, after for people. And who are they were merciful, they are coming liking this. And mercy making peace in heart of people and satisfaction. Who don't have this, every time he's not happy. Nothing can make him happy.

Merciful, it is giving good life for human being. If you make wrong thing for people, for anything, you're not getting better, you're getting worse.

This is teaching of Prophet (saw) and way of Islām and ṭarīqah, not ordering any wrong thing. Only ordering the most important thing, to be merciful. Others who are not in this religion, all religions it must be like this. But they destroyed their religion and not looking at all for mercy. They're doing everything. They make excuse for what they have done - "We do this because that it was like this." But no, because they don't have mercy. They don't have fear of Allāh. Allāh give us to be merciful, to not be oppress to anybody, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

236. HUSNU L-KHULUQ

Friday, December 16, 2016.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Allāh 'Azza wa Jalla wants people to have the best attributes. That's why He (jj) created our Prophet (sas) at the highest station. Allāh 'Azza wa Jalla - you can't think of His (jj) essence. You shouldn't think of His essence. According to the belief of Ahlu s-Sunnah wa l-Jamā'ah nobody knows Allāh (jj) except Himself. Nobody, knows Him (jj) - only Himself. Even our Prophet (sas) has a limit. He (saw) doesn't know beyond that. This is the belief of Ahlu s-Sunnah wa l-Jamā'ah. People, who don't have that belief have gone astray. They have small minds. Allāh (jj) doesn't need time and space. Allāh (jj) is "walā yuḥitūna" (20:110), there is no limit to Allāh (awj). Thinking about Him (jj) is being mindless. That's why Ahlu s-Sunnah wa l-Jamā'ah don't think about Allāh (awj).

He has attributes, they look at those attributes. He has some attributes special to Him. He (jj) is Subḥān, only Allāh is Subḥān. Sulṭān, there might be a sulṭān or some sulṭāns. Our Prophet (saw) is merciful. Khallāq is the Creator, which is only for Allāh (awj). You can't say creator for anyone else. Now people say it without knowing but if they say it intentionally, then it is dangerous. But beautiful attributes, Allāh's attributes, beautiful names, among them are attributes that He (jj) gives some of His (jj) attributes to people. What are they? Best example is our Prophet (saw). "Wa-innaka la'alā khuluqin 'aẓīm." (68:4) "Indeed you are of a great moral character". "I created you with the best of manners, with the adab." People, who want to learn good manners, beautiful, good living, should do what he (saw) did, as much as they can. If you can do all, shukur to Allāh (awj).

Awliyā'u Llāh follow his (saw) footsteps. They physically and spiritually copy his (saw) actions down to the last detail. You may do what he (saw) does physically but inside you may fool people, deceive people. It is also possible, there is also like that. Allāh 'Azza wa Jalla tells us to do both what our Prophet (saw) did and have his (saw) good character, it means inwardly, morally. Doing good, not deceiving anyone, not oppressing anyone, not harming any creature, this is from the good manners of our Prophet (saw). In the Prophet's (saw) ḥadīth "Where does good manner come from? good manners comes from Allāh (jj) Himself." This is the ḥadīth we read in the khuṭbah. So Allāh's (jj) attribute is also good manners. Who has bad manners? The opposite, shayṭān. Shayṭān has all the

bad manners. It is shameless, dirty, devious, dishonored. Whoever follows it has the same attributes. Whoever copies it, is like it. He can't be a good person.

Allāh (awj) says "Be a good one" be like the Prophet (saw). With the beautiful attributes that Allāh gives he becomes like him in his attributes. His (jj) beautiful attributes: Mercy, Generosity, Beauty, all good manners. Beautiful attributes are Allāh's. Who loves Allāh (jj) should love them too. They should have those actions, those attributes. Badness isn't good, Allāh (jj) doesn't like it. "al-khubth wa l-khabā'ith" he says. Allāh (jj) doesn't like dirt, evil. shayṭān likes these. What Islām teaches us, the Prophet (saw) teaches us, are the highest morals. This is the best civilisation.

Sensitive people, to whom Allāh (jj) gave the ability to sense beauty, can see this. When you go to a maqam - it is Allāh's wisdom that in Islamic countries Muslims should actually care for the beauty, the cleanliness. They should be organized, arranged. But Muslims don't look after them. When you go to a Muslim country and enter a maqam and visit an Awliyā'u Llāh, Allāh (awj) makes you forget everything else around you. That is one of the wisdoms of Allāh (awj). Why? Because even if the place is dirty and in bad condition, still Allāh's (jj) name is mentioned there, our Prophet's (saw) name is mentioned, his (saw) ḥadīth is read there. It is a blessing for people there.

When you go in the opposite direction, even to the richest places in the world, they are trying for hundreds of years. Really you look everything is organized, beautiful. But, Allāh (jj) knows why, you feel distress. Darkness comes on you. People, who are super sensitive may sense strange smells. You'll be distressed if you are on the way of Allāh (jj), you won't like it there. Why? Because they rebel against Allāh (jj). They don't follow the good manners ordered by Allāh. Whatever shayṭān orders they do it there. That's why you can't find peace there. If you go for money, you can only get money, nothing else. But shukur to Allāh (jj) recently dargahs have been made there. Those dargahs, mosques, are like oases in the desert. When you go there, your soul finds peace. Otherwise people would die of distress.

May Allāh (jj) keep us with this beauty in shā'a Llāh. May Allāh's beautiful attributes be on us in shā'a Llāh.

We are thanking Allāh 'Azza wa Jalla. He create us from ummati Muḥammad, Prophet (saw). Because he is the one, who [re]presents Allāh 'Azza wa Jalla. Allāh 'Azza wa Jalla, He is the Creator. Nothing can be example for Him. Non-Muslim people, since beginning, they are trying to imagine. Some of them making picture, some of them making statue. They're saying this is God. And some of them, they are more they are thinking they are clever. They said He has son also, wife also. This nonsense. Allāh 'Azza wa Jalla, He is ... you cannot imagine. This is our belief. And He... I don't know if my

English, what I say it is right. But astaghfiru Llāh for this. He didn't show or tell anybody even Prophet (saw). Prophet (saw) he is the highest, he is the one he came to sidratu l-muntahá to see Him or to know His being.

What is Allāh 'Azza wa Jalla you cannot imagine. And it is forbidden in our belief to think about His, for His dhāt (essence). For His self we cannot think. Only no imagine for His self, for Allāh 'Azza wa Jalla. Only we looking for His attribute. It's allowed to us to look. Because to think about, it is our mind, or whole universe, if it had mind, cannot be reach what His... no limit for Him. So these people, they are thinking they are clever, and they're making son, wife. Astaghfiru Llāh. Just cheating people. And I think they are knowing but for benefit for shayṭān, he ride on them. And they are accepting this. Cannot be. No need to speak about this even.

And His attribute, many of His attributes we can see it. He is Creator, one of His attributes. He create. If you only think about this, it's enough to know how He is great. This universe - until now they are making a new telescope. They are going for sky, for space and making it to know how much bigger this universe. And it is your... There is no number that can count this. This it is nothing for Allāh's ability. He's Muqtadir, Qādir Muqtadir. He's Creator. This one of His attributes. This is special for Him. You cannot say "he is creator". Many people by ignorance they say this man he is creator ya'nī they're meaning he is making a new thing. No, it's only for Lord Allāh 'Azza wa Jalla, His attribute. But there is attribute for people also - like mercy. Prophet (saw) mercy, mū'min's mercy, mercy for people. Generosity, also for Prophet (saw). He is most generous one in whole... from 'Ādam 'alayhi s-salām until now. For power, for many things we...

Allāh attributes He has, people also they can have it. And they must have it because Allāh 'Azza wa Jalla showing the highest thing, Prophet (saw) and his life example for this. Good behaviour. And Allāh praise him in Qur'ān saying "Wa-innaka la'alá khuluqin 'aẓīm" (68:4) So mū'min must follow Prophet (saw). Many people they can say "How we can follow Prophet (saw)?" No, there is many, many Awliyā'u Llāh, mū'min, Muslim they are looking for what Prophet (saw) done and they're doing exactly like him. This to be following order of Allāh but it is need also to be good behave also, not only outside appearance. Maybe there is outside appearance, but inside not good. It is not good. Prophet (saw) he was first from inside and from outside. He, all good things in him. So Awliyā'u Llāh who following Prophet (saw), they are following this. Because ḥadīth also Prophet (saw), ḥusnu l-khuluq, he is all good behaviour is Allāh 'Azza wa Jalla, in Allāh.

So He is... No bad action from Allāh. Bad action from where? From shayṭān. Only coming from shayṭān the dirtiness, the liar... Every bad thing can do - attribute of shayṭān. And who following shayṭān, they are also doing bad things, not following adab or following

Prophet (saw). And this giving, for who doing this, even in this world hatred. People not like these people. But maybe they are not speaking from afraid from them. But really they are not liking this. And it is bad for whole area where these people living. Allāh curse them and make who accept them also to be like them.

So we must follow Prophet (saw) and to be good behaved, in shā'a Llāh. Allāh help us and help Muslim. Because many Muslim, they are not following this belief - Belief of Prophet (saw) for to be merciful, to be easy for people. And Prophet (saw) every time saying "Be good for people." And there is ḥadīth man shaqqa 'alā ummati Allāhumma ashqiq 'alayh meaning, it is by aw kamā qāl, This ḥadīth Prophet (saw) saying "O my Lord, make it hard for people, they are making hard for my ummah." Be easy with ummat-i Prophet (saw). Don't make by your thinking, you will be punished, you will be in bad. You are not doing good. No. All time you must show them mercy. This is what Prophet (saw) and this is good tiding for us. Not to listen to people who are following shayṭān and his army. Allāh help us.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

237. THE MEANING OF LIFE

Saturday, December 17, 2017.

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Our Prophet is ordering not to break the ties with the people who loved your father after he is gone. Our Prophet is saying to care about them because there shouldn't be distance between Muslims, good people. Continuity is valued. Our Prophet is saying rather than doing goodness, worshipping a lot and then stopping, it is better to do less but continue with it. And it is the same for everything. We have to keep good relations with good people, after our father and mother, with friends and relatives - we have to make them last. We have to care about them. We have to make them happy.

And today one lady from the old followers of Mawlānā passed away. She had served Mawlānā a lot. He always visited her. We ate and drank at her house. Shaykh Bahauddin, Ḥajjah Rukiye and the family went to the funeral. We stayed here to be with the guests and did janāzah here. But shukr to Allāh, it is a grant for the visitors to have the thawāb (reward). It is a big thawāb to make janāzah prayer for a pious person. It is a very big goodness. Even in her absence, the prayer made in her name will reach her with the permission of Allāh. Therefore, it became a thawāb for us.

Because indeed Mawlānā had tough times in Cyprus. He suffered and was oppressed a lot. There were very few people, and this lady was one of them, who loved him. She used to make dhikr every week. Mawlānā would join her dhikr lately. Therefore, she was a perfect lady. We are blessed to have the big thawāb of making this prayer behind her, shukr to Allāh. Allāh is giving chances to people from every side so that it is easy to get thawāb. Allāh 'Azza wa Jalla is making it easy for doing goodness.

May Allāh shower her with mercy, in shā'a Llāh. May we reach such a maqām as her's, in shā'a Llāh. We love Allāh and the Prophet. May they love us too, in shā'a Llāh. This lady was such a person. She was a person who was loved by Allāh, the Prophet and her Awliyā'. May Allāh grant it to all of us. This is what we should get in this world.

There was a boy from Korea the other day, he asked the meaning of life. He kept asking it. We said the meaning of life is being prepared for ākhirah. Otherwise, there is no meaning in this life. Animals are eating and drinking in same way. There is no meaning

of life in doing this. The meaning of life is getting prepared for ākhirah like this lady and to achieve the ākhirah.

Today we pray janāzah for a lady. And she is what Prophet (saw) saying in ḥadīth: continue to be with people who love your father or mother, good people. Don't cut this relationship. And this lady she was really from the oldest murīds of Mawlānā Shaykh. And old time it was not easy, like the last years of Cyprus because they were all against Mawlānā and not respect him or follow him. So this was lady and her husband, her children, grandchildren, all helping and following Mawlānā. And many times Mawlānā he was going to her house for dhikr, inviting for dinner, for everything. She was perfect mā shā'a Llāh. Perfect to have love of Prophet, love of Allāh, love of mashāyikh. We love them but if they love us, this is perfect thing. So we are a witness Mawlānā was loving her. And when Mawlānā loving her, the Prophet and Allāh also, they are happy with her. This is important thing.

Because before some days one boy coming from Far East, from Korea, and asking for meaning of life. This is meaning of life, to be have this love from Allāh, from Prophet, from mashāyikh, from good people. If you don't have this, your life, it's just like animal or other thing. It is not important. If you have this, it is real happiness. And we wish for everybody to be like her because she whole life serving for Allāh, for her family. And even she come more than 80 years, she become even free from every responsibility in front of Allāh 'Azza wa Jalla. Al-ḥamdu liLlāh she is... We get blessed.

I couldn't go to funeral because we must be here with you, but Shaykh Bahauddin, Ḥājjah Rukiye and others, they went. And we get this blessed, we pray on her here, for her janāzah we pray here. It's acceptable. And to pray for, after good people, scholars or awliyā'u Llāh or even like this lady mu'minah, Allāh reward us big reward. So al-ḥamdu liLlāh even when she died, we had this bless from Allāh by her janāzah even. Allāh give her to... We meet her in shā'a Llāh in jannah all together, in shā'a Llāh.

Wa min Allāhi t-tawfiq.
Al-Fātiḥah.

238. DO NOT FALL FOR SHAITAN'S TRAP

Sunday, December 18, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Authu Billahi Minash-shaitanir Rajim. Bismillahir Rahmanir Rahim.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“Innamal mu'minoona ikhwatun fa'aslihu bayna akhawaikum, wattaqullaha la'allakum turhamoon.” (Sura Hujurat:10)

The Holy Verse says: “Believers are brothers. Fix the situation between them and do not let division in between.” This is the command of Allah and it is an advice for Muslims. When Muslims are one, of course they become strong, but Shaitan and his soldiers do not want this. They certainly want everybody to be enemies with each other. And Muslims are fooled: instead of dealing with the enemy they deal with people who are Muslim like themselves. It is the same everywhere. Unfortunately the whole world of Islam is like this.

The Ottomans not only gathered Muslims but 72 different nations under one state. They would treat them all with justice and they were all happy. There, Shaitan did not like this. First, he slowly instigated the non-Muslims and made them rebel against the state. That was not enough. Then he dispersed the Muslims saying, “You are Arab, you are Ajam, you are this and you are that.” That was not enough. Now he is causing people to be against each other in every Muslim country.

As we said, whatever the Muslim does, he should be given advice. This is Allah's command. You cannot reach anywhere by fighting him. You certainly need to make up between them with goodness. It is also a great sin to be with other people, unbelievers, against Islam. They will answer for it in front of Allah. They will be lowly in the world and will face punishment in the hereafter.

The hereafter is what is important. It is not good to sell yourself for the worldly, to satisfy your ego, for something worth two-penny. Shaitan is attacking from every side now. He has brought out all his force because it is End Times, and is attacking Islam with all his

might. Shaitan is with them but he does not know Allah Azza wa Jalla is with us. Allah is the victorious. It is Allah's promise.

Now Shaitan has lots of toys. There was the television, there was the telephone, now there is something worse. They are making up things from nothing every day. Suddenly you find out this one cursed me and that one cursed you. Do not pay attention to these. Let the one who curses to curse. They will be sorry when they find out the truth. Therefore there is no need to put rancor or a grudge inside yourself based on "This one said this to me and that one said that to me". It works if you do not pay attention to it.

Do not say, "This one said this on the internet and that one said that." Do not look and do not give news to others as, "This man said such to you." When you do this, Shaitan will be sad and he will be grieved. Otherwise, just as an animal or an insect gets caught in a trap, you would be falling in his trap and in that situation. Do not lower yourself to that level. You be higher than that!

They place poison in the trap and the mouse dies, the cockroach dies, and the fly dies. They are pests that fall for this trap. Humans should not fall for such things and not pay attention to these things. Whatever they say, do not fall for it. May Allah give us all, especially Muslims, sense, mind, and good thinking. May Allah be our helper. May Islam emerge victorious. May the infidel lose, and may the traitors lose with them. May Allah make them grieved and desolate Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

239. TAKE PRECAUTION FIRST THEN TRUST

Monday, December 19, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.

Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin

Sayyidul Awwalin wal Akhirin,

Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.

Tariqatunas sohba, wal khayru fil jamiyya.

Anything can happen in this world. Do not think everything will go on the same. Everything happens. Things a person cannot even think of occur. This is a test. It is a test and people need to trust in Allah and live that way.

You need to trust but you also need to use your head. Our Holy Prophet (SAW) said, "A'qilha wa tawakkal." Meaning tie your camel first, then trust in Allah. For if you let it free and leave everything out in the open then say, "I trusted, but they came and hit me, robbed me," it is like saying, "I trusted in Allah and it is not my fault!"

No, you need to take care of work and learn the beautiful details. When dealing with people you need to deal nicely and get along well. You need to understand who is good and who is bad amongst people. Accordingly, you would not act based on assumptions, but you need to be careful so you do not get harmed and others do not get harmed.

Everybody has an ego. We need to be careful. Because if you are not careful, other people can take advantage of this opportunity, follow their ego, and do evil. When you are aware and prevent that thing, it would be beneficial for yourself and others. And they would not attempt such a thing and commit a sin. Everybody would know their boundaries and everybody would know their rights.

This is the problem. People need to be careful now. People sometimes surrender themselves like sheep and when something happens they start crying, "I did this and I did that." Therefore, let us be careful and protect our rights and the rights of others too Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

240. TRY TO CHANGE YOUR EGO'S WAY

Tuesday, December 20, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

It says **طفل النفس مذمومة** regarding the human ego. A person must train oneself. When one does not train it, the ego is not liked just as a little spoiled child is not liked. It would be "Tiflun nafsil mathmumah", decried, meaning something not liked.

People need to tame their ego. Most people see themselves in the mirror of a giant. You see that when normal people start talking they explain, "I am this and I am that. I can do this and I can do that." This is an unliked thing and that which further spoils the ego.

Everybody should know their condition and their place. They should not raise themselves to the skies in the smallest thing. Because everybody else sees the condition as it is. When a person lifts off by themselves, then they fall into a funny situation. They would be spoiling their ego and would be useless in the sight of Allah. Even if not disgraced, the person becomes a laughing stock amongst people.

Therefore, never make concessions to your ego. Do not see the fault in anybody. See the fault in yourself. People of today find the fault in someone else in every action they take, in everything. There is nobody better than themselves and the fault is always with someone else!

Try to change your ego's way a little. Do not leave your ego as a child, and what's more a naughty child. People would not like you if it is like a naughty and spoiled child. They would say, "Stay away!" and send you off. Be careful if you have such a condition. Later do not say, "Why are people doing this to me? Why don't they like me?" May Allah keep us safe. May Allah help us Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

241. IT IS A FAULT TO SAY AND NOT DO

Wednesday, December 21, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin
Sayyidul Awwalin wal Akhirin,
Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh
Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur.
Tariqatunas sohba, wal khayru fil jamiyya.

Allah Azza wa Jalla states:
Authu Billahi Minash-shaitanir Rajim.
Bismillahir Rahmanir Rahim.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا
تَفْعَلُونَ

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

“Ya ayyuhallathina aamanu lima taqooluna mala taf“aloon. Kabura maqtan „indallahi
an taquloo mala taf“aloon.” (Sura Saff:2-3)

“O you who have believed! Why do you say what you do not do?” He says. In the sight
of Allah it is a great sin or a great fault to say and not do. This is something Allah does
not like. He says, “Say what you will be doing. Otherwise if you say it try to do it.” It is
not acceptable or good in the sight of Allah to only talk empty words and not do
anything.

It is not a good action because it makes people get used to not doing anything.
Therefore, if something is to be done or if you say something, you need to do it. It is also
unacceptable to give advice to others but not do it yourself. Allah Azza wa Jalla says this
in the Koran.

Most people talk and talk but do not act. Or they give hope, say something and give a
promise to people, but do not do it. It does not go for nothing and Allah will question it.
If you are unable to do it you do not need to say it, but if you say it you have to do it. Do
not say it if you cannot do it. You are being trusted and you are turning the trust into a
disappointment and aggrieving people. Therefore, do it if something is to be done and
you give a promise. If you are to speak, stand behind it like a man. Stand behind your
word and if you will not be able to do it then do not do it.

Sometimes people say they will do a thing, they work at it, and if they cannot do it they apologize for it and say "I could not do it." However, directly scattering promises around and later not doing it is not good next to people and unacceptable next to Allah. May Allah forgive us all Inshallah. May He make us people who keep their promise Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

242. WHAT IS IMPORTANT IS THE MAWLID DAY

Thursday, December 22, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin, Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur. Tariqatunas sohba, wal khayru fil jamiyya.

Let us not forget we are in the month of the birth of our Holy Prophet (SAW). Rabiul Awwal is the month of the mawlid of our Holy Prophet (SAW). The Mawlid is on the day he was born, the 12th day of the month. Therefore, the whole month is blessed and spent honoring our Prophet (SAW).

I see that they came up with a thing called "Sacred Birth Week" in the month of April and they attached all the emphasis there. Yet no importance is given to this month [of Rabiul Awwal] and I do not know if anything was assigned for the 12th day. However, Shaykh Mawlana (QS) had pointed it out and did not like the sacred birth [program] of April because it is a dissension. At first they were saying, "We are doing both," but we see that no respect or care is given at all for the Mawlid day of Rabiul Awwal.

Anyway all of Allah's sacred and blessed days were made according to the lunar year. The birth of our Holy Prophet (SAW) is celebrated in Rabiul Awwal. The good done during this month is more blessed and its rewards are more. Our Holy Prophet (SAW) says, "Whoever makes a salawat on me, Allah gives the person ten times more, forgives the person's sins, and raises the person ten levels." Therefore, there will be more rewards if you say, "We are doing the good deeds during this month in honor of our Holy Prophet (SAW), out of consideration for him, and out of consideration for the month of Mawlid."

There is always rewards, but there are more rewards during certain times and certain days. Therefore, let us not miss these days. What can you say to the one who came up with that? May Allah guide him and give him sense and mind. Because they say, "Both work," but it does not work. They forgot the real, true one and are attaching more value to the day and week that has no standing. Advertisements, conferences, and what not everywhere. They did some things and made it gain a standing, but the thing Allah gives no standing is worthless. What is important is the Mawlid day Inshallah.

May its blessing be upon us. May the blessing of this month be upon us. For its sake, may Allah keep this country safe and may Islam be victorious. May Allah make the dajjals, hypocrites, and disbelievers grieved and desolate out of consideration of our Holy Prophet (SAW). May His religion be victorious over all kufr and batil Inshallah.

Wa Minallah at-Tawfeeq.

Al-Fatiha.

243. A MUSLIM HAS MANNERS

Friday, December 23, 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem, Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidul Awwalin wal Akhirin, Madad Ya Rasulallah, Madad Ya As'habi RasuLillah, Madad Ya Mashayikhina, Sheykh Abdullah Daghestani, Sheykh Nazim al-Haqqani. Dastur. Tariqatunas sohba, wal khayru fil jamiyya.

Our Holy Prophet (SAW) states, "Humans have 360 organs. You need to give alms for them every day." The companions asked, "We don't have money. What are we to do?" Our Holy Prophet (SAW) uttered: "An act of kindness is also charity, and an act of sunnah is charity too."

What is meant by sunnah is doing good and helping people. Even removing a stone from the road is charity. Removing thorn is charity. These are charities, the charities of these organs. It is being grateful to Allah and it is a means for them staying healthy. Leave them aside, the ikhwan, especially people of tariqa, need to do this. They should not harm people either. Wherever they arrive, everywhere, they should not disturb the people around and need to help people passing by the road.

We also see that, as it happened yesterday, they leave their cars in front of the dargah or the mosque. How will people pass? What will they do? Nobody cares. Then a man there will say a curse word or swear and he will have sinned. Who is responsible for this? That person.

Our Holy Prophet (SAW) says, "Remove the stone from the road so it will not harm people." And you go ahead and harm people, and claim to be a person of tariqa while leaving it there. Later people yell and swear violently in front of the mosque or where he left the car. This way it causes disturbance and uneasiness. On top of that, you are causing the man to sin. That sin also goes to the person who causes it.

When you do something, if you have not done it right and it causes a person to swear, then both of you have sinned. Therefore Muslims and people of tariqa need to be more mannered, more careful, and think more kindly. No harm comes out of this and you lose nothing. You lose nothing and on the contrary, if you do it right your station increases, and your status among people becomes more esteemed. Therefore, we need to pay attention to these things.

Do not think, “We are Muslim and we can do anything.” If you are Muslim, you will listen to the orders of our Holy Prophet (SAW) and will follow him. May Allah grant us all good manners and fair treatment Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.

**MAULANA SHAYKH
MUHAMMAD AADIL AR RABBANI
QADDAS ALLAHU SIRRAHU**

**“The 41st Grand Shaykh of
The Naqshbandiya Aaliya Sufi Way”**



Let our intentions always be clean, be pure, be for the sake of Allah (JJ), and be genuine. Allah (JJ) is the possessor of everything and the owner of everything. Do not use this clean religion for benefit. If you use it for benefit, it means your faith is missing. If a thought occurs such that the person wants to gain not Allah's consent but people's consent and turn that into material benefit, that thought would ruin the inside of the person. Everything is like this. Our Holy Prophet says, "By constantly telling the truth, a person is written as siddiq, as truthful, in the sight of Allah. By constantly telling lies, a person is written as a liar." How people start at the beginning, their end is again the same. People continue according to how they are accustomed, they do not change later. Our tariqa is for Allah (JJ). We want Allah (JJ), we are working in order to reach Allah (JJ). Let us not ruin this intention. If this intention is for Allah (JJ) and is pure, Allah (JJ) would not leave you. Allah (JJ) would not leave you on the road and every good purpose of yours would come true. If not, if you try to rise with vigilance and with cunning, you will be disgraced in the world and in the hereafter. We have great examples and great instances in front of us, such that there are thousands. They took the road for Allah (JJ), in the end they are trying with all their might to harm people and Muslims as much as possible. May Allah (JJ) keep us safe. Let us take lesson so our intention becomes pure. Tasawwuf means pure, it means clean. Let us not blur it Inshallah. May Allah protect us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

Sohbet by Maulana on Saturday, January 16, 2016)

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