SOHBAH COLLECTION

2017

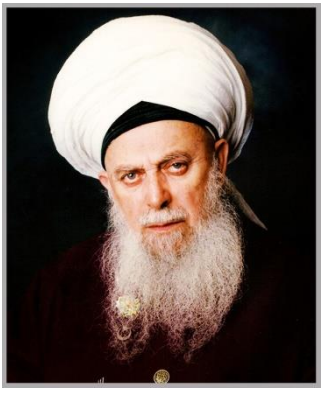
MALFOOZAAT OF MAULANA SHAYKH MUHAMMAD AADIL AR RABBANI QADDAS ALLAHU SIRRAHU

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"

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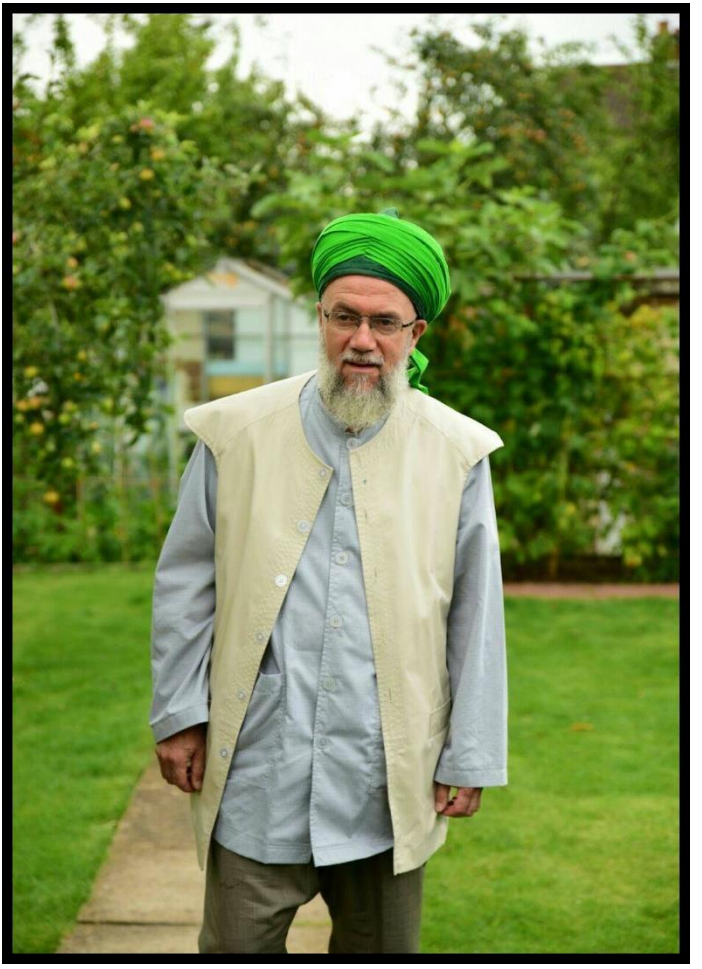

Sultan ul Awlia Maulana Shaykh Muhammad (Mehmet) Aadil Ar Rabbani Qaddas Allahu Sirrahu

The 41st Grand Shaykh of the Naqshbandiya Aaliya Tariqa / Sufi order

I. INTRODUCTION

Auzubillahi minash shaitanir rajeem
Bismillahir Rahmaanir Raheem

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

His words are words of wisdom and light for all of us on this path. Alhamdulilah he has been traveling all over attending to murids and spreading the light of the Naqshbandi tariqa from east to west.

Tariqatunas sohba, wal khayru fil jamiyya. Our way is the way of associations and the goodness is in being together. As Mawlana Shaykh Muhammad (Mehmet) travels he spreads the teachings of the Naqshbandi Grand Shaykhs. His words are as per the needs of the audience. Every soul is fed as per its apetite and its needs. These words of wisdom are recorded and are then distributed among murids an non murids all over the world, in various forms. This book is one of the forms his words are reaching to you.

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

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

Aameen.

Al-Fatiha.

II. FOREWORD

Auzubillahi minash shaitanir rajeem
Bismillahir Rahmaanir Raheem

Allahumma Salliala Sayyidina Muhammadin wa alaa Aali Sayyidina Muhammadin wa Sallim

As salaamwalekum wa Rehmatullahi taala wa Barakaatu

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

This book is a compendium of sohbets or spiritual discourses, of the year 2017, 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.

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.

Alhamdulilah we are blessed that Maulana Shaykh Muhammad QS, the head of the Naqshbandiya Aaliya Sufi Order has blessed us and allowed us to work on these books, year after year. We have already completed and released 3 books, before this one, ie; 2014, 2015 and 2016. These books are available in both soft & hard formats through our website www.naqshbandiindia.com. Soon this book of sohbas of 2017 shall be available in both soft & hard formats.

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

We have a few advise for the readers to make the reading process more beneficial. Our advise is simple, read only until you can stay focused. These sohbas / lectures are words of a saint of Allah SWT. If we lose focus and lose focus on a few lines in between while reading the meaning of the message may be changed. In other words, the teachings of the Shaykh may be misunderstood. Also try to keep a highlighter handy, and / or use sticky notes, so you can highlight topics, or sentences which you would like to refer in the future. The lectures are transcripted and are in the exact form as Maulana Mehmet speaks.

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

It has been a big Baraka (blessing) that Maulana Shaykh Muhammad himself has been releasing the hard copies of the books. When the PDF is ready, I call Maulana Shaykh and he makes dua and blesses the release of the book. Once the hard copy is ready we try to meet up with him and get the book officially released by his blessed hands.

Sohba Collection 2015
Released at the Maqam of Grand Shaykh Mujaddid Alf Sani Shaykh Ahmed Farooqi Sirhindi QS, Sirhind, Punjab, India.

Sohba Collection 2016
Released at a special private gathering at Bukit Damansara, Kuala Lumpur, Malaysia.

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

I really appreciate your good understanding.

May Allah forgive me and bless you all.

Wa minallahi tawfeeq
Al faatiha

Love & best regards,
Khaadim Shaykh Ashraf Ali Ghansar Naqshbandi

III. ACKNOWLEDGEMENT

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

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

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

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

Al-Fatiha.

1. DO NOT COMPLY WITH YOUR EGO BUT LISTEN TO ADVICE
Saturday, 24 December 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet says: "The greatest enemy of people is their ego." Because the ego wants everything like a spoiled child. It does not want any hardship, but no benefit arises without hardship either.

Medicine is sour and is taken to get rid of disease. The medicines of old were not like those of today. It would taste so bitter when you placed it in your mouth. Now they did some things and covered it a little so it is not as bitter as before. However, normally medicine is still not pleasant. Yet disease does not go away without medicine.

Or else people need to control their ego from the beginning to avoid disease. Your stomach will have problems if you eat everything. The stomach is the house of disease as it causes disease. We are showing this as an example, but the root is the ego wanting every evil. We need to restrain it. For it to do anything that comes across it causes torment for people later. There is exterior torment and torment in the hereafter.

Your hereafter is ruined if you live for this world. You should not live for this world. Allah created the world as a means, for it to be used. The blessings, trials, and whatever there is: if you think about the hereafter and act accordingly thinking it is coming from Allah Azza wa Jalla and Hazrat Prophet, your actions would be acceptable and beneficial. On the contrary, if you do not accept it and not think about it, the torment you suffer would be your only gain and nothing else.

So there are two sides to this. Allah Azza wa Jalla tells people, "Do not live for nothing, do not suffer for nothing." Nothing is in vain if you think about Allah. All of it is written in the sight of Allah and you would gain its rewards. Otherwise, woe to you if it never crosses your mind, you run after your ego, and do anything your ego wants. The ego wants all sorts of things. Do not go after them just because it wants them. Listen to advice!

So the ego wants all sorts of things, whatever comes to your mind. Allah provides the permissible and He provides the unlawful. You look for the halal. Meaning everything

has two choices: one is halal and one is haram. You will not be full if you run after the haram. Allah willing the halal satisfies and you would also gain its rewards. May Allah not make us comply with our ego.

May Allah provide us the halal.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

2. THE ONLY RELIGION IS ISLAM
Saturday, 24 December 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

InshaAllah may it be a sohba that will benefit us and benefit our ego. May it be a sohba not for our ego to grow but for the reformation of our ego Inshallah. These are End Times, the right time for Shaitan. Even if fake, today is considered the holy day of Christians. They say 24 December is the birthday of Isa (Jesus Christ) Alayhis Salam. When in fact it is not this date. In reality it was later. Hazrat Isa‟s birth was probably towards April so it was in spring.

However, they did not have much to do during these winter days. So as not to be celebrating when they would be working, and they would be sitting at home during free winter time, they said, "It would be a pasttime and we would do shopping." This is why they decided on 24 December. They assigned it this way and it is going on as such. People would celebrate it as being holy, they would pray on that day and go to church.

In fact, one of our brothers says - we have brothers who became Muslim later: "When going to church, ladies would wear headscarves, and women would sit separately from the men." He says, "There are no attenders anymore. Most churches are closed and are being sold. Even if there are a few, they have no headscarves, women and men are not seated separately, and a couple of people are attending." So they have nothing left of religion. No religion but Islam is left in the world, but Shaitan is unable to tolerate it either and is trying to ruin it too. He tries to get the nation away from religion either by attacking directly or by causing dissension.

Humans have no value when religion is gone. People without religion are worthless people. A trend is out now: "I have no religion, I am an atheist!" they say. In fact these Europeans are saying, "There was such a thing as paganism and we just heard of it." Various things are coming out. Pagan means, just as in the past, people who worship idols and fire, meaning useless things.

You cannot marry a person without a religion. That marriage is unlawful. You can neither take a bride or give a bride in marriage. So even this needs to be a huge lesson for people. People are not taking lesson. What does this mean, what is its explanation?

Its explanation is: can you marry an animal? You cannot. It means these people are lower than animals. You cannot marry them. You can neither give them or take from them in marriage.

Because Christianity and Judaism are heavenly religions it is lawful with them. So you can marry them, and having children with them is permissible, but other than them is not allowed. Shaitan has made it into a means so people would leave their religion for animalistic (material) love, get married or have children. It is not lawful, these are fitna, and are useless.

Our religion is Islam. Islam is the religion of Allah. ۟ "Innaddina „Indallahil Islam." "No doubt, Islam is the religion in the sight of Allah." (Sura Aali Imran:19) There is no other religion left to follow, because Jews and Christians have changed their religion a lots. So not even five percent right is left in them. There is nothing left unchanged. They change it as they like. Since they even changed the date their prophet was born, those who do this have changed everything.

They have no such thing as religion left. The guys are even selling their churches. So the commands of Allah mean nothing to them, they are of no value. If we were to speak till morning about the mistakes they make, it would still not be enough. Not even a year would be enough. They are saying the opposite of what Allah commands in everything. Musa Alayhis Salam has the Ten Commandments. It is valid in Christianity and it is valid in Judaism. They are not doing any of them. They are doing the exact opposite.

Therefore, only Islam is left in the face of Shaitan. He is trying to finish it as well and is causing dissension with all he has. He is causing fitna among Muslims with perverted people, perverted ideas, and bad thoughts. May Allah keep this country safe. This is Inshallah the head of Islam. It carries the flag of Islam. The flag of our Holy Prophet is here. Inshallah it will emerge from these dissensions safe and sound Allah willing. They are even causing much fitna here.

We would not want to get into politics, but now they are thinking all these incidents are the cause of one person. Intelligent people, people who think they are intelligent, are saying this. People who believe this are not intelligent. It was the same 50 years ago. Shaykh Mawlana has sohbas mentioning this. They do not want Turkey to raise its head because it is the head of Islam. They want to always keep its head low, to crush its head.

Shaykh Mawlana would say this in sohbas 50-60 years ago too. Now the truth is coming out, meaning it has nothing to do with that person. It was the same 100 years ago too. They tried. It was the same 200 years ago, and it was the same 500 years ago. Their desire was to place a cross on the Ayasofia (Hagia Sofia) and turn it into a church again. They

want to root and throw out Islam from here. This is whay we are saying these people are being fooled. They are being fooled and are doing wrong.

It is not fit for an intelligent person to listen to the enemy, to follow the enemy, and to accept what the enemy says. Because the enemy has no mercy. Never look for mercy outside of Islam. Do not look for mercy in perverted factions. This is Islam‟s head and whoever the leader may be, these infidels and tyrants will not let go of you until they turn this place Christian.

Shaykh Mawlana said once, "They will fill that pool in Beyazit Square with water and baptize you. Again they would not consider you one of them. They will consider you hypocrites." Truely, those who abide by them are even hypocrites in their eyes. They are not effected by goodness. The stronger you are the more respect you get. You have no respect whatsoever if you are week. They would ride on your back and dangle their feet.

We see that everybody‟s moral is low these days. They ask, "What will happen sir? What is this condition?" This is the condition of the world. Ever since humanity was created it has fought amongst itself and killed each other. It is a quite natural thing. So there is nothing more natural than this. All of time was spent with warfare. Ever since the start of history, people have killed each other and fought wars. You need to worry about your hereafter.

This is the state of the world, and there is no such thing as the world will be a better place. As long as humanity exists, it will fight each other. The thing we need to be grateful for is, thank Allah, the people ruling us are strong, are on the path of Allah, and are people who do not fear the unbeliever.

It makes the infidel burst and crack, and the kafir is in a raving mad condition. Don‟t you also join them by being fooled saying, "No, this man is not good." The more they denigrate a person, the better that person is. The more they do not like a person, the more that person is to be loved.

We are obliged to tell the truth here. We sat here to say the truth because people have come to such a state that they think it will be better if this person leaves. That time you will see if it is better or worse! Being sorry is useless then, but may Allah not show us those days. May the infidel burst and down with them Inshallah.

This country is blessed. It is a country praised by Allah and our Holy Prophet . This place is full of awliya, and everywhere is watered with the blood of martyrs. Martyrs are everywhere and light descends upon here. Darkness descends inside when a person goes to Europe or the other side. Some people are fooled and say, "Maybe we should move to another country?" Do not fear. There is no reason whatsoever to go because Allah Azza

wa Jalla has counted your sustenance and your number of breaths. Whether you are here or in the place you consider the safest, again the angel of death will come for you. Do not run from Allah‟s destiny.

Allah Azza wa Jalla says: "Fafirroo ilallah." "In that case, immediately escape to Allah." (Sura Thariyat:50) Where are you going to run? You will run to Allah. That time your heart will be satisfied, you will be at peace, and you will be in tranquility. Otherwise, never think, "Let me run to the kafir. Let me run here and let me run there." You would be disgraced and cast away in the sight of Allah too.

These lands are the lands of Islam, the abode of Islam. These are the fitnas of End Times. What shall we do? We will remember Allah. What shall we do? We will not hinder our namaz (prayers). We need to give alms. Sadaqa averts accidents and troubles, and Allah would protect you. If you recite Ayat al-Kursi seven times and blow around you before leaving home, it would be like you were wearing an armor Allah willing. You would be protected from evil that day Inshallah. If everybody does this, the country would also be in protection Allah willing. Those people who want to harm others cannot do it that time, and the harm would come back to them.

Recognise the blessings of Allah and be thankful. The issue is not just the world. If it were just the world, then you should feel sorry. The infidel is sad. When things get a little tough, they call it an economic crisis, they go crazy, and commit suicide. These actions are not befitting of a Muslim. Where should Muslims run? They will find peace when they run to Allah. They should take refuge in Allah at home without wandering around too much and they should beg Allah. Let everything you do also be for the sake of Allah.

Work done for the sake of Allah is a good work. Nobody goes to the bar or to the casino – meaning dirty places - for the sake of Allah. If someone says, "I came for the sake of Allah!" immediately he will remember and say, "I am doing wrong. I need to get out of here!" Therefore, let all the works you do be for the sake of Allah. When it is so, you will be written good deeds and everything you do will be counted as worship Inshallah.

Here, these are the days we have been waiting for. It is End Times. Inshallah just as the good tidings our Holy Prophet gives, it means Mahdi Alayhis Salam is near. Following so much oppression and so much evil, certainly he will emerge and Inshallah make the whole world Muslim. Isa Alayhis Salam will also descend. Isa Alayhis Salam is in the second sky. Some scholars of today with perverted ideas never accept Mahdi Alayhis Salam anyway. Not even Isa Alayhis Salam, they do not even accept him either. Whereas it is written in the Koran, and when you do not accept him it means you are denying the Koran and your faith is in jeapordy. There is no need to listen to them. Our creed is the creed of the Ahl-e Sunnat wal Jamaat. It is the truth. Mahdi Alayhis Salam is also the

truth, and Isa Alayhis Salam is the truth too. May Allah make us reach them as soon as possible. Everything is in the own hands of Allah Azza wa Jalla, so it will not happen with our wanting, it will not happen with our wishing either.

Some majzubs come to us and say, "Let Mahdi Alayhis Salam appear already." So let him appear, let him appear. We are also waiting. We are already waiting more than you are, but the order is not from us. It is from Allah. It will happen when the time comes and he will appear even if we tell him not to. There are many like this, the crew of the majzub. There are those who say such things. For the sake of those majzubs as well, may Mahdi Alayhis Salam appear as soon as possible InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

3. THERE IS MERCY IN ADVERSITY
Sunday, 25 December 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Humankind has forgotten the Resurrection (Day of Judgment) and thinks the world will go on like this forever. When in fact humans may live for 60 years, 70 years, or say 100 years and in the end leave [this world]. They leave for the Qiyamah. Since people of today forgot about the hereafter, fear overcomes them whenever something disturbs their comfort in the world. They start thinking and fussing, "What will happen to us? Where will we run?" They say, "Should we run here or should we run there?"

Allah Azza wa Jalla say : "Yaqoolul insanu yawma‟ithin aynal mafarr." (Sura Qiyamah:10) "Humankind says on that Day, „To where is escape?‟" He is referring to the Resurrection, but before Resurrection people are also coming to this state these days.

Allah Azza wa Jalla utters : "Ila rabbika yawma‟ithinil mustaqarr." "The place to stand on that Day is only the presence of your Lord." (Sura Qiyamah:12) "Where you are going is next to your Lord." You need to seek refuge in Him so you find ease. There is no place to run.

There is wisdom, a benefit, in everything. Without going through adversity humankind neither remembers the hereafter, the Qiyamah, nor obeys the commands of Allah. Therefore, these days are also Allah‟s mercy for people. If you ask, "How can adverse days be a mercy?" you remember Allah.

We did not come for this world. We came for the hereafter, we came to remember Allah. We have reached this age, we have been through many wars and bad days, and we have witnessed Allah‟s wisdom. People always say "Allah" during war and remember Him, and jamis and masjids are full. They leave it all together after war.

We were in Lebanon during the war. The same with Cyprus. We know how Cyprus was in the past. In the past the population was not even one fifth of today, but Cypriots would fill the mosques. Today they came from Turkey and have become fivefold. If it was 100,000 then it is 500,000 today, but mosques are not full, they are empty. So this is

Allah‟s warning but people do not understand. You need to remember Allah when you are comfortable too.

Allah gives some adversity so you would not swear at anybody or be angry with anybody. Think of it as, "This is a warning from Allah in response to what we are doing," and take it as advice. Do not look for cause in anybody. Allah is the causer of everything. Allah is capable of everything and Allah is the one who makes a cause. Therefore, again you would be forgetting Allah if you put the blame on a person! Turn to Allah and seek refuge in Allah as there is no other place of refuge. He is the place of refuge and He is the one giving these adversities. He will give its rewards accordingly if you remember it.

Otherwise, you will live in adversity if you do not remember it and find fault in others. That would not be of any gain or benefit for you either. However, if you seek refuge in Allah and say, "These adversities came from Allah, we seek refuge in Allah, and our reward is with Allah," then Allah will reward you. In the hereafter when people receive their rewards for all the adversities they suffered they will say, "I wish I had suffered more adversities."

Therefore to be a believer and faith are beautiful things. People are at ease once there is that iman. May Allah grant us all iman and keep us safe from these adversities. May Allah make this country safe as well Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

4. ENVY IS A DISEASE OF SHAITAN
Monday, 26 December 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Envy is a character of Shaitan and it means jealousy. Jealousy has a couple of types but it means hasad in Arabic. It means directly envying someone else and not wanting someone else to have the thing they have. It is not, "I may have it and they may have it," but wanting for them not to have it at all.

It is a very bad trait, character. If people have that envy character, if it is in them, their whole life passes in pain. Because they cannot stand anybody and are jealous and envious of everybody: "They have it and I don't. They should not have it either!" This is more of a disease than a character. This is a disease and people need to get it out of themselves. People need to try and at least need to say, "They can have it and so can I." Allah Azza wa Jalla is kind and bestows enough on everybody.

You can be as envious as you wish, that envy eats you inside and your whole life becomes sour. This happens most in the matter of science. Instructors are very jealous and envious of each other, whereas they are speaking the words of Allah. However, when there is no taming of the ego, the ego rides people, turns their life into hell, and they spend the rest of their life in pain and sorrow. So envy has no good side, it has no beautiful side, and you need to save yourself from it. So never give it a chance even if little. While saying certainly, "This is not a good thing," you should not show it the slightest compromise. Because once it starts, it slowly and gradually kills the person. The person also harms others with that envy and grudge. That is why it also says in the Koran: "Wamin sharri haasidin itha hasad." (Sura Falaq:5) Meaning, "May Allah protect us from the evil of the one who is envious." Allah Azza wa Jalla has showed us in Sura Falaq that it is bad, it is malice, and it is evil. No benefit but only evil comes to people from evil. Allah forbid. May Allah keep such people away from us. May Allah keep us safe from their evils.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

5. STAY AWAY FROM THE QUALITY OF HYPOCRISY
Tuesday, 27 December 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla states: ۝"Innal munafiqeena fiddarkil asfali minannar." (Sura Nisa:145) "No doubt the hypocrites are in the lowest depths of hellfire." The most unacceptable, worst, and most hated quality is the quality of hypocrisy. The munafiqs will be in the deepest hell. Jahannam! Allah forbid and may Allah protects us all. There is a valley called the deepest. You would not be able to reach its bottom if you were to descend for 70 years. Why is it so? Because they are more harmful to Islam and to people. Since their harm is more when there is treachery, Allah makes them suffer more torment. There is more torture for them and they are punished more. Of course hypocrisy is levels. Some qualities of hypocrisy are present in many people, and we need to get rid of them. What are they? Our Holy Prophet says : "Itha haddatha kathaba, wa itha wa'ada akhlafa, wa itha'tumina khan." "They lie when they speak, they do not keep their promise when they make one, and if you trust them with something they betray the trust." These are the lightest. These exist in most people, and we need to be careful of them. Lying is bad. We need to keep our promise. People nowadays do not keep their promise. Most people betray the trust too. They do not give its due right when something is entrusted on them. People who pray five times a day also do this. These are qualities of hypocrisy and qualities which Allah does not like. People need to get rid of these qualities.

Every community is different. The more people are tormented the more they embrace the quality of hypocrisy. They act with some signs of hypocrisy to look good and nice towards the government, people, or whoever is across so they are not harmed by them. As they act like this, slowly and gradually the society does it too, and this behavior becomes normal for people. Especially people coming to tariqa need to cleanse their ego and get rid of these qualities. They can do it slowly. Of course, people cannot do it all at once. It happens by learning. Inshallah they will say as Mawlana [Rumi] says: "We were raw, we got baked, and we burned," and it will happen in the very end. Once you are set on a path, Allah willing whatever is the intention it occurs Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

6. SINS ARE FORGIVEN THROUGH REPENTANCE
Wednesday, 28 December 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla said to our Holy Prophet in Sura Fatih as a teaching for us: "Liyaghfira lakallahu ma taqaddama min thanbika wama ta'akhar." (Sura Fath:2) He says about the Prophet Alayhis Salam, "Your past and future sins are forgiven."

This is a teaching for us since our Holy Prophet is already innocent. What is meant by innocence is prophets are innocent, and they do not commit sin, they do not have sins. Humankind has sins. Whoever it may be, anyone but prophets have mistakes. They may knowingly or unknowingly have sins. Why did Allah Azza wa Jalla say this? Because people's past sins are forgiven if they repent and ask for forgiveness. Future sins are not forgiven unless repented. People do not pass a day without making mistakes. Therefore, we need to constantly repent and ask for forgiveness.

Sins are committed. If you repent and seek forgiveness Allah would forgive them, but if you do not, you are not like the Prophet, only your past sins are forgiven and you cannot save yourself from sins that will occur. As our Holy Prophet said, you should at least make 70 "Astaghfirullah" a day. If you say, "We unknowingly committed so many sins yesterday. For their penitence and for their forgiveness," and make 70, Allah would forgive you. The angels wait. The one on the right immediately records but the one on the left waits saying, "This man committed sin. Wait." The door of repentance is open. They wait until night time saying, "We will not record it if he repents," and wait a couple of hours. Then it is written if he does not repent.

Therefore, we need to continuously repent every day before sins are written. However, it has to be at least 70 prayers for forgiveness. "Astaghfirullah al-Azim," or "Astaghfirullah, Astaghfirullah…" also works. Those sins would be lifted from you, those burdens would be lifted, and nothing would be left for the hereafter. May Allah forgive us all Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

7. ALLAH DOES NOT TYRANNIZE HIS BELIEVER SERVANT
Thursday, 29 December 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Only our Holy Prophet was able to describe to us Allah's grandness and greatness. His grandness is much above mind and imagination anyway. Even so Islam is the religion that describes Allah's qualities the best. A Muslim person is satisfied because Allah describes his ability well, and the unbeliever is unsatisfied.

They lose their religion. Most of them are leaving their religion since there cannot be such a thing: they describe Allah like a man, something like human. Perish the thought. It has no relationship whatsoever. First of all, this does not fit intelligence or reason either. Therefore, most of them are leaving their religion and searching for another religion. Like this and like that they become non-believers.

Allah shows people His ability. Every believer sees Allah's grandness and ability every minute. They do not see His entity but his qualities and the things He does, and they come to faith. For example now this weather outside (heavy snow). If the whole world were to come together would they be able to do such a thing? They cannot do anything. Whenever Allah wants He makes drought, whenever He wants He provides rain, and whenever He wants He provides snow. He does everything, He is the capable. Now they talk about technology and what not and say, "None is above us!" Let us see if they can go ahead and do it! Let alone all of this, but they cannot even do one-thousandth or one-in-ten-thousandth of this.

Allah is great and Allah does not tyrannise His believer servant. He has ordered only what His mumin servant can handle. Why are we saying this? Do not come up with anxiety5 in the face of Allah's grandness. Allah forgives and waswasa is from Shaitan. They start ablution6 saying, "It is alright, no it is not alright. It is alright, no it is not alright," and stay at wudu for an hour. Do it once and it is alright. It is not that difficult. That Shaitan does this to keep you away from worship. Offer your prayer: say Bismillah, pray, and get out.

Do not keep thinking, "It is alright, no it is not alright." Allah can also accept your action based only on your intention. He does not look at the little stuff. Allah Azza wa Jalla is

Arhamur Rahimin7. You have worshipped Him in the face of His grandness: He gives multiples more rewards and good deeds for that worship you did. Do not have anxiety in the face of Allah's grandness and do not comply with Shaitan. Later most people while saying, "No, let it be better and let it be more," burden themselves and then do not do that either.

Do not meddle with it too much. Do not torture yourselves. Most people have waswasa. That is, as we said, from Shaitan and not from Allah. Allah is forgiving, great, and does not need our worship. Just so His command is obeyed, you should at once perform your wudu and perform your prayer, and that is it. May Allah accept it.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

8. NOTHING CHANGES WITH THE NEW YEAR
Sunday, 1 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Ka'annahum yawma yarawnaha lam yalbathu illa 'ashiyyatan aw duhaha." (Sura Nazi'at:46) Sadaqallahul Athim. He says: "When people are resurrected on Judgment Day, they will get up as if they only laid down for one night."
They will have laid down for thousands of years, not one year. They get up as if they were laying down for one night.

There, they are saying the New Year supposedly arrived last night. Next year you look and in the blink of an eye this year is also gone, and the year after is gone too. Life also ends in the blink of an eye. Therefore, we need to take lesson as a [new] year comes and do things to prepare for the hereafter.

Those who are happy for this world, for the coming of the New Year, are foolish. Nothing changes with the [new] year. The years foreordained by Allah come and go. Let people fix themselves and take benefit from that year for themselves. Statements like, "This year went well. This year went badly," when what went badly are what people do. Even if it went badly, it does not matter if the person is honest and obedient to Allah and compliant with Hazrat Prophet. These are exterior appearances and they cause you no harm. What is harmful is losing your hereafter.

"Like one night," He says. Sometimes a person sleeps for one night. What is meant by Duha is mid-morning which is a little longer, and the person does not wake up 7 o'clock but at 10. When they wake up they will say, "Good gracious! How did it happen? Did Judgment Day occur?" This is how it is. Allah created days, years, and time so humans take lesson and make use of them.

Saying things like, "It did not go well. It went badly," for important and valuable time and throwing the blame on others are the words of foolish people. They do not find the fault in their egos but in other things. "The year went well," or, "the year went badly," they say, "this year we did a New Year's. Oh it was very good. We spent it well. We had lots of fun." They think the whole year will be like this. There is no such thing. There is no relationship whatsoever. Let people fix themselves, look at themselves, and never

find fault in anything else. People should perform their worship and seek refuge in Allah. Those who seek refuge in Allah fear nothing.

There, storm, rain, mud, snow, and ruckus outside. Does anything happen if a person stays at home? No, nothing happens. There, this year and other years are the same way. If you fix yourself, hell could be breaking outside and nothing would happen to you. Or it would not affect your hereafter too and you would be in safety. What we mean by safety is saving your faith. Those exterior factors would have no effect on you.

We need to be careful of this. We need to take lesson from what is being done, from occurring events, and from what they call the New Year. Do not find fault in anything. Strengthen your iman and nothing would affect you Allah willing. May Allah strengthen our faith. May our iman be strong InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

9. THE BAD WORD REDUCES QUALITY
Monday, 2 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

It is the advice of Shaykh Mawlana, as our Holy Prophet says, "Show people the good path and do not spend much time with what does not concern you." If someone attacks you verbally, there is no need to answer them in the same manner. Doing so reduces the value of a person. It is better not to deal with that person. Pretend you did not hear them. They will have gotten their answer then.

He says not to argue and not to bicker with each other. The scholarly person never gets in an argument with an ignorant person. It says, "Silence is the answer of the ignoramus." So the best answer to the ignorant is silence. You would be raising them to your level if you deal with them. Likewise, they would be rising to your leve if you talk to them, and you would be stooping to their level.

Therefore, hold yourself, hold your ego. The ego wants to talk, to scream, to stoop to their level, and to stoop even lower! The ego does not care. The ego likes whatever vileness there is and whatever inappropriate thing there may be. The more a person becomes disgraced and loses face, the more the ego likes it. However, people need to protect themselves and their amour propre (Izzat-e nafs) and not give everyone the time of day.

Even if they say, "I am this and I am that. I am superior to you," there is no need to answer them. You will neither say, "OK," nor will you say, "No." Just walk away. Hazrat Ali has a beautiful saying, "There is no scholar I did not beat in a debate or a talk. But whenever I tried to talk with an ignoramus, there was not a single ignoramus that I beat."

You call the white white and they call it black. You call it white and again they call it black. You say, "Alright, let it be as you like," and walk away. So those people have nothing to do with reason.

There is no need to teach them reason saying, "It is like this and like that." Just walk away. You will be at rest and will have given them their answer. On the contrary, if you

get involved in a war of words with them, you would keep grumbling to yourslef, "Why did he say this? Why did he say that?" The issue would keep you busy until evening, you would hold it inside, and it would bother you.

Therefore, this is the best way, the beautiful way, and we need to hold on to it. We need to restrain our ego. People who restrain their ego are at rest. Those who run after their ego continuously spend their life in torment and unease. May Allah keep us safe from our ego InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

10. AVOID BEARING FALSE WITNESS
Tuesday, 3 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Ya ayyuhal lathina amanut taqullaha wa kunu ma'assadiqeen." (Sura Tawba:119) It is the commandment of Allah. "O you who have believed! Fear Allah, heed Allah, and be with those who are true." What is meant by sadiq are those who tell the truth. Be with righteous people.

We need to fear Allah. Why should you fear Allah? Because Allah sees everything and knows everything. When you do a good deed, Allah gives you ten times and even a thousand times more, but when you do evil you will get its punishment. Here, this is why you need to heed Allah and fear Allah. Do not think what you do will be for nothing. You will answer for it! That is why He says, "Fear Allah!"

Humans of earlier times were the same. Do not think they did not commit sin because they lived in better times. They did, they would also do. Beware of sin! There are small sins and big sins. Some people think only things like killing a man, drinking alcohol, fornicating, and stealing are big sins. They think only these constitute big sins.

A man could pray five times a day but commit everything and then say, "I am not committing a big sin." However, this is also among big sins: bearing false witness. It is also a big sin. People should be careful of this. When you bear false witness to protect your hodja, you cannot be saved. If you bear false witness to protect your master, you cannot be saved from it either.

There are those who bear false witness now. You go in front of the courthouse and the man runs next to you asking, "Do you need a false witness brother?" There is this too.

At least they are obvious. Their being false witnesses is a hundred percent. You think you will be forgiven if you bear false witness to protect your relative, your sister, your aunt, your paternal aunt, maternal uncle, your father, or your mother. No, it is the same. That is also a big sin like killing a man. We need to be careful of this.

To slander someone and then bear false witness to save your hodja is the same. Why is it so? The reason is obvious anyway. The harm done is great. For one, it harms justice. Nothing can be good when there is no justice. There would be tyranny. And you cannot last with tyranny.

Therefore, we need to be careful of this subject. They say, "It is a very small sin. One lie. One little lie." No, it is big. Fear Allah and seek refuge in Allah. Allah is with the oppressed. If one bears false witness, he will not see its good in this world and its punishment in the hereafter is big.

It is among big sins. Allah knows but this might be greater than some big sins because it also involves infringing on other's rights/rightful due. Be careful! Fear Allah. He says, "Ittaqullah." "Annallaha ma'al muttaqeen." "Allah is with those who fear Him." (Sura Baqara:194) Do not take this lightly. It does not matter who it is. You tell what you saw. Do not tell what you heard. Because everybody told their own story in front of Shaykh Mawlana (QS) too. You bring two people and each says something else.

So this is why you should not tell what you heard but what you saw. When it is a matter of bearing witness, when an issue needs to be brought clarity, certainly speak according to not what you heard but what you saw. - "Did you see it?" - "I saw it." - "Did you hear about it?" - "Well, I heard this but Allah knows. It could be like that but I am not sure."

You will say, "I saw this." May Allah give us all common sense and intelligence because you are harming yourself when you act foolishly.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

11. DO NOT TAKE ON A BURDEN YOU CANNOT BEAR

Wednesday, 4 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "La yukallifullahu nafsan illa wus'aha." (Sura Baqara:286) "Allah does not charge a person except with which it has strength to bear." Allah Azza wa Jalla does not offer, does not command, people with which they cannot bear, they have no strength for. The things He commands are things everybody can do. Most people do not do them either. They do harder things, but they do not do what Allah commands, orders, and forbids.

This is the will of Allah. "Most people have gone astray," says Allah Azza wa Jalla. It says in the Koran the faithless, fasiqs, unbelievers, and munafiqs are much more. It is Allah's will. Some people try to carry the burden they cannot bear. Then they cannot handle it, they get crushed underneath it, and run away. Allah Azza wa Jalla commanded you with the amount you can handle. Do that.

They take a burden twice as much, three times as much, five times as much, and sometimes ten times as much as what Allah wills. Then they cannot handle it and run away altogether. Why do they do this? They do it abiding by their ego thinking, "I will become a wali right away. I have left the world. The world will come after me."

It is really like this. They make things up in their own minds, yet it has its own method and manners. Someone has to be showing the way so you may become successful in this work. The person showing the way tells you, "You need to do this and that. You need to do these." They go ahead thinking, "Let me do ten times as much as what he said. Let it be more so I can reach results faster," but it does not work.

It is a matter of time. Are you obeying orders or not? Can your ego handle it or not? You will train your nafs, then you look and see you are slowly rising. It does not happen suddenly like that. Even cars need time to gain a certain speed. It changes gears: one,

two, and three. Five and it is at a certain speed. There is nothing that suddenly reaches a high speed.

Therefore, we say to this team of dervishes who do things to themselves not to do things according to their own minds. It is a loss for themselves and a waste for their families. A state comes upon them according to their own minds and they swing. In our way, the person showing you the way says, "Do not swing. Control yourself!" Then they end up in the madhouse. If you do these according to your own mind, you either go to the madhouse or become a zindiq.

Be careful! Listen to what the one guiding you says when you enter a road. It could be easy, it could be light for you. Wait. If you say, "I can do more," that time go and find someone else. Do not look for the fault in others. If you enter a road, you need to obey the orders of the one guiding.

None of rose suddenly. Nobody made it suddenly. It is certainly accomplished slowly. You look: if you do it suddenly it is very difficult, but if you do it slowly and gradually getting used to it, then it becomes easy for you. Of course there are hardships that you might find very light sometimes, but it is also a hardship. Because you would keep grumbling to yourself, "I can do more. Why am I only doing this much?" That is also a difficulty and you need to bear it.

May Allah not leave people to their own nafs, because even on the way of obedience Shaitan says, "You can do much more," and enters a person's heart and ego. When this happens, as we said, you cannot bear it and you run away. That time what Shaitan and the nafs want happens. Allah forbid.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

12. RESPECT THE HOLY ONES
Thursday, 5 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The Muslim person is the person who knows his or her limits. They respect their elders and pray for their deceased ones. We have many good, beautiful, and holy people in our Islamic history. We need to honor their memory with goodness. That is why it is sinful to say, "This happened and that happened [with them]." Because we are already full of faults and shortcomings.

So many holy ones came in Islamic history, and you see that sometimes they say, "This man was like this and that man was like that." These are people who have been praised for nearly 1000 years. It is the same way for 500 years. There are some people with bad intentions in this century running with the goal of finding fault with them.

They have bad intentions because they cannot stand the fact that they have been loved and respected for so long. Shaitan cannot stand it either, and he brings forward in the open his soldiers, those who are like him. They say, "These people are bad. Do not respect these people. Do not accept them." Whereas they are Allah's beloved servants. Allah gave them that opportunity, that power, and that faith so they may show people a beautiful way. They are Shaitan's enemies and Allah's beloved. Therefore, let us be careful since what everybody says is not true.

Allah sent them on the right path and people respect them since the beginning. There are also the opposite, those whom people have cursed ever since they came out. And they are being crowned in this day and age. There are thousands of holy ones and thousands of scholars, ulama. Their names are not being brought up, but people who have deviated are being respected in this day and age.

Our Holy Prophet says, "The one who gets off the right path has gone astray, has deviated, and ends in hell!" Therefore, let us be careful of these things. The tools and equipment of Shaitan have increased so much. The nation is faithless and those with weak faith believe them. Moreover, they make judgments. The judging of an ignoramus can only be so much. They only say what their ego and Shaitan tells them. They show us

perverted people who have deviated from the path as good when there are thousands, hundreds of thousands, of scholars.

Therefore, we need to be careful. People who are to be respected are to be respected. There is no need to respect those who criticize them. Neither Allah nor people like them. May Allah not mislead us, may we be with the right people, and may we love the right people Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

13. VISIT THE GRAVES ON FRIDAYS
Friday, 6 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Today is Friday, a holy day. Allah gave this day to the Nation of Muhammad. Visitng the graves today, especially those of parents, is a means to gain great rewards. Our Holy Prophet states in his hadith: "A mansion will be given in paradise to the person who visits his mother or father on a Friday." This beautiful hadith shows people what a great virtue it is to respect the parents. It also shows visiting the graves is a means to gain rewards.

Foolish people of this day and age say, "Visiting the graves is not alright. You would be involved in shirk (associating partners with Allah)!" Who knows the religion better? You or the one who taught us the religion, the Prophet Alayhis Salam? Sallallahu Alayhi wa Sallam. May Allah raise his honor, always and forever.

From now on this matter is one between shaitans and non-shaitans. These are End Times: non-Muslims are attacking Islam along with the soldiers of Shaitan. We are Inshallah walking on the path shown to us by our Holy Prophet. The way shown by the shayks (mashayikh) comes from Hazrat Prophet. This way continues uninterrupted. Therefore, do not pay much attention to everybody. It is alright visiting graves, or it is not alright… Do not listen to these. Our Holy Prophet says, "Visit them." Visit them and win. Win your hereafter.

There are thousands and millions of wisdoms in the hadiths of our Holy Prophet. This is also a very beautiful hadith. A person would not be cutting his relationship with his past. The people in the grave wait for a goodness from us. Let us go and visit them. Let us read a Yaseen for them. If you do not know it you can read a Fatiha. They wait for us to read an Ikhlas. These are the greatest gifts for them. If you go and give them money they will not take it, but you can do good on their behalf. Reading the Koran and the Fatiha next to them is the greatest gift for them. They get happy and celebrate.

Today is Cuma, the holiday of Muslims. Of course, going from one place to another is almost impossible in big cities now. At least from where you are sitting you can say, "I

am doing it here. I am reciting and sending it from here," with the intention of visiting and it is also acceptable. The intention is important here.

If not, if it can be close by, the person who has the means should certainly fulfill the beautiful words of our Holy Prophet. When you go and visit them, you would be gaining their content and giving them their gifts. You would also be getting your own gifts. You would be getting spiritual gifts, and you would gain the content of Allah and Hazrat Prophet. May Allah make us all succeed in beautiful works such as this and make it easy for us. May Allah be content with all of you.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

14. THE PRAYERS OF THOSE WHO DO NOT OFFER NAMAZ ARE UNANSWERED

Saturday, 8 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

We spend our time making so many mistakes knowingly or unknowingly. That is why if you are going to start a task, make sure to repent and ask for forgiveness so that Allah makes you successful in everything you do. Of course, with this most people say, "We make dua but our works are no go." When you ask, "Do you offer namaz (salat)?" they say, "No I do not." Well in that case Allah Azza wa Jalla would neither answer your prayer nor make you successful in your works. Our Shaykh Mawlana says, "Without namaz, even if the sultan of awliya makes dua for you, your prayers would still be unanswered." Why? Because you are not trying. So even if you offer two rakats a day, your prayers would be answered when you offer that. Allah leaves it up to you if you do not even do that, "You can try as much as you want. Without winning my consent none of your works would go alright," He says.

People might think it is going well externally, but no, it is also without blessing (without baraka). So you run the whole time, getting tired for nothing like an animal. You spend your life without peace and it is of no use for you. People who repent, who ask for forgiveness, and offer namaz have won. Their works go well.

Otherwise, as we said, no matter how profitable it might seem it is not profitable and it is all torture for them. They will be asked on Judgment Day, "You were given this much. Why did you not do it?" They will account for it. Now let us begin with repentance and asking forgiveness in all our tasks, in important tasks, so we may start clean. Allah says, "Watch. This servant of mine knows his mistake, and he is asking for forgiveness. I am forgiving him, and I will give him what he wants." Otherwise, Allah Azza wa Jalla says, "This servant does not remember me, and I do not like him or his works."

His works would not be blessed and would not go well. May Allah make us all amongst good servants Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

15. HUMANKIND NEEDS TO BE LIKE SNOW
Thursday, 12 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

MashaAllah, thank Allah it snowed a lot. It is white everywhere. We liken this to humankind being very clean in the beginning and getting dirty, becoming soiled, as they commit sin. The snow is white now and it is beautiful when it first snows, but as mud splashes next to the road, it gets dark and an ugly scene is formed.

People's sins are the same way. It shows the person ugly and that beauty is lost. However, Allah is still merciful on people. "Repent and ask for forgiveness and you will again be whiter than white and very clean," He says. You got dirty until evening. Again repent and ask for forgiveness at night and again you would be whiter than white and beautiful.

So sins and mistakes are nothing but evil, dirtiness, and ugliness. Shaitan fools people and shows bad things as beautiful, as good. Whereas they are, as we see now, only ugliness and dirtiness. Nothing else. That is the reality.

Allah gave us opportunities for cleaning. You can get cleaned with repentance and asking for forgiveness. Inshallah may we always be clean. May we always turn to Allah, and repent and ask for forgiveness so we may become beautiful people, we may become clean people Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

16. THE VIRTUES OF KHATM KHWAJAGAN
Wednesday, 13 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The manner of our tariqa is to mind our own business: to follow the way according to what we learned from our shaykhs, the way they taught it. The Khatm Khwajagan is in the foundations of our tariqa, meaning it is the pillar. We need to do it once a week. Those who cannot do it every week can then come once every two weeks. Three weeks at most. Shaykh Mawlana used to say, "If one exceeds three weeks, the person should be ashamed to say, 'I'm in tariqa.'" It is alright to do it by oneself if one cannot come.

The Khatm Khwajagan, as we said, is the pillar of our tariqa. It has its manners and method. There is the major Khatm Khwajagan, the method of the Naqshbandi Way. There are stones, small pebbles, and the major Khatm Khwajagan is done using them. It is done using them, but Shaykh Mawlana moved to this method of ours when Mashallah the congregation grew. We are doing the minor Khatm Khwajagan and no pebbles are used. The shaykh or the person who is a graduate to lead the Khatm Khwajagan tells everybody what to do:

25 Astaghfirullah, 7 Fatiha, then 10 salawat, 7 Alam Nashrah, 11 Ikhlas, 7 Fatiha, and once another 10 Salawat is finished this Khatm Khwajagan would be finished. This is the method coming from the mashayikh1 in the Naqshbandi Tariqa, in our way. It was shown like this and we do this.

There is no need to change this. If permission was granted to someone, he graduated, he became a representative somewhere, and he changes it then he would be doing it according to his own head. He needs to continue verbatim. Normally there is silent zikr in the Naqshbandi. What is meant by silent is it is said secretly. But the zikrs we do are in resemblance to the 40 tariqas. It is done as such through the inspiration and order of our Hazrat Shaykh Abdullah Daghestani Effendi so their blessings2 are granted to us.

Regarding making zikr standing, some people say, "There is no such thing in the Naqshbandi Tariqa." True, it does not exist. We are not saying it exists. It is done both to remember the other tariqas and accept them, and so their baraka is granted to us.

Hazrat Abdulqadir Gaylani, Hazrat Ahmad Rufai, Hazrat Ahmad Badawi, Hazrat Imam Dusuqi, Hazrat Shazili, Hazrat Chishti. The holy ones are plenty. There are pirs of 40 tariqas. Hazrat Shaban-e Wali, Hazrat Haji Bayram-e Wali… There are plenty of holy ones. As we said, they are also friends of Allah, awliya. We are making zikr in that method in the assembly so their himmat would also be present.

The wakil or anyone else, the graduate person, can do as he likes there. He can increase it or decrease it. It is not important, but the really important point is the Khatm Khwajagan cannot be changed. Saying, "Sir this tariqa says this and says that," is not from manners either. This is the way we know as true and believe in, and the way we saw from the mashayikh. Hearing from other places, never think, "He does such and such. I wonder if we should also do it?" In fact, it is spoken among the ikhwan too sometimes, and that is also outside of manners.

This Khatm Khwajagan that is being done has been established based on the teachings of our Holy Prophet. Only Allah Azza wa Jalla knows its blessing and virtue. It is such a great blessing. Those who are on this way are so lucky. Because the point here, the point we are missing, is that this is a service done for the sake of Allah. Purely. There is no other intent, there is no other desire, and it is only being done for the sake of Allah. That is why sincerity is the most important thing.

Allah tests people. There are different types of tests. "I wonder if I'm doing little? Others are doing more. He makes 100,000 Kalima-e Tawhid (La Ilaha Illallah) and 200,000 Lafza-e Jalal (Allah) a day." You do what your shaykh says. Keep your sincerity. It is more useful for you. Do not trust in your own ego saying, "I did this much!" What you need to do is follow the shaykh and fulfill his orders.

"I wonder if he did not understand me correctly?" sometimes people think, "I spoke. The shaykh might have been thinking of something else and said alright." No, even if he was thinking of something else, Allah Azza wa Jalla gives you what you need there. You can get that answer because of your sincerity there.

We need to endure everything and be thankful for everything for being on this way. Our path is the path of Allah, the path of Truth, and the path of sincerity. The door is open, it is open for everybody. It is the way of Shaykh Mawlana, the way of Hazrat Prophet, and the way of the companions. We accept anybody who comes. They can come and see.

If they like it they like it. If they do not like it, we cannot tie and hold them here. They can stay if they like and leave if they like. Whether other shaykhs accept that one or not, as we said that is none of our business. We are trying to continue exactly what we saw. If someone is to leave, we do not hold that one either.

The way is clear, guidance is from Allah. However, of course we would want to be of service to this way and be of service to the youth of Islam. We have the desire inside to save them from the bad way. Why do we get sad? We get affected very much and get sad when we see Muslim children fall into inappropriate and bad ways. We want Allah to help us, and grant us to attract them with spiritual powers to these ways. We do not want to lose even a single one to Shaitan.

If you talk about Europe, the situation is worse there. It is the same here now. We would say it was only in Europe in the past, but now it is the same here. We are living in very hard times. May Allah keep us safe. May they also be saved with dua and sincerity Inshallah, because Shaitan and his helpers are trying to erase Islam and Muslims from the face of earth ever since the Ottomans. But Allah is not allowing it. Inshallah they will be defeated. May Allah strengthen all of our faith Inshallah. May Allah help us and help Islam.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

17. OBEY THOSE IN AUTHORITY (ULUL AMR)
Thursday, 14 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Hazrat Grandshaykh Abdullah Daghestani was [living] near us, not even a hundred meters away thank Allah. Because Shaykh Nazim Efendi had left the world and went next to his shaykh. They had constructed shanty like houses on Mount Qasyun to be close to him. We would attend his sohbas every day since he lived close by. Of course because we were young we did not comprehend and understand much, but he would repeat some things a lot. He would say, "Pay attention to this," and recite the holy verse:

Authu Billahi Minash-shaitanir Rajim. Bismillahir Rahmanir Rahim. "Atiullaha wa atiur rasoola wa ulul amri minkum." "Obey Allah, obey the Prophet and those from amongst you who are ulul amr (of authority)." (Sura Nisa:59) Our Grandshaykh would repeat this continuously. He would recommend to people, to those there saying, "Pay attention to this. Do not digress from this." What does it mean? It says: "Obey Allah," then, "also obey our Holy Prophet." Everyone who is Muslim needs to accept this and most do.

Some who came out later say according to their own minds: "No, I accept this. I do not accept that," but most people say, "We obey the commands of Allah and Hazrat Prophet as much as possible." Some obey very little and some obey more. There is an important point here: it is Allah's command, so even if you cannot do it, do not object to it. You need to say, "It is Allah's command. Thy will be done," and not dogmatise, make judgment. There is no democracy, it is in the sight of Allah, and Allah is one. Someone else might be involved when objecting to worldly matters, but Allah is one. Allah can change you. You cannot change it.

Therefore, He says to obey our Holy Prophet as well. Do not object to these. Say, "We cannot do it. May Allah forgive us." Allah is forgiving, merciful. Be soft headed and while complying with the commands of Allah and the Prophet say, "This is Allah's command but we are weak servants. We could not do it somehow. May Allah forgive us." Never say, "It is possible, it is not possible!" Deviant people are plenty these days. The deviant are plenty, they refuse everything, and tell the people, "You need to object. You need to rebel." They are turning it into a habit. If you rebel, that rebellion would be

crushed in the sight of Allah, and nobody would be able to save you. This is Allah Azza wa Jalla [we are speaking about]. Nobody can oppose Him.

Of course all of our ikhwan (brothers) are accepting, but our advice to our nation, to Muslims, and to people is not to rebel against Allah! Not the whole world but the whole universe cannot revolt against Allah Azza wa Jalla. It is the same with our Holy Prophet. He is delivering Allah's commands. However, as we said, as long as you do not infringe on the rights of others, there are plenty of doors in the sight of Allah. The doors to repentance are open. When you repent, Allah Azza wa Jalla would forgive the sins you committed.

The third is "Wa ulul amri minkum". He says, "Obey those ruling over you." Do not revolt against them. If you revolt, you as well as they would get punished. The times during which we lived in Sham Sharif were pretty hard. Of course it is not easy, but even for the state there our Grandshaykh Efendi said, "Do not revolt against them." There is wisdom in this. It is good to sit in peace.

People would muddle along, manage in that condition in peace. Our Shaykh Mawlana would also say, "If something happens, do not go and harm anybody, do not torment anybody, and do not revolt against the government. Because Allah Azza wa Jalla appointed these people over you in response to the things you did. If you sit still, you will get along with ease, and nobody would bother you. Allah would help you because you obeyed His orders, and He would keep you in safety and security. If not, if you do not listen, revolt, and attack here and there, then Allah Azza wa Jalla would leave you to yourselves. You would regret it later."

That is how it is, even in those tough countries the shaykhs are saying, "Obey the ulul amr." Those in authority need to be obeyed. They are to be obeyed as long as something, an order, against Allah is not ordered. If they go ahead and tell you to do things Allah forbids then do not obey them. There is nobody doing this by force anyway.

When this is the situation, thank Allah our situation here is the opposite. Muslims have suffered and seen oppression for many years. Muslims are the people who are tyrannized most in the world. Just as it is everywhere, especially here. Because this is the head of Islam, it is the capital city of the Ottomans. No matter how much make up they put on and say, "We love you and do such for you," in the end everything is out in the open and it is clear now. The whole world of unbelief is attacking here to finish Islam.

Therefore, the subject of obeying those in authority is obligatory especially during these times of dissension. "Do it!" says Allah Azza wa Jalla. It is an order. In fact, those who disobey the order could even lose their head. It is as the state decides. That is why it is not an easy matter.

Those who obey Shaitan are many. They say, "We understand the Koran. There is no need for the hadith." In the past they would say "The Koran and the hadith", then "The Koran and the sunnah", and now they came out saying "Only the Koran". The Koran says it openly for you: "Obey Allah, obey the Prophet, and obey the ulul amr, those ruling over you." If you ask, is there another explanation for this, the foolish say, "There is." The state is a great blessing, and the greater blessing is the state of Islam Allah has provided. We need to be thankful.

When we were young in Sham, there would be a military coup every three months in our time. Six months would not pass without a coup. It is the wisdom of Allah the coup would occur amongst those guys. There was one television and radio station and there was the presidency. You would see all hell break lose: cannons, guns, bombs, explosions and what not. And they read out the notice in the morning. Last they did the same here. They said, "We took control with this notice."

"We have taken control of the state with notice number 1. We are the president now!" they would say. Six months later you see all hell breaking out again. Thank Allah they were doing it amongst themselves. But 3000 to 5000 people would be gone by the time they established control. Six months later you see it happening again. All the way until the father of this guy came. That man was real crafty and stayed on top of them for 40-45 years.

I was little and was asking Hajja Anné, "Why is there need for these things? Could it not be without the state and the police? We could get along nicely then. Is it not possible?" Hajja Anne was trying to explain, "My son, such a thing cannot be," but I was not convinced much. I was saying with the naiveté of a child, "They are engaging each other so much. For what? What use is it? People can get along and neither want a president nor anything else."

Fundamentally, the state is important. Everything goes bad as long as there is not a steady state governing people. People now say things regarding the subject of state from their point of view. Our son says there is no need for it. What do farmers want? What do workers want? What do the rich want? How will they be exporting? How will they be importing? Would it be too much if we buy here? How much should we increase salaries? Billions of liras are gone even when you say one percent.

So it is not an easy matter. Therefore, their job is already tough, so do not make their job harder. Let them provide services to you. If you did not go about taking on him saying, "Such will happen to us. This traitor is there, that cursed one is there, that bad person is there," the country would be a bed of roses. Those who do these things are following Shaitan. If they were not following Shaitan, they would be following Allah such that

Allah's command is: "Obey Allah, Obey the ulul amr." Obey those in authority so that they may provide good services to you and help Islam.

What we have seen in the past 15 years is there is service wherever you go in the world. May Allah be content with them, our state's services have reached everywhere. It has reached all the way to Africa. We were in Argentina last and they even slaughtered cattle on Eid al-Adha (Festival of the Sacrifice) there. They came to our dargahs and saw them. They have reached everywhere: all the way to what is called Patagonia, all the way to the other end of the world.

They did this to be of service to the servants of Allah. Therefore, those who are enemies now are really enemies. Let them repent and ask forgiveness. They would not be contemptible in this world and Allah would forgive them in the hereafter. Let people not be deceived. Shaitan is easily deceiving people. People do not remember the good. They only remember the bad. People do not remember anything else and complain. Do not complain. Be thankful.

Many thanks for our situation because Allah has given us the most beautiful places. Thank Allah, those who look after us are also good people, people who fear Allah, and people who fulfill Allah's commands. This is important. The other way around is hard. If you look at the states around, one person was the head for 40-45 years. On the other side some are for 50 years. They have been tyrannized for 70-80 years. Even they got used to it.

People do not get used to it when you do good and when you say something. They want the better and more. Even more. There is a measure in everything. So this is all that can be done. One needs to be thankful for these and content oneself. We are not staying in this world forever. The end of this world will also come. The times we are living are End Times. We are only able to live like this in End Times. Thousands of thanks are due to Allah.

Of course, this fitna and corruption will occur for Mahdi Alayhis Salam to arrive. These are the signs. Mahdi Alayhis Salam will clean them all with justice without anybody being oppressed Inshallah. May it happen as soon as possible Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

18. THE GENTLEMEN DO NOT EVEN STEP ON AN ANT
Thursday, 19 January 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 Holy Prophet states: "La darara wala dirar." Each hadith of our Holy Prophet is a masterpiece. Meaning he shows people guidance and the right way with a short sentence.

What does "La darara wala dirar" mean? There is no wasting and damaging in Islam. What is meant by waste and damage? There, what we see, what the people who are called terrorists are doing: destroying the surroundings, dragging the surroundings into chaos, causing dissension, and killing whoever comes across them without consideration for children. Therefore, this has nothing to do with being Muslim. Whoever harms people, whoever causes damage and loss has nothing to do with being Muslim.

The whole world thinks Muslims are like this, but these people who do not know the Koran and the hadith are saying, "We are fighting for Allah!" You cannot present this way you are taking as the way of Islam by calling it "For Allah" while causing damage and loss. This is the way of Shaitan. Those who are causing damage and loss are with Shaitan. They cannot be with Islam. They can never be with the Prophet.

Our Holy Prophet showed the method for everything. He showed people the light. He did not show them darkness. We should not only have mercy on people but even on animals. There were some holy ones who even had nicknames given to them. There were some holy ones called "Wouldn't-step-on-an-ant". So they would be careful not to step on an ant or an insect when they walked. Whereas who is careful of this? People cannot be so careful.

They were even careful of this that the holy words of our Holy Prophet were on top of their heads. They showed respect and they received respect. Nobody lived for thousands of years. Everybody passed away to the hereafter. Everybody receives their rewards and good deeds in the hereafter. Whoever does not listen and says, "I'm this and I'm that," they will answer for it in the hereafter, and they will be questioned in the hereafter.

Be careful not to damage anything and not to cause loss to anything. Take hold of your ego. It is a great deal to take hold of the ego. It is not easy. May Allah make us all see the good and to be a means to follow the good Inshallah. Let us be with the good ones. And to those who are with Shaitan, let us say, "May Allah guide them." What can we do now?

Wa Minallah at-Tawfeeq,
Al-Fatiha.

19. NOTHING FOREVER
Friday, 20 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thanks to Allāh 'Azza wa Jalla we came together with our brothers again. It is livened up with the love of Allāh, the Prophet and Mawlānā. It is overflowing.

Mankind is created not for this world but for the hereafter. Happy are those, who know it. People think they will live without dying. Ignorant people around the world, inside and outside Muslim countries they think it is forever. But I look and I see there is an imām, ḥāfiẓ he says "ilá nihāya". There is an end, we want it to continue until the end. When is the end? The end of the world is Qiyāmah. There is no eternal life in this world. They say "forever". There is nothing eternal, forever in this world. Everything has an end in this world. There is an end to good. There is an end to bad.

Since the time of Ādam 'alayhi s-salām 124,000 prophets came to this world. They all ended up in this world. Of course there are prophets that are alive. That's another subject. The thing is that everyone finishes their lives on this world. Through Azrael 'alayhis-salām. Allāh 'Azza wa Jalla appointed him to end the worldly life of human beings. To start the next life. That's Azrael 'alayhi s-salām's duty. The prophets (as) are priviliged in Allāh's presence. They are sent to people as a torch. People of this world say "forever" because they do not think at all. They say they are going to live forever. They panic when something happens. How can it be? There is chaos. There is unrest, war, this and that. They want everything to continue peacefully. They aren't aware how much things have changed since Ādam 'alayhi s-salām, until now.

Thousands of years passed. Nothing stays the same. Constantly changing. This is Allāh's will to show people. But people still don't learn a lesson. They don't become wiser. The only thing that doesn't change in this world is Allāh 'Azza wa Jalla; the creator of this universe. Never changes. Everyone changes except Him. Our Prophet changed his world also. It is a change. He left us physically. But he says; "I'm Ḥayyun yurzaq". He is alive. "He gets rizq" Prophet says. The saints and martrys are also like that. All. But the important point is that they don't stay in this world. They are gone. Because it is Allāh's order, it has to be like this. All living beings will slowly leave. The tombs of the good ones are also beautiful.

Everybody knows how beautiful they were in this world. When they are transferred to the hereafter their tombs are holy. They give peace. They give beauty to this world. Beauty comes from them. They are beautiful here, hereafter, on the day of judgement, on maḥshar, in paradise also. May Allāh keep us with them. What a beautiful grant has it been for us to be with them. People don't like change. They say nostalgia, remember old days. They inwardly sigh. Some people sigh for this world. some remember the times, they spent with holy ones. "We had such beautiful days" they say.

In shā'a Llāh we'll have beautiful days in the next life as well. Because you'll be with the ones you love. But this is Allāh's will. It is in nobody's power. Nobody can give an extra breath to someone. Allāh appointed a certain time. We were together during that time we received barakah from them. Now their spiritual barakah is stronger, more powerful. They give a lot of gifts to those, who come here. But for people, who are elsewehere but they remember them with love, respect, longing they give gifts to them as well. We hear that people, who come to visit Mawlānā had been gifted with a dream of Mawlāna. If they have a difficulty, with the barakah and grants of the saints it is solved.

They are supporting. Thanks to Allāh. May Allāh make our love permanent, in shā'a Llāh. May we continue in their ways. Al-ḥamdu liLlāh we are happy again we meet with our brothers, murīd and sisters. All they are welcome to Mawlānā's place. Mawlānā place, it is light. And every good thing in his place as he was. And we are missing Mawlānā. But al-ḥamdu liLlāh we are knowing this; what we are living in this world, it is from Allāh. And He... He is the Creator and He do what He likes. He has created from Ādam 'alayhi s-salām until now thousands of years. And it is changing. Everything changing. Nothing can be same forever.

Ignorant people, they are saying forever. But knowledgeable people... Because since childhood everywhere we go, every country, "This country it will be forever." Everywhere in the world. Syria, Lebanon, Turkey, England, Germany, everywhere they are saying forever. But I was realizing... We have imām in Istanbul. And he says until the end. He said when he makes du'ā' "Allāh keep us like this until end." What meaning? Meaning there is end for everything in this life. Our life, nothing forever. You must change. You must have end. And then beginning to next life.

From Ādam 'alayhi s-salām until Prophet 124,000 prophets coming. All of them, nobody lived forever except some of them. Now they are in life like Idrīs 'alayhi s-salām, Ilyās 'alayhi s-salām, Khiḍr 'alayhi s-salām, 'Īsá 'alayhi s-salām. But they also, they will be near Qiyāmah, they will be also the end for them also. What is end for this life? Death. And the death, Allāh make created great angel 'Izrā'īl. What in English? Right same? Azrael. And he is... His job is only to take people to the next life. Because without doing this you cannot live forever. This life only... They have end for everything. Nothing forever, like these ignorant people saying forever. No. Forever only you must change

your vehicle and go into another. So every prophet, they have to make this also. They change. For our Prophet, of course, he said "I am alive. I am... I get rizq also." But the thing that he first, to happen was Azrael ʻalayhi s-salām he took permission from him "O you can give me permission to take your soul for next life" he gave him permission because Allāh ʻAzza wa Jalla even for this ʻIzrāʼīl to make show our people, show human beings how to behave, to be respectful to Prophet. And he take his amānah, after Prophet again he is in life and he get rizq.

This is also showing for that nothing forever in this world. Everything changing in this world. Nothing become same. Only Allāh ʻAzza wa Jalla not changing. And it is for good people, for bad people also. Changing. But for good people, changing better for them. Of course, not better for people around. Because when some holy man or scholar or good man dies, Prophet said: there is big hole in this. Cannot fill it until Qiyāmah. But it is Allāh's order. So it is like this. You accept or not accept, it is like this. But it is important to know in this world everything changing.

You can't do anything. We are helpless. But we are accepting and being pleased. You do this and you are believer, not like who are not believer, they like to be everything like in old times. But it is since Ādam ʻalayhi s-salām until now trouble whole century, whole history, always fighting, killing. Nothing be as people they like. And people they like, they said "We like peace". Ok, you like peace. But you are doing wrong for other people. It is also... You cannot be forever like this. It will be changed. And people nowadays, they are remembering "Old times, old good days".

Nostalgia they said, I think something like this. All people who are for material people or religious people, we also, we are many times we are remembering with Mawlānā, how he is going around us, how he was going, we are happy following him. This is good nostalgia, good remembering to remember good people. Even it is worship. Prophet said ʻInda dhikri ṣ-ṣāliḥīn tanzilu r-raḥmah When you remember good people, holy people, Allāh make peace on you. But what we do? We are al-ḥamdu liLlāh these people, when they are changing from this world, they have their maqām, their grave what where they are buried. We are going, visiting them. We get mercy. We get blessed from them And they are beautiful when they are in life. And they are also very beautiful in their maqām.

And they are generous. When you visit them, they are happy. And when you remember them from far away also, they are very happy. And they are giving you blessed blessings. And especially Mawlānā, he was happy with his murīds and followers. And when they are coming, he is happy also. He would not let them to go without giving them what they need. And he is even going all around to see murīds and even non-murīds. Too many people, they are coming, they are saying "We saw one Shaykh in our dream. He asked us to go to that place, sayyidi". Many people, thousands of like these people, they are coming and following and joining in, coming to ṭarīqah through

Mawlānā. Because his power is still on. His material life is finished. But spiritually he is alive also.

And he is happy with people coming and we are happy with him. And we are following order of Allāh, not objecting. Don't object. Because time like this, it is hard time. But when you are knowing nothing going forever like this, it will be good for you. Because changing coming, it will come light, light of Islām on whole world. But not like with these rubbish people who are claiming they will bring, they are now they are oppressors, they are even they don't know anything from Islām.

Islām with mercy. And it will be whole world Islām in shā'a Llāh with Sayyidinā Mahdī 'alayhi s-salām. And it looks like it is time of Mahdī 'alayhi s-salām. Because it's too heavy for everybody. Every people, everybody in this world, you feel people they are not happy. Believer or non-believer, all they are in very anxious, very bad mood, stressed. They are knowing something will happen. But al-ḥamdu liLlāh we are knowing it will be changing, but for good. For whole human being it will be good.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

20. THE STAGE OF ACCEPTANCE
Saturday, 21 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The highest station is the station of riḍā. It means that we are content with whatever Allāh gives, we don't object. The best thing to do is to be thankful, content with what Allāh 'Azza wa Jalla gave us. It is a very high station. Very few people reach that station. If normal people want, if they use their brains they can reach the station of riḍā. No objections. Accepting and thanking whatever Allāh gives. If you object it isn't wise to object Allāh, be against Allāh. Some people object Allāh 'Azza wa Jalla excessively.

Some object without being aware by complaining. They also have to be careful. Most people do it. But people, who reaches the station of contentment are peaceful. They left all their affairs to Allāh. Ḥasbuna Llāhu wa ni'ma l-wakīl. Allāh is our Disposer of affairs. We want it or not, He is doing it. So, it is wise to be content. The saints also have some degrees. There are saints, on the station of contentment. They accepted everything coming from Allāh. They don't object to anything.

Because Allāh gives people what they deserve. They don't interfere with good or bad. They don't pray for anyone. They are so content that they don't pray for this or that. They don't pray for anyone. They accept everything as it is. They are on a very high station. They are in a different spiritual state. Normal saints still pray. May Allāh give good life, good business, good health, welfare" they pray. The other type of saints don't even pray for the storm to stop even if people will drown. They are pure, it means they reached reality. They know better if it is good or bad. That's why they don't interfere with good or bad. We can't be like them but if we are in the station of contentment. It is enough. If you aren't in the station of contentment even if they give you the world, you still won't be content or satisfied. May Allāh make us reach that station, in shā'a Llāh.

The highest station for human being is the stage of accepting. Riḍā, riḍā liLlāh; to be accept what Allāh give us and not object. If you object... Many people, most of, majority of people they are, nobody accept. Nobody is in this station. Very very few people, they are in this accepting maqāmu r-riḍā, in acceptance stage. And it is for who is thinking and he is, many people they are thinking "We are clever" not accepting anything. But no, it is opposite. Who accepts and is to be in this stage, he is the clever one.

Because everything from Allāh. And He give us what He wants. And when you object, you'll be... Some people have different levels for objecting. Sometimes some people they are directly not accepting, even they not accept Creator. Some of them accept. But what? "Our life is not so good. We want to be better. We can... Maybe going to Europe we can be better." But no, if you give him not Europe, give him whole world, also this will not be satisfaction, satisfied with what his he has. He want more and more and he not accept.

But to be happy, you. This is station accepting anything Allāh give you, it is make you happy. And there is a kind of beloved people for Allāh, Awliyā'u Llāh. Some kind of them, they are in this high station, not objecting for anything, even not making du'ā' "Allāh give us this... Make this, make that. We want this". Not making. Just making thanking for God and not doing anything, accept anything. Only what He ﷻ done, He's happy with this. They are happy with this and not mixing with people also.

There is a kind of these Awliyā'u Llāh also. But others... This is a few of them Awliyā'u Llāh like this. But others they can make du'ā'. But this is, I am give an example for them. Even if somebody dies in a storm in the sea, They are not looking for this. This is from Allāh also, they said. This is His... No need to make du'ā' for them. Like this. Because they are accepting good and bad. Everything Allāh He planning, the best planner. And they are accepting this. For people now, this Mawlānā every time he was shouting for democracy.

This democracy's, this is the first thing to make you not accept anything. And philosophy also, they are not accepting anybody, not accepting anything all time objection. But our way to be happy here and hereafter, to be accept and to be in peace. Allāh make us to accept everything, in shā'Allāh, in shā'Allāh, give us good thing We make du'ā' but, al-ḥamdu li-Llāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

21. SHYNESS IS FROM BELIEF
Sunday, 22 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

When people do something bad or something not good they are ashamed most of the time. "Shyness is from belief" Allāh 'Azza wa jalla says through ḥadīth of our Prophet. Shyness is from belief. So if there is shyness it is from belief. Now they do all sorts of disgrace. People used to be ashamed. Now they make it look as if it is normal. It is more widespread among disbelievers. Whatever the disbelievers do they say it is 'human nature'. It is none of your business.

These dirty people say it is human nature. However Allāh 'Azza wa Jalla created shyness. So that you could be shy from those bad things and don't do it. Shayṭān made it in such a way so that it shows everything as permissible in the end of times. Saying; "It is human nature. He has to do it. He should not reject it. He should do whatever his ego says." There is no such thing in Islām. It isn't human nature, it is the ego.

The ego wants every badness. If you do whatever the ego tells you you will be disgraced. Allāh disgraces you. Allāh is Sattār. When you do a bad deed, He doesn't want it to be seen among people. You make a mistake, you should repent because of your mistake. It isn't good to show everyone. Allāh hides you. You should confess you committed a sin and repent. Sin is never permissible. It is not in human nature.

There is no permission to commit sin. Don't ever listen to heedless people and do bad things. Don't commit sins. They'll be accounted for. Believers are ashamed of it. Whoever has no belief, has no shame. They don't have shame. So Allāh 'Azza wa Jalla through our Prophet says; "Shyness is from belief." We see it, it is obvious. We see it clearly, people who don't believe in Allāh or the Prophet, they follow their egos. Whoever follows his ego has no value. May Allāh not let us follow our ego. If we follow our ego, we will be disgraced. May Allāh protect. May Allāh protect us from our ego, and not disgrace us, in shā'a Llāh, here or hereafter. Being disgraced here is easier than hereafter. It is worse to be disgraced in hereafter. May Allāh protect us.

To do good things, it is an order, Allāh's order, and Prophet saying every good thing, nobody can be ashamed with good things he does. And to behave shy and to be afraid

from to do bad things, it is from īmān, from belief of Allāh ʻAzza wa Jalla. Believers, they are people they are shying, ashamed. Shy and ashamed. To do bad things, they cannot do. But these days we are seeing, especially in Western countries every bad thing, it is allowed. Even they encourage to do this.

Governments, people, all they are saying "This is nature of human being. They can do as they like. And it is, no, don't be ashamed of what you are doing. It is normal for you. You can do this thing which even animals cannot do. You do your... It is Coming from your nature. So you can do, what you like to do, don't be ashamed. We are... If anybody saying anything, by law, we are after you. Don't be afraid, don't be ashamed. Do what your ego likes to do. Do." This is a top of shayṭānic kingdom.

It is now end of time. And it must be like this. To change this, Allāh ʻAzza wa Jalla to not give any chance for them to say "We were ashamed. We were not doing bad thing" Allāh give chance. And these people they say "We don't want". Even they are not believers. Because if they have belief, they cannot do this. To be shy and to be ashamed, it is from belief. If you believe in Allāh youhave shame. But if you are not, only you are just you are coming like animal. Even animal is better than these people. So it is a good thing you must keep.

Don't do bad things. To be ashamed to do good things, don't be ashamed. Be ashamed from bad things. And it is really, if some believer doing something wrong, they are really very ashamed. They are afraid to be open for people to know this. They try to keep it secret. And it is order also. Prophet if you do something wrong and you are.. don't make it commonly, don't open for common people. It is making you worse. If you keep it secret, Allāh keep it secret from everybody also. You are ashamed you are doing this, Allāh we saying "Oh Lord, don't let me be ... exposed. Don't make me exposed in front of people, don't expose me." Allāh, His name is Sattār, meaning is closed The Veiler.

But not like these people, they are doing wrong things and encouraging people "No, you must do this also. You are.. Your nature.. It is nature. Don't believe in anything. Only believe in nature And your nature ordering you to not marry, to not be with.. to bring children, don't make good for people. Only think for yourself. This is their nature. Maybe it's for real in their nature. But it is not order of Allāh. Allāh orders to fight your ego and to be in right way.

Nature is to marry man and woman, to bring, make a good generation, to be family, to be... This is coming from Ādam ʻalayhi s-salām, until now like this. But this they are, maybe just 20 years beginning to not accept this. You must marry man to man, woman to woman. Why? After, what is this? Rubbish. And if we say in Europe for this, maybe they put you in jail. Like this. It is shayṭānic only. Shame [is] from belief.

To be ashamed, to be shy is from belief. So don't be afraid if you are "I am shy." If you have shy and shame, you are believer. Allāh keep us from our bad ego and these bad people and shayṭān and his followers.

Al-Fatiha.

22. THE REWARD OF A 100 MARTYRS
Sunday, 22 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The way of our Holy Prophet is a beautiful way and every beauty is in it. To follow our Holy Prophet is both a farz (obligation) and a sunna (tradition). We are performing the farz Alhamdulillah. Even though most people are not performing the sunna, there are many who are performing it. Of course those who are not performing are more, but that is a different matter. For those who are doing good, it says "Ziyadatul khayri khayr". The more you do good the better it is for you. You are doing the farz. Do the sunna too. It is a sunna to do whatever our Holy Prophet did, to follow him, and to do what he did.

Our Holy Prophet says about each sunna performed in End Times: "There is a reward of a 100 martyrs for keeping one sunna alive and continuing at it." What we mean by sunna is not just sunna prayers. It is everything he did. Even entering the mosque with the right foot is a sunna. Exiting with the left foot is a sunna. In fact, even combing with the intention of our Holy Prophet is a sunna. Because combing, combing the beard and hair was a sunna of our Holy Prophet. We are already doing this. If you say, "I make intention for the sunna," it will give you the reward of a 100 martyrs. It is also a sunna if you wear a turban or a skullcap on your head instead of praying bareheaded. For the sunnas and the recommended (mustahabs) of ablution Allah rewards them all the reward of a 100 martyrs. One martyr will intercede on behalf of 70 people. Think what a great generosity of Allah Azza wa Jalla this is. He gives so much rewards for following His Prophet, His Beloved. Do not let the sunnas be forgotten. Do not believe so called scholars (alims) who say, "There is no need for this sunna!" Certainly try to do our Holy Prophet's sunnas as much as possible. As we said, no matter how much you take from the good, Allah does not say do not take. He says take. Take more. Take as much as you want. It is up to each person now and they take as much as they like. If they say they do not want anymore, alright you take as much as you want. But if you like, you can take all and Allah Azza wa Jalla does not says no. That time Allah would be more content with us. May Allah be content with all of us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

23. YOU ARE NOT CREATED FOR FUN
Monday, 23 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thanks to Allāh 'Azza wa Jalla we came together with our brothers again. It is livened up with the love of Allāh, the Prophet and Mawlānā. It is overflowing. Mankind is created not for this world but for the hereafter. Happy are those, who know it. People think they will live without dying. Ignorant people around the world, inside and outside Muslim countries they think it is forever.

But I look and I see there is an imām, ḥāfiẓ he says "ilá nihāya". There is an end, we want it to continue until the end. When is the end? The end of the world is Qiyāmah. There is no eternal life in this world. They say "forever". There is nothing eternal, forever in this world. Everything has an end in this world. There is an end to good. There is an end to bad. Since the time of Ādam 'alayhi s-salām 124,000 prophets came to this world. They all ended up in this world. Of course there are prophets that are alive. That's another subject.

The thing is that everyone finished their lives on this world. Through Azrael 'alayhis-salām. Allāh 'Azza wa Jalla appointed him to end the worldly life of human beings. To start the next life. That's Azrael 'alayhi s-salām's duty. The prophets (as) are priviliged in Allāh's presence. They are sent to people as a torch. People of this world say "forever" because they do not think at all. They say they are going to live forever. They panic when something happens. How can it be?

There is chaos. There is unrest, war, this and that. They want everything to continue peacefully. They aren't aware how much things have changed since Ādam 'alayhi s-salām, until now. Thousands of years passed. Nothing stays the same. Constantly changing. This is Allāh's will to show people. But people still don't learn a lesson. They don't become wiser. The only thing that doesn't change in this world is Allāh 'Azza wa Jalla the creator of this universe. Never changes. Everyone changes except Him. Our Prophet changed his world also. It is a change. He left us physically. But he says; "I'm Ḥayyun yurzaq". He is alive. "He gets rizq" Prophet says. The saints and martyrs are also like that. All. But the important point is that they don't stay in this world. They are gone.

Because it is Allāh's order, it has to be like this. All living beings will slowly leave. The tombs of the good ones are also beautiful. Everybody knows how beautiful they were in this world. When they are transferred to hereafter their tombs are holy. They give peace. They give beauty to this world. Beauty comes from them. They are beautiful here, hereafter, on the day of judgement, on maḥshar, in paradise also. May Allāh keep us with them. What a beautiful grant has it been for us to be with them.

People don't like change. They say nostalgia, remember old days. They inwardly sigh. Some people sigh for this world. some remember the times, they spent with holy ones. "We had such beautiful days" they say. In shā'a Llāh we'll have beautiful days in the next life as well. Because you'll be with the ones you love. But this is Allāh's will. It is in nobody's power. Nobody can give an extra breath to someone. Allāh appointed a certain time. We were together during that time we got their barakah. Now their spiritual barakah is stronger, more powerful. They give a lot of gifts to those, who come here. But for people, who are elsewhere but they remember them with love, respect, longing they give gifts to them as well.

We hear that people, who come to visit Mawlānā had been gifted in dreams. If they have a difficulty, with their barakah and their grants it is solved. They are supporting. Thanks to Allāh. May Allāh make our love permanent, in shā'Allāh. May we continue in their ways. Alḥamdu liLlāh we are happy again we meet with our brothers, murīd and sisters. All they are welcome to Mawlānā's place. Mawlānā place, it is light. And every good thing in his place as he was. And we are missing Mawlānā. But al-ḥamdu liLlāh we are knowing this; what we are living in this world, it is from Allāh. And He... He is the Creator and He do what He likes. He has created from Ādam 'alayhi s-salām until now thousands of years. And it is changing. Everything changing. Nothing can be same forever.

Ignorant people, they are saying forever. But knowledgeable people... Because since childhood everywhere we go, every country, "This country it will be forever." Everywhere in the world. Syria, Lebanon, Turkey, England, Germany, everywhere they are saying forever.

But I was realizing. We have imām in Istanbul. And he says until the end. He said when [he] makes du'ā' "Allāh keep us like this until end." What meaning? Meaning there is end for everything in this life. Our life, nothing forever. You must change. You must have end. And then beginning to next life. From Ādam 'alayhi s-salām until Prophet 124,000 prophets coming. All of them, nobody lived forever except some of them.

Now they are in life like Idrīs 'alayhi s-salām, Ilyās 'alayhi s-salām, Khiḍr 'alayhi s-salām, 'Īsá 'alayhi s-salām. But they also, they will be near Qiyāmah, they will be also the end for them also. What is end for this life? Death. And the death, Allāh make created great

angel ʻIzrāʼīl. What in English? Right same? Azrael. And he is... His job [is] only to take people to [the] next life. Because without doing this you cannot live forever. This life only... They have end for everything.

Nothing forever, like these ignorant people saying forever. No. Forever only you must change your vehicle and going to another. So every prophet, they have [to make] this also. They change. For our Prophet, of course, he said "I am alive. I am... I get rizq also." But the first thing, Azrael ʻalayhi s-salām he took permission from him "O you can give me permission to take your soul for next life" he gave him permission because Allāh ʻAzza wa Jalla even for this ʻIzrāʼīl to **make** show our people, show human beings how to behave, to be respectful to Prophet. And he take his amānah, after Prophet again he is in life and he get rizq. This is also showing that nothing forever in this world.

Everything changing in this world. Nothing become same. Only Allāh ʻAzza wa Jalla not changing. And it is for good people, for bad people also changing. But for good people, changing better for them. Of course, not better for people around. Because when some holy man or scholar or good man dies, Prophet [said:] there is big hole in this. Cannot fill it until Qiyāmah. But it is Allāh's order. So it is like this.

You accept or not accept, it is like this. But [it is] important to know in this world everything changing. You can't do anything. We are helpless. But we are accepting and be pleased. You do this and you are believer, not like who are not believer, they like to be everything like [in] old times. But it is since Ādam ʻalayhi s-salām until now trouble whole century, whole history, always fighting, killing. Nothing be as people they like. And people they like, they said "We like peace". Ok, you like peace. But you are doing wrong for other people. It is also...

You cannot be forever like this. It will be changed. And people nowadays, they are remembering "Old times, old good days". Nostalgia they said, I think something like this. All people who are for material people or religious people, we also, we are many times we are remembering with Mawlānā, how he is going around us, how he was going, we are happy following him. This is good nostalgia, good remembering to remember good people. Even it is worship.

Prophet "Inda dhikri ṣ-ṣāliḥīn tanzilu r-raḥmah" When you remember good people, holy people, Allāh make peace on you. But what we do? We are al-ḥamdu liLlāh these people, when they are changing [from] this world, they have their maqām, their grave what they are burying. We are going, visiting them. We get mercy. We get blessed from them. And they are beautiful when they are in life. And they are also very beautiful in their maqām. And they are generous. When you visit them, they are happy. And when you remember them from far away also, they are very happy. And they are giving you blessed.

And especially Mawlānā, he was happy with his murīds and followers. And when they are coming, he is happy also. He [would] not let them to go without giving them what they need. And he is even going all around [to see] murīds and even non-murīds. Too many people, they are coming, they are saying "We saw one Shaykh in our dream. He asked us to go to that side". Many people, thousands of like this people, they are coming and following and joining in, coming to ṭarīqah through Mawlānā. Because his power [is] still on. His material life is finished.

But spiritually he is alive also. And he is happy with people coming and we are happy with him. And we are following order of Allāh, not objecting.

Don't object. Because time like this, it is hard time. But when you are knowing nothing going forever like this, it will be good for you. Because changing coming, it will come light, light of Islām on whole world. But not like with these rubbish people who are claiming they will bring, they are now they are oppressors, they are even they don't know anything from Islām. Islām with mercy. And it will be whole world Islām in shā'a Llāh with Sayyidinā Mahdī 'alayhi s-salām.

And it looks like [it is] time of Mahdī 'alayhi s-salām. Because it's too heavy for everybody. Every people, everybody in this world, you feel people they are not happy. Believer or nonbeliever, all they are in very anxious, very bad mood, stressed. They are knowing something will happen. But al-ḥamdu liLlāh we are knowing it will be changing, but for good. For whole human being it will be good.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

24. THE VALUE OF BEING MUSLIM

Monday, 23 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thank Allah we are living in a Muslim country. Meaning most of the people are Muslim, and those who say they are not Muslim are very few. They are few, but those who appreciate and know the value of this blessing are also few. They get along as Muslim but do not know its worth. Its value is huge.

We do not appreciate our own worth and this value given by Allah. We do not see it, and when we do not see it we attempt to imitate others. Whereas people we attempt to immitate do things that have no benefit, useless things.

We are throwing away jewels, taking glass and fake stones, and wearing them on ourselves thinking they are more beautiful. Allah has given us the real jewels. He gave us those jewels in every sense and we do not know its value. We are being deceived and it is being taken from our hands, or even if they are not taking it, we are throwing it in the garbage.

The religion of Islam is the most beautiful religion. There is everything in it. The Glorious Koran is essential. "Ulumal Awwalina wal Akhirin": all the knowledge in the world is in it. We take inspiration (fayd) from it. It has both external and internal inspirations.

People do things not ordered by Allah and think they have accomplished something. Other than these worships, other than the sunna of Hazrat Prophet (SAW), and other than what is shown by Islam, the things being done will have no benefit to humans. Even if it is not harmful, it will not be beneficial either. But most of the time it becomes harmful.

Therefore, we need to be careful and do everything we do with consideration. Otherwise, as we said, its harm would overcome its benefit. May Allah grant us to see the good Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

25. DO NOT INTERFERE IN EVERYTHING
Tuesday, 24 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet says: "It is from the beauty of being Muslim for a person to leave what does not concern oneself." All of our Holy Prophet's advice and hadiths are beautiful, and this is one of them. No problems would be left if people did this anyway. The sign of a person being a good Muslim is not to deal with things that do not concern oneself. Now Mashallah, everybody knows everything. People have become knowit-all and are interfering in everything. "This needs to be like this, and that needs to be like that. This administration cannot go on like this, and that hodja should not do like that." They interfere in everything, give an opinion, and do not like it. What our Holy Prophet is saying: Allah has created you for a job, He made it easy for you, you can only do that, and you will be at ease when you do it. Now you are not only not doing the job you are supposed to be doing, you are interfering in others' business. That is why you are being useless, and you are being uncomfortable and uneasy. You need to look. You need to follow whatever business you are good at. You can say, "This is that man's job. He knows it. It would not be right for us to interfere in that work," and you are at ease. If not, if you think about interfering in everything, this time you are upset for it supposedly not being done as you wanted and you curse it. This is a beautiful saying of our Holy Prophet. It is not only for us here, but applies to the whole Islamic world and to the whole world. The person should do whatever Allah has made available for the person. Humankind can change places, lift mountains, build hills, and do everything but people cannot change their habits and cannot change their capability. Therefore, we need to pay attention to this and not interfere in everything. Do what you know. The administration knows its job, the state knows its job, the doctor knows his job, the architect knows her job. Do not interfere in their business because you do not know. Look at what you know and be at ease. What everybody needs to do is obey the commands of Allah. Everyone can do this. You do not interfere in anything other than this and be at ease.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

26. MARRIAGE IS A FOUNDATION OF ISLAM
Friday, 27 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

People love comfort. People love being comfortable. Things won't go as you like if you are too comfortable. You have to work and put in an effort. People in the old days twenty, thirty or forty years ago people weren't as comfortable as today. But still they were trying and living. Now people think they can't live without this luxury. "We can't manage. How will we do? How will we be comfortable without these devices?"

We say "May Allāh continue His blessings." They are Allāh's blessing. He gives us better things. We have to thank Him in return. Because when we don't thank and when we say "This is our right, we deserve it," it isn't good when we are not being thankful. Because blessings increase by being thankful. But people today say it is their right. There is a group saying "We take it by force." You can't play with Allāh. Allāh takes what's in your hand. You will lose what's in your hand.

Today people don't know how to appreciate blessings. They object to Allāh without knowing or knowing. There are also family matters, people are so comfortable that they don't have money or any other problems. The wife doesn't love her husband anymore. "I will get a divorce" she says. We hear it a lot nowadays. They say; "There is no love anymore." What can we do? Should we buy it in market? It isn't sold in the market. You are married. You lived together all these years. You won't live forever.

You already lived 15, 20, 30 years. Sometimes after 50 years, they want to divorce. This is because of comfort. Nothing else. They don't have any other problem. "Love is gone". This world isn't paradise. You'll surely have a problem no matter how wealthy you are or how healthy you are. Nobody is comfortable in this world. Saying so, and forgetting ākhirah comes from unbelief. In the past, people used to get married without seeing each other with arranged marriages. Still they would manage.

Now people choose their spouse themselves after living together for years they say "love is gone". We heard this from foreign people in the past. It means they were more comfortable than us.

They said "Love is gone". They don't have spirituality they leave and go immediately. This is a new fashion in the Muslim world also, "Love is gone". You'll love Allāh in a home without love. Let Allāh love you. Give thanks for Allāh's blessings. He protected you. You have children. Your husband meets your needs; your food and drink. You don't have any other right.

There is a saying of the Prophet; "Both Allāh and the Prophet won't look at such people, who want to get a divorce without a reason. Because marriage is one of the foundations of Islām and it is considered holy. Because family is important. Marriage is important. Divorce is the ḥalāl, that is least liked. Allāh ʻAzza wa Jalla. Aṭ-ṭalāq abghaḍu l-ḥalāl. Getting a divorce is the ḥalāl that Allāh ʻAzza wa Jalla likes least. So Allāh ʻAzza wa Jalla doesn't like divorce. Some people don't even have a valid reason. They say "love is gone". It's not a game. It is an important thing. Because in the end of times, there is a lot of fitnah. This family institution is a holy home. It is an institution, that Allāh and the Prophet likes.

Shayṭān, the ego and these useless people are trying to destroy it. Both sides should manage marriage carefully. There is blessing for them. They'll be Allāh's and Prophet's beloved servants. These people built a new home. They keep their homes in the way of our Prophet. It is a great blessing and honour for them both. They should keep this in mind so that these small things don't bother them, not to cheat them. They won't be cheated by shayṭān. They don't follow their egos.

There are arguments in every family. Even twins argue. Conflict isn't easy. Leave that, sometimes you even fight with yourself. If we fight should we strangle or kill each other or should we seperate? No. You'll make peace after some time and manage. "Wa ṣ-ṣulḥu khayr." (4:128) Managing this marriage institution in a nice way, having children, grandchildren. We should pray that everything is for the way of Allāh. When you do this, be in the way of Allāh. Allāh protects them. Because there is a lot of fitnah.

Now it is the darkest times of fitnah. So, divorcing and leaving children isn't a good thing. You need to make a sacrifice. You make a sacrifice for Allāh's sake. Allāh surely gives its reward to that person. It is a test in this world but in the end, He gives its reward here and hereafter. So, be careful. It isn't good to quickly leave and go. May Allāh give everyone blessed families, in shāʼa Llāh. May the families not be destroyed, in shāʼa Llāh. May good generations comes out of the families, in shāʼa Llāh.

We are saying human being, they like to have a nice life, not to be tired, to be all time with luxury. Luxury it is the most thing human beings love. And they are used to it very easily. To have happy life and to be in luxury, it is for everyone, they love [it], they like [it]. And [in] this time we are looking and seeing before 30, 40 years ago, how it was. the world and the countries, they were poor. And they didn't have many things [that] we

have now. Sometimes maybe people they said "If we live like last [that] life, it is too difficult"

Because to get used to luxury, it is easy. But to [get] used to not luxury, it is difficult after you have luxury life. And we are - we must be thankful for Allāh ʻAzza wa Jalla. Because He gives us. Of course, whole world [is be]coming like this. But also we must be thankful for Allāh.

Because He makes our life easy. And people, they are. "No", they said "This is our right". They are not thanking Allāh ʻAzza wa Jalla. They say "This is our right. We must get it. We must have good life, luxury life, nice life. It is our right. Even we must grab it."

No, there is sometimes making demonstration "This our right. We must grab it" and [they are] shouting No, you cannot grab this. Allāh He will grab your thing from - you cannot be You must be all [the] time happy with what Allāh gives you. We must be thankful. And we must be asking more [and] not forgetting Allāh ʻAzza wa Jalla. Now the people they are real[ly] very rest [relaxed]. And many things they don't have to think from how to live, how to manage to be in good life.

These, all people now they have, they now have another problem. What is this problem? We hear every time. Sometimes coming woman. Wife or sometimes coming man. He said... Because too much luxury and they have everything, what is now [the] problem? "My love finished for my husband." How many years you are married? "I'm married 15 years." Some of them 20 years, 30 years. What will be? Where they can sell this love? we can buy for you to continue? This is real[ly] ridiculous. Before [we] were hearing this in Western people. Because they don't have any spiritual power or spiritual life. They are finished, OK. Finished, finished. They have - it is normal for them, even they are not married.

So for Muslims to say this, it is [a] real problem with their belief. Even [if] they are praying, they are fasting, they are doing everything. But when they say this, it is [that] they have īmān, very few. Low īmān. Low belief. Old time people, their family they bring for them a wife or husband. And they are not looking until the wedding. They see not. And they were happy. They accept this. And this is - marriage we are accepting. We are following sunnah of Prophet order of Allāh.

We must be happy. But now they are thinking after 30 years of marriage. He beat you? "No." He bite you? "No" And he not bringing for you? "No, no. Everything we have." But what happened? "Love, we don't have." This love, of course after 20 years, 30 years, it's OK, normal. You'll be same [are] used to it. From where you bring this idea? Maybe looking too much for TV movie. This is craziness. So it is, they think they will live forever.

No, maybe after 10 years, 20 years also you will be die and finish. You must be patient. You must be not thinking for this. You must use your brain also sometimes. It is impossible to be [your] whole life like before married you love and you fall in love. No, it's OK. They love but not like first time. No, it's ok. Life [is] going. Everything going. So, just you continue, accept this, make thank for Allāh ʻAzza wa Jalla "I have this good marriage and have children and have everything." Just be married, happy.

Because marriage, [the] marriage institution, it is very important in Islām. It is the base for Islām. Because of this, Prophet every time was encouraging people to marry and to make good house, good home from one two, second like this, making strong base for Islām, marriage. You must think for this. Not only you think for yourself for your ego. Love only for your ego. Love not for you, not for your husband; for Allāh, for Prophet. It is enough. Other loves finish.

But when they are not treating you bad, giving everything what you said this love, this is real[ly], you are under control of shayṭān and your ego. You must be patient. You must be happy with Allāh. For family also, they must accept this and don't make problems for people. There is many making sometimes between mother and the wife. They are making problem. But it is normal. So not make it big for man or for others. No, you must make it calming down.

Because divorce it is ḥalāl. But it is the most disliked for Allāh, for Prophet. Islām not like Christians, [where] you cannot divorce. You [can] divorce but it is very bad, not acceptable, not looking good for this. But for family, it must be making effort between wife and husband. Because if divorce, there is children; it will break this society also, Islāmic society. Not good. Of course, two people every time some - Nobody in this world [is] happy forever.

Even you have, you are rich, you have health, wealth and everything, but this dūnya it is test, a place of test. So don't think what you are looking in television, all people, they are happy. What we see, it is all lie. All lie, cheating people. So to be two people, they are wife and man, sometimes making arguing, sometimes they agree for each other, sometimes someone angry. But after it will be OK also. Because two people, they have different habit. Even sometimes a person he is fighting with himself. It is real, not only for two people. So don't put blame for others.

Every time you think for your marriage to be continue, and to accept, to be accepted in the Divine Presence. Because this is test. And this, Allāh making this for us. We are not living forever. We must accept this. If we [do] not accept this, Allāh He can give us worse than this test. So don't think for if you do this, you will get better. No, you are same person. Another coming, maybe worse than first one. We must continue to be, give strong society, Islāmic.

Everywhere where you are living, in everywhere in the world you must be thinking for your family, your children to be, give them good example. The best thing to teach; [is] to do same what you are saying. If you're doing same thing, people they are learning from you, not only from talking. Talking coming from this ear, going from other ear. But when you are doing what is good, people also they are following you. Allāh make us in right way, in shā'Allāh. Allāh save us from shayṭān and our ego, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

27. BE BELOVED FOR ALLAH
Saturday, 28 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Try to be from Allāh's beloved servants. So Allāh loves you. Allāh's beloved servants are the saints. Saint mean Allāh's beloved servants. Everybody expects to make miracles when they become saints. Saying "I'll be a saint, I'll make miracles." Many people think about this. Sainthood isn't like that. Sainthood is for Allāh's sake. Not for ranks, this and that. After being a beloved of Allāh you don't think about being given miracles, etc.

But Allāh gives them some things to please them. Because Allāh protects the servant, whom He loves. "He is my friend, beloved servant". If people harm them, there is a ḥadith qudsī; "Man 'ādá lī wa-liyyan faqad ādhantuhu bi-lḥarb." "Whoever is an enemy of my saint is an enemy of Me." says Allāh 'Azza wa Jalla in a ḥadith qudsī. Whoever is an enemy of Me surely arrows of revenge hit him" says Allāh 'Azza wa Jalla. That's why ordinary people think that saints have karāmah. Anyone may be Allāh's beloved servant. The more your faith increases the more you'll be beloved by Allāh. Train yourself, with good manners, whoever has good manners is from Allāh's beloved servants. Allāh doesn't like who? "Fa-inna l-laha lā yuḥibbu l-kāfirān." (3:32). Lā yuḥibbu l-fāsiqīn. He doesn't like non believers. He doesn't like people, who do bad. Now some philosophers come out. They say "Allāh loves everyone". It isn't up to you.

Allāh doesn't do what you want, Allāh does what He likes. Allāh may love or not. Allāh 'Azza wa Jalla showed both ways. You may be a beloved servant. You may not be a beloved. Try to be from beloved servants so that your ākhirah, end is good. You'll be peaceful in the world also. No matter how much suffering he has, if he is a beloved servant of Allāh he is at peace, he is happy. If it is the opposite even if he looks as if he is at peace, he is not peaceful at heart. He is not at ease. May we be from Allāh's beloved servants, in shā'a Llāh. We are trying in this world to be happy. And happiness [is] to be a friend of Allāh, beloved for Allāh. To be beloved for Allāh, it is what we say Awliyā'u Llāh. These, they are beloved people for Allāh . They say for them 'saint.' But there is of course Awliyā'u Llāh who are high degree. And everybody can be beloved for Allāh Awliyā'u Llāh. But people, they are coming asking to be Awliyā'u Llāh, beloved for Allāh . But when even they are coming for this, they are mixing everything. And then, after they say "We are coming to be Awliyā'u Llāh".

Even I hear in some country, [in] East Asia. There is advertisement they say "After one year, we make you Awliyā'u Llāh". It is funny because to be Awliyā'u Llāh... Why [do] they want to be Awliyā'u Llāh? To make miracles, to be [say] "We have karāmah", to be famous between people. This is all rubbish what they are thinking. To be Awliyā'u Llāh, you mustn't think at all about this. Only what you must think to be Allāh happy with you. If you are looking to be Allāh's friend and you get benefit like you are friend of president, you can take money from government, take money from everywhere, it is wrong idea what he thinking. From [the] beginning, it is wrong. Your intention it must be pure and not thinking for any benefit for world, dūnya. Only what you want to be Allāh happy with you. It is the highest maqām. If He is happy with us, "It is enough for me" you must say. Because everything under this, it is not good, no value. Only one value to be Allāh happy with you, Allāh to love you, to like you, to help you. When He love you, He help you.

Because He said, Allāh 'Azza wa Jalla, Jalla Sha'nuhu, "Who I love him, I am defender for him. Who attack him, he attack Me ". And "Man 'ādá lī wa-liyyan faqad ādhantuhu bilḥarb." "Who declare war against saints, I declare war for them". This is what we must be happy with this. Because He defend for us and He is happy with us. Not to look for small thing. It is the most honorable thing, Allāh to be happy with you, to love you. There is many people now coming for famous, to have fame, to have different things for people to say. Allāh loves all people. Allāh He said "I love and I don't love. I not love who are kāfir." In Qur'ān He said. But these people, they make philosophy. And they're saying Allāh. No, you cannot interfere with Allāh , He is the Lord. And He is justice. You can be His beloved one. And you can be what He hate you. Because you do wrong thing, you do bad thing, He is not happy. If you do good thing, He love you and He accept you and He is happy with you. This is very important.

Because people, they said No, He love everybody. Of course He love everybody and He give chance for everybody to be beloved for Him , not beloved for shayṭān. So try to be beloved for Allāh 'Azza wa Jalla. In shā'a Llāh, not mixing anything with this love. Because if you are not mixing, you get everything, every good thing without asking. But if you mix from before "I will be beloved for Allāh 'Azza wa Jalla and I will get this and get that", so you cannot even get beloved for Allāh 'Azza wa Jalla. Allāh make us all beloved for Him , in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

28. WORK AS IF YOU LIVE FOREVER
Sunday, 29 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet says; don't be too hopeful saying ṭūlu l-amal in this world. Don't think "I'll do this and that." You go on the right path. It isn't certain when death comes. Again Our Prophet says; "Work as if you'll never die. Even if tomorrow is the end of the world if you have a tree to plant, plant it." And then also work as if you'll die tomorrow. If you have one day left to live you try to do good or charity. Make such an effort" says our Prophet.

Don't say; "I'll live longer. I'll do it later. I'll do my duties later, I'll pray later" says our Prophet; don't leave for later. Because how long we will live only Allāh 'Azza wa Jalla knows. Nobody else. Now, people don't ever think about it. Everybody is worried about this world. No need to be worried. Our Prophet showed us the best example; himself.

The companions also showed the right path. What is in this world? In the end everyone will die there is nothing else to do. There was one foreigner here who was very ill. People were worried "What will we do if he dies here?". Ḥajjah Anne, may she rest in peace, she also had a sense of humor like Mawlānā. She said "We'll bury whoever dies". That's it. Nothing else to do. Death comes to everyone. That's why we have to build our ākhirah. The companions loved death. Why? To reach our Prophet Ḥz Bilāl Ḥabashī was on his deathbed. His family was crying. He was happy. He was reading a poem. "ghadan alqa l-aḥabba Muḥammadun wa ṣaḥbah ṣallá Llāhu 'alayhi wa sallam." Tomorrow I'll meet my friends. He was happy that he would meet the Prophet and the companions. So, if you build up your ākhirah you won't be afraid. Whatever Allāh gives, you live happily. And die happily.

Like we said at the beginning of the ṣuḥbah People say "It is approaching, we don't do anything. We sit and wait for Mahdī (as) to appear. Then we'll have wealth and happiness. We don't do anything now" they think. Our Prophet doesn't want this. You should work. You should put an effort. You should pray. You ask for worldly provision. If it is for Allāh's sake it is also worshipping. It isn't good to leave everything sitting, doing nothing. You say "I'll do this, that". Of course you can make a plan. But don't say it incomplete: I will do this. You should say "In shā'a Llāh". If Allāh wills.

We're planning to do this in one month. We'll go there in two months. If Allāh wills, in shā'a Llāh, If not, it won't. Nothing is certain. When we say, in shā'a Llāh people think we don't care. No. Allāh 'Azza wa Jalla should want it, so it will be. It isn't with my or your will. "Wa-lā taqūlanna lishay'in innī fā'ilun dhālika ghadan illā an yashā'Allāh." (18:23-24) "Don't say I'll do this tomorrow". Jews had some questions, they came to the Prophet. "I'll tell you tomorrow" he said. Allāh 'Azza wa Jalla didn't give him the answer for one month to give a lesson for us. Even though he was a prophet. Our Prophet is excluded from mistakes. He is innocent, he doesn't make mistakes. So this happened to be a lesson for the ummah. If Allāh wants, everything happens. No other way.

May Allāh, in shā'Allāh, make us follow the Prophet and the mashāyikhs footsteps. May Allāh not destine anything else.

Prophet ṣallá Llāhu 'alayhi wa sallam saying for Ummah: you must work as [if] you are not will die, [as if] you will live forever. And you must think, make your 'ibādah, your worshipping as [if] you are dying tomorrow. This is everything Prophet ṣallá Llāhu 'alayhi wa sallam he saying, it is top of knowledge and top of wisdom. Because many people, even they have the ability to do something, they are saying "We are waiting. Qiyāmah; it's very near. No need to do anything." Just waiting.

Prophet ṣallá Llāhu 'alayhi wa sallam he is showing us to not be lazy and not be depending on something you are not knowing it. Allāh 'Azza wa Jalla, He knows everything. But we don't know. Everything He is knowing. So He created us to continue our life, to do everything normally. And it is more difficult. Easy to sit and not do anything. We are waiting for Mahdī 'alayhi s-salām We are waiting for armageddon. No need to do anything. It is not from teaching of Prophet ṣallá Llāhu 'alayhi wa sallam.

You must work, you must do everything as normal. But your belief must be as it is like it will happen tomorrow. Like Mawlānā Shaykh was saying "I was waiting for Mahdī 'alayhi s-salām from morning, [as if in the] evening he is coming. When it's evening, I'm waiting him from [as if] he is coming morning." And he was really sincere and waiting. If you can do this, you are right. But not doing anything, after saying "Oh, I was waiting 50 years. Nothing happened." No, it is... You finish all your what you done 50 years from. Allāh what He grant you from rewards, you will finish in one second. This is teaching for people to be patient and to do what Prophet ṣallá Llāhu 'alayhi wa sallam ordering. You say like ṣaḥābah "We are waiting to meet Prophet ṣallá Llāhu 'alayhi wa sallam" Ṣaḥābah, they was when their death coming or near, they were happy.

Like Sayyidinā Bilāl al-Ḥabashī. He was in last day he was very ill. And his family was crying he was very ill. But they saying he is very happy he is singing, saying poem. Looking what he said. He said ghadan alqa l-aḥabba Muḥammadun ṣallá Llāhu 'alayhi

wa sallam wa ṣaḥbah. "Tomorrow I will meet our beloved people, especially Prophet ṣallá Llāhu ʻalayhi wa sallam and his companions."

And he was very happy. This happiness we are, in shā'a Llāh, Allāh give us also for ākhirah, not to forget ākhirah. This is to mix and to make it combined these two things, it is very difficult. Because many people they are mixing, leaving one or they leaving other. So both of them, it will be following their ego, the easy way. No, in life you must be following and fighting your ego to follow way of Prophet ṣallá Llāhu ʻalayhi wa sallam even it is difficult. You must follow.

Don't follow your ego or people who are teaching you to forget ākhirah. This is ṭarīqah teaching. And ṭarīqah teaching coming from Prophet ṣallá Llāhu ʻalayhi wa sallam. And when you... Of course, Prophet ṣallá Llāhu ʻalayhi wa sallam show us you will, you must live as you're not dying at all. You can make plan for future also. But don't forget the most important thing, to say "if Allāh want this, in shā'Allāh" In shā'Allāh meaning if Allāh want this. Because if He didn't want anything, nothing happen. Only what He want, it will be happen.

So we are looking, we don't know how we will live. But for making something, everybody has plan. And it's ok, not bad. But most important thing to not forget Allāh ʻAzza wa Jalla, if He wants. Even Prophet ṣallá Llāhu ʻalayhi wa sallam; scholar from Jewish people coming to make exam for Prophet ṣallá Llāhu ʻalayhi wa sallam. They ask him three things. And he said "Tomorrow I will give you answer." He didn't say in shā'a Llāh. But he is Prophet, innocent, not doing any wrong. But this, for teaching for his nation, ummah, Allāh not giving his answer. One month waiting. 15 days or one month, something like this. And after He give him this answer.

And He say āyah "Wa-lā taqūlanna lishay'in innī fāʻilun dhālika ghadan illā an yashā'a Llāh" (18:23-24) Don't say for anything "I will do this tomorrow" without saying if Allāh want. Every time don't forget to say in shā'a Llāh. So it is for Muslim, for ṭarīqah people. Everything make normally. Some of them saying "oh". You're saying this maybe after one month coming Mahdī ʻalayhi s-salām. Ok, he is coming. Also we are more happy. We are extremely happy. We are not object for this. So no harm to say "I plan to do this, in shā'Allāh, if Allāh wants next month, next week, tomorrow, after tomorrow." But you must say, in shā'Allāh. Don't forget saying, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

29. WHO IS THE STRONG ONE
Monday, 30 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet ṣallá Llāhu 'alayhi wa sallam says that a strong person isn't someone, who beats other people. You may be a strong wrestler, you may beat them up. You may beat them up when you get angry. No one can do something to him. "He isn't strong" says our Prophet. "The strong one is the one who controls his anger, gets over his anger." When angry a physically strong one beats the others. If he isn't strong he still tries to do something; creates trouble. Harms himself because of his anger. Other people may also be harmed. That's why if you control your anger, you'll be raised. If anger controls you, you'll be defeated. Then you aren't strong. Because you need power to control your ego. Anger comes from ego. You regret it later on most of the time. Sometimes you hear something, you get angry. Immediately you give a useless reaction. So, when you get angry you need to repent so that you don't immediately do something that you'll regret later on. "Fī l-'ajalah an-nadāmah. Wa fī tta'annī as-salāmah." If you rush, you'll regret it.

If you act slowly and think, "What is this? Is it right or wrong? Why did it happen like this?" you'll get over your anger and you won't regret it. This is advice for everyone; young, old, everyone. Of course when you are young you are full of energy. That's why they get angry more. They give useless reactions. Young people should learn this that you aren't strong even if you beat everyone. Strong one looks at everyone with mercy. If there is something wrong you can change it into something good.

Our Prophet advises us not be get angry. A companion came. "Tell me something". "Don't get angry." "Tell me something else". He said five, six times. Companion said; "He will say this until the Judgement Day." So he left. So anger is a bad thing. It harms people. Controlling it is a big power. It shows a person's power. May Allāh make us all achieve controlling that anger. Me in the first place, it isn't good to say "I" but everyone has it. Everybody needs this advice. Prophet ṣallá Llāhu 'alayhi wa sallam he said who is strong one. He said strong one not one he beats everybody [up]. No. Strong one; [he] who controls his anger. If you control anger, you are a strong one. But if you not control your anger, even you are the most powerful in one of the world, also you are not strong. Because your anger controls you. But to control anger, it is difficult and it is [an] order.

Who controls anger, he is really powerful. Because everybody when he is getting angry, not seeing anything, doing bad things for people. And these bad things coming for him also. After he'll regret for what he done. He said "Oh, I done this. Why I've done this? I follow - I was very angry, I do this. But now what will happen? How I can make it to repair this?" Sometimes he cannot repair it, something, doing very bad thing. So he'll be sorry for what he done. To control anger you must remember this ḥadīth from Prophet ṣallá Llāhu ʻalayhi wa sallam. And if you get angry, don't quickly go to fight or to do trouble for people.

First, remember Allāh, say astaghfiru Llāh, astaghfiru Llāh l-ʻAẓīm Because to control yourself, you must remember this also. Also they said, "Fī t-taʻannī as-salāmah wa fī l-ʻajalah annadāmah." If you are doing very - you must be cool, you must be slow, not to go quickly. For everything to go to hurry, it is not so good. Only in some things hurry, it's good. For good thing; you go for marriage or for other, to make good thing, you can hurry. But for other things, you must wait, you must think and to see what it is reality. Maybe you misunderstand something and you will be sorry for what you done.

So you must be slowly, not to hurry, not to rush. You'll be happy, you'll be safe. You'll be in salāmah, peace. But you are hurry, you'll be sorry. This is translation for this. So you must... When you becoming angry from something, don't hurry. Just look around and ask. Maybe you many times some people they become [are] misunderstanding. After they become, when they done something, they become sorry and they become embarassed also for what they done. And he apologized and he doing something. Sometimes repair, sometimes he cannot repair what he done.

So we - To anger, most attribute Prophet ṣallá Llāhu ʻalayhi wa sallam was warning ummah and nation. Once one ṣaḥābah he ask him "Advise me, O Prophet ṣallá Llāhu ʻalayhi wa sallam" He said don't be angry. "Yes, al-ḥamdu liLlāh. OK, another advice?" he said for Prophet ṣallá Llāhu ʻalayhi wa sallam. Prophet he said "Don't be angry." And of course the ṣaḥābah not objecting what Prophet [said] He asked "Maybe another one?"

He still continued [like] this until five or more than five times. Prophet still saying "Don't be angry." And he said, ṣaḥābah was saying "I thought if I ask forever, he will say don't be angry. So I was stopping." So it is very important point to control our anger, in shā'a Llāh. This is first for me. Because I am every time angry. For all of us, it is very in need to do this naṣīḥah, this advice. It is very important for us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

30. ONLY SHOW THEM THE RIGHT WAY
Tuesday,31 January 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Innaka lā tahdī man aḥbabt wa lākinna Llāha yahdī man yashā' " (28:56) Holy verse. "You don't guide whom you like. But Allāh guides whom He wills." Most people want to guide their relatives, friends, their loved ones to the right path. Because they love this path they try to guide others to this path. These are Allāh's beautiful ways. If Allāh wills, it happens. If not, no matter how hard you try it doesn't work.

Some people try to attract people by showing things, that aren't in Islām. There is no need for such a thing. Because in order to attract; just treat people gently. "Yassirū wa lā tu'assir". Don't make it difficult. Treat people gently. Religious orders are clear. If someone saw a light. He came to you, to your ṣuḥbah, be friends with you, wants something. Slowly, slowly; making him love it after taking this path, he worships better than you. He will have more effort than you.

If you give everything at once then it gets difficult. You shouldn't do that. If you order things, which aren't in Islām to make him like it then there is no benefit. It harms you as well. Because he came for Allāh. Allāh gave a light inside him, you should help him. So help him and not make him run away. Then our way is Allāh's way. Some may come. Some may go. Don't be sorry. These are Allāh's will.

If you are on the right way, don't worry, don't be sorry. You know yourself. If you made a mistake, knowing or not knowing May Allāh forgive you. Most people make mistakes. That's why we say 100 times, 500 times, 1000 times astaghfiru Llāh. We make many mistakes without noticing. It is ok if you aren't intending. May Allāh not leave us to our ego. In shā'a Llāh, we are on the right way. We are following that way, with followers for it to be a guidance for people. This is an advice to our followers, to our friends. Don't leave the right way. You can't do everything all at once. You do it slowly. You do Allāh's orders. Like we said don't resort to things, that have nothing to do with Islām. That is a burden on you. Allāh 'Azza wa Jalla saying Bismi Llāhi r-Raḥmāni r-Raḥīm. "Innaka lā tahdī man aḥbabta walākinna Llāha yahdī man yashā' "(28:56) Prophet ṣallá Llāhu 'alayhi wa sallam said even Prophet cannot make people to follow right way, to follow good way. Only Allāh which people He love them, He guides them to [the] right way.

But you do your best. Because many people, especially from first time of Islām, Prophet ṣallá Llāhu ʻalayhi wa sallam Allāh order him "beginning from your nearest people, your family." And Prophet ṣallá Llāhu ʻalayhi wa sallam he love his family, his relatives and he try from beginning to make them to come to Islām.

And he collect all of them in one meeting. All his family, uncles, altogether. They were OK. Abū Lahab, he wasn't inside this. When he heard, quickly he come and he destroy this meeting. Prophet ṣallá Llāhu ʻalayhi wa sallam was very sad for this. Because nearly other all his family, they will become to be Islām in this first [meeting] But this Abū Lahab he making very ugly word. And he was aggressive and attacking Prophet ṣallá Llāhu ʻalayhi wa sallam. And he finish this meeting without doing anything. For this, Allāh ʼAzza wa Jalla saying you cannot make who you love to be come to Islām or to hidāyah. Only what Allāh He want, he can be in right way, guide to right way. So for this, our way, Prophet way. We are offering al-ḥamdu liLlāh, what Prophet saying. We try to follow like we learn, like we see.

To learn when you are seeing, it is most important, not only speaking. We're following Mawlānā, he was doing exactly like Prophet following step by step. So we are following. And we want people who are come to, Allāh guide them to this way, to follow [the] same way; way of mercy and sweet and gentle way. This is the way we show. Because these people who are coming for hidāyah, Muslim or non-Muslim, even Muslim, there are many people, they are running from Islām, from Muslim. But Allāh when He give them in their heart light, they like to come and seeing how it is this.

What we will do for them? To show them the best from Islām. Allāh, Prophet ṣallá Llāhu ʻalayhi wa sallam said "Yassirū wa lā tuʻassirū". Be easy for people, not make it hard for them. But show them the right way, way of - Because they have this light, no need to show them another way. Only what [is] in Islām way, but in gentle way you show them. Don't mix with your ego or to try make people lieing for people "this is Islām and this is how you must be here." To show them what is not in Islām This is not good. Because Islām is enough for whole, every person in this world. He [it] has every happiness, goodness in Islām. No need for other thing to say to them, to mix with philosophy or with other things. No need for this.

Because they - What we say from beginning Allāh sends these people for hidāyah. So only what you will do, Allāh make you wāsiṭah (means), intermediary. So you get your wages from Allāh, your reward from Allāh. This is better than whole world. Only show them the right way without making them running away. Not mix from another thing. Only show them this nice way, way of Prophet, awliyā' and way of Mawlānā. This is enough for all of them. So don't think you will be clever "I can tell them some story not happened. They will believe in this and that". No, no. Just believe there is, mā shā'a Llāh, in history of Islām and ṭarīqah millions of history, real history and real happening, good

things you can tell for these people. No need to make any lie. Lie not good in Islām. For everything.

So only you leave your heart clean and try the best. And maybe sometimes we make fault without knowing. With knowing, it's not good. Even with knowing, you can make tawbah astaghfiru Llāh, OK. But every day without knowing many times we do something wrong without knowing. We are repenting; ask forgiveness from Allāh . And He will forgive, in shā'Allāh. Allāh make us in right way, in shā'Allāh, not going any one millimetre from other [than] this way.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

31. BEAUTY IS FROM GOODNESS
Sunday, 19 February 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thank Allah we are rejoined with the ikhwan again. People who are on the path of Allah and who follow Allah's commands are continuously relieved and are carefree Inshallah. Our care is for the situation of the Nation of Muhammad and its circumstances.

Allah has shown the way, the beautiful way. When people deviate from this path they think, "I will be relieved and I will be happy," when in fact they are mistaken. All sadness, unfortunateness, and whatever evil there may be befalls them. Even if they think they are alright – not that they do anyway – they become unhappy. Because nothing happens if Allah does not want it to happen. Everything goes well once Allah wants it to.

Allah placed beauty in goodness. There is no relief in evil, in filth, and in sins. There is sorrow. There is sorrow in this world and in the hereafter. This world is short. What is important is the hereafter. So it is not important whether you got sad or not in this world. However, again people who are on the path of Allah, whether poor or rich, Allah provides them with peace and beauty. It is like paradise for them in this world when there is internal peace. But they can have as much of the world's money as they like, they can have anything, and nothing is of use if there is no peace.

We met with good people thank Allah where we went and where we visited. They came for Allah, for the sake of Allah. There is no [material] benefit. Their expectation was dua. They asked for dua for their children to stay on the right path and to not deviate from the right path. This was their expectation: dua. They did not ask for money. They only asked for such a favor.

May Allah grant us all to stay on this path and keep the children of the Nation of Muhammad safe. Shaitans are plenty there but it is the same here. So do not think they are there [in the United Kingdom] and we are safe here. Do not comply with your ego. Be careful.

Be careful of children so they stay on the right path. Show them the beautiful way. Do not show them the bad way. Show them the beautiful over and over. This is an important matter as it comes from the family. So it is learnt in the family first. The mother needs to teach it first. Then slowly, as long as that seed is inside, it will certainly turn green.

May Allah protect us. May Allah give us health and appetite InshaAllah. May we all be protected from the evils of Shaitan InshaAllah. May we be with good people everywhere we go InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

32. ALLAH IS THE BEST HELPER
Tuesday, 21 February 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah is the best helper. We should not say this and forget about it. Now, people are in this state anyway. They should have totally understood this, but it does not cross their minds. People become relieved if they remember this. Allah also helps when you say it.

Nobody can help humanity if Allah does not want it. Nothing can effect people as long as they are under the protection and guardianship of Allah. They become relieved, find peace, and all bothers are removed. There is no such thing as running after it as, "This man is rich, he would help us and we would be relieved."

Funny things happen sometimes. A man, a bahlul, sent a letter once: "Make dua to Allah for me. Let me get in the dream of the Sultan of Brunei so he can hire me." That is amazing. You pray to Allah so Allah gives you relief, so Allah gives you common sense, and so Allah helps you out. There is no need to take it to such lengths. Allah can help you on the top of a mountain or in the middle of the desert. You need to trust in Allah. The one who helps you is Allah and He does not let you be in need of anybody. The best for us and the closest to us is Allah Azza wa Jalla. May we not be deprived of Allah's help Inshallah.

"HasbunAllah wani'mal wakeel, ni'mal mawla wani'man naseer." Allah is the best helper and there cannot be anyone better than Him. Perish the thought (Hasha). And this people should say a hundred times a day so they may be saved from their bothers and troubles. Whatever gloom there may be, whatever sadness or anxiety, they all go away. Sometimes people think when they are with a powerful man they can be saved from troubles through his protection. The biggest protection is from Allah Azza wa Jalla. Do not forget this. Seek refuge in Him.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

33. HAJJI MESTAN EFFENDI
Friday, 24 February 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

What Allah says occurs. Allah did not leave us on earth forever. Allah Exalted and Glorious be He states: "Inna lillahi wa inna ilayhi raji'oon." (Sura Baqara:156) "We come from Allah and to Him we will return." May Allah have mercy on him. We were with our elder brother Hajji Mestan for 33 years. He was next to Shaykh Mawlana most of the time.

Shaykh Mawlana used to love him. He also gave him himmat (spiritual support) and his station rose. This is what is important. The lifetime Allah has provided is limited. Mashallah, thank Allah, I think he lived to be 77 years old. This means he was next to Shaykh Mawlana for almost half of his life. Shaykh Mawlana gave him himmat and helped him. He became an accepted person wherever he went. They would be expecting him. Doors would open wherever he went.

He was a person of states (haal). What is meant by a person of haal is a difficult person. They said, "Sahibul ahwal laa tatahammaluhul jibaal." "Mountains cannot withstand the person of states." Sometimes he would say or do things people could not stand, and other times different things would happen. However, he was protected very well even in that state with the himmat of Shaykh Mawlana. There are many people of states whom nobody knows and nobody approaches. With Shaykh Mawlana's himmat and with Shaykh Mawlana's karamat (spiritual gifts), it would be in its place if we said people would ask about Hajji almost all over the world, wherever went from America to Malaysia, and from Indonesia to Africa. May Allah have mercy on him.

When you are with the shaykhs, they make you reach felicity both in this world and in the hereafter. They say about those who are with them, "Laa yashqaa jaleesuhum." Those who sit with them do not become people of brigandage (brigands), they do not see harm, and are continuously under protection. May Allah have mercy on him. He would make Shaykh Mawlana pretty joyful, he would make him laugh. We have many beautiful memories with Hajji. We were together twice in seclusion (khalwat), we were together twice in hajj (pilgrimage), and we were together in some trips. May Allah have mercy on him.

He was a beautiful person and would know the old customs. Most people do not know some things now. He would know them. He would remind them and sometimes tell Shaykh Mawlana about them. Shaykh Mawlana would take pleasure and ask, "What is this? What do they call this? How do you do it?" He would laugh and find relief. He would joke a lot with Shaykh Mawlana.

Shaykh Mawlana would eat downstairs. One time he pointed at someone and he filled Hajji Mestan's pockets with all the forks and spoons he could find without him being aware. This was not enough. This time they threw in melon and watermelon. Shaykh Mawlana laughed so hard. Shaykh Mawlana would joke with him like this. He would not do this much to others, but he would call this person specifically. In fact, he knew about it but pretended not to know. May Allah have mercy on him.

However, as we said, it is human nature and nobody lives forever. May Allah have mercy on him. He left a pleasant effect. Like Nasreddin Hodja, he had plenty of activities and plenty of good states. Every time we remember these we will mention him with mercy Inshallah. People are with those they love. As an analogy, when coming back from London, people there were sad while those who were meeting us here were happy.

It is the same when going to the hereafter. We are sending him with sadness here and there Shaykh Mawlana, mumins, his friends, his relatives, his mother, his father, and all of them meet him with joy. Because Mashallah his states were for Allah and nothing else. InshaAllah Allah made him go to paradise. InshaAllah those of paradise meet him there. Now he is saved from this body and is in the gardens of paradise InshaAllah.

May Allah grant us all such beautiful conditions. These conditions will befall all of us. As our hodjas say, they recite a poem: "If death were bad, prophets would not die." Death will come upon everyone. What is important is being ready for it, and for them to meet us with joy there InshaAllah. May his abode be paradise. May Allah have abundant mercy on him. May we attain his shafaat (intercession) InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

Fatiha for his soul.

34. TRUE SCHOLARS ARE PEOPLE OF TAQWA
Saturday, 25 February 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

May Allah be content with you, welcome to all of you. We have people, children, who will become scholars. May Allah be content with them all. Being a scholar has a great status in the sight of Allah. There are two kinds of scholars. Inshallah because ours are on the way of Allah, they will come out with true scholar attributes. Because knowledge cannot be without training the ego. Otherwise it becomes selfish, and arrogance appears. It would be of benefit neither for oneself nor for others.

Thank Allah they are going on the way of our Shaykh Mawlana, our Shaykh Baba. That is the way of our Holy Prophet. Shaykh Mawlana would say the scholars of Sham are people of taqwa. Shaykh Mawlana, thank Allah, gave that taqwa to everybody, to all the brothers. Of course those studying would be better. When that taqwa, that fear of Allah, exists in them they do everything accordingly. It becomes useful for the Ummah, for themselves, and for those studying.

The teachers would not ask us for money when we were studying in Sham. They would say, "We have only one condition and that is if there are people asking for it wherever you go, show them this knowledge and teach them this taqwa." They would say, "As long as you do this, we do not ask for anything, and we make our rights halal (give our blessings)." We would not pay. On the contrary, they would give us money in the madrasa. They would give us 20 liras a month. It was quite some money at the time. You could almost buy one gold coin with it. Think of it that way.

Of course, money does not have much value left anymore. We calculated it then: the holy ones would give us as much as a gold coin. But it is not important. What is more important than gold is their placing in people that taqwa, that fear of Allah, and staying away from the haram. That is much more valuable. And this Inshallah you give to these children. Those who are not students, Inshallah all of our brothers become like this. Fear of Allah is the most valuable thing in Islam. Inshallah may it be granted to us all.

This way is a beautiful way. It enlightens people, gives them light, and gives light everywhere. If a person has nur it becomes nur for everybody. If not, if there is darkness,

if we do this job for benefit it becomes dark. That time it is not useful for yourself. On the contrary it becomes twice as harmful. The torture a scholar will suffer is twice as much. A normal person or an ignorant person did not know. He might have done it unknowingly. If one torture is given to him, it is twice for the scholar. It is multiplied.

As we also read in the hadith lesson the other day, those who read the Koran and study should do it for the sake of Allah. For memorizers1, they also need to be more careful because they are carrying the Koran. They need to be moralized with the morals of the Koran. Now everybody sends their children to become a hafiz, but that is also a great sinful burden2. They memorize in two years and you are happy, but what they memorize in two years they forget in one.

This is also important and we need to be careful of it. If they are able to do it let them do it. If they are not able to, let them study in the madrasa. If they memorize 5-6 sections3, it is beautiful if they do not forget it. It is a sinful burden if they memorize the whole Koran and forget it. At the very least, 3-4 sections, 5 sections, or however much they can is better. Let them continue it without forgetting. May Allah be content with you all. May your grace4 increase. May the spiritual support5 of our Shaykh be present.

Al-Fatiha.

And for the soul of Haji Mestan Efendi.

Al-Fatiha.

35. MAY OUR AFFECTION INCREASE
Tuesday, 28 February 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Blessings descend and goodness comes when we mention our Holy Prophet. They are not showing enough respect to our Holy Prophet. Especially these Arab called people want to show our Holy Prophet as a regular person because they know the Koran.

It is sunna to follow every word and every action of our Holy Prophet. Those who apply the sunna and those who respect our Holy Prophet find respect, and this would be useful for oneself. In every hardship we need to pray as, "Lift this hardship off of us for the sake of our Holy Prophet." "Your dua is only answered this way," says Allah Azza wa Jalla. Your dua would be answered if you mention the name of our Holy Prophet when starting the dua, start with salawat and finish with salawat.

Otherwise, Allah would not look at you. A person might pray but if you ask, "Why is it not being answered? Why is it not working?" it is because you are not reciting salawat. It says Allah Azza wa Jalla also confers salawat when the name of our Holy Prophet is mentioned. "Innallaha wa mala'ikatahu yusalluna alan-neby." "Indeed, Allah and His angels confer blessing upon the Prophet." (Sura Ahzab:56) Therefore, it is important to know the value of our Holy Prophet. Arabs think they know everything because they know Arabic. It is of no value whether you know the language or not if Allah Azza wa Jalla does not inform you, or if you do not respect him. It is not important. What is important is affection1, respect and regards toward our Holy Prophet. This is what is important because a person is saved with muhabbat.

You can be as much of a scholar as you like, but it is of no use to you when you have no affection towards our Holy Prophet. You would be of no use to anybody else either. You are nothing but harm! They see our Holy Prophet as a regular person. Even the holy ones are different than regular people. Our Holy Prophet had such different traits, he had many characteristics not found in regular people. But a person needs to have the eye to see this. Otherwise, "He is someone like you and I," they say and move on. This would be harmful for oneself. What Shaitan works on most is not informing people of the value of our Holy Prophet and showing him differently. Many follow Shaitan when he does

that. Shaitan bursts and cracks [with anger] when there are people who have affection towards our Holy Prophet.

Therefore, may Allah Azza wa Jalla make us a nation worthy of our Holy Prophet Inshallah. May his affection be inside of us the most so we may not have a greater affection than for him. Affection towards Allah Azza wa Jalla and our Holy Prophet are what we need most. This is what raises our soul and raises our station. It is affection for our Holy Prophet.

May it increase every day. Our Holy Prophet has said, "The one whose two days are the same is in loss." Affection increases. Our actions are not increasing, they are decreasing. May our muhabbat increase so that our station increases. May we be neighbors with our Holy Prophet in paradise InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

36. BE WITH ALLĀH AND DON'T FEAR
Wednesday, 1 March, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our ṭarīqah is Naqshbandī ṭarīqah, follows the Prophet's " way. It continues with dhikr and ṣuḥbah. We did dhikr so that there is barakah. We remembered Allāh's name. "Alā bidhikri Llāhi taṭma'innu l-qulūb." (13:28) May our assembly, meeting be blessed, in shā'Allāh. This is Allāh's table. Allāh called us here. We remembered His name. He definitely gives blessings. He doesn't send us back empty handed. He sends us from here with gifts and blessings, in shā'Allāh. Ask for goodness, you'll find goodness.

Be on good terms with everyone, especially with the leaders. No need to be on bad terms with them, we have to help them. We focus on Allāh, they deal with worldly matters. Allāh gave everyone a duty, a quality, so they follow a way. There is a duty for everyone. There is something to do for everyone Allāh's order: "Yā ayyuhā l-ladhīna āmanū t-taqū Llāha wa kūnū ma'a ṣ-ṣādiqīn." (9:119) Fear Allāh and be with those who are true. Keep away from bad people. Don't think badly of others. Don't think evil - like "he'll treat me bad". Be a good one, leave the rest to Allāh because we live in the end of times. The Day of Judgement is close. We are in the days that the Prophet " mentioned. These are difficult days, The Prophet " describes this time as "dark nights", such bad days. We reached the days of end of times so we have to be careful. We should fear Allāh and be with good ones.

We shouldn't harm anyone. Treat the servants of Allāh good, especially the believers. Don't be with unbelievers and oppress Muslims. Don't harm or hurt Muslims just to look nice to unbelievers. Unbelievers can't even help themselves, how will they help you? Be with Allāh certainly. Only Allāh can save you in these days. Be with Allāh, don't fear. Whoever is with Allāh, they are always blessed. Their end is good, the most important thing is that the end is good. "Wa-ilá Llāhi turja'u l-umūr." (2:210) "To Allāh, all matters are returned." If you are with Him, you are in good situation. If you are against Him you are in bad situation. You are losing then.

These are the days of trade. Ākhirah trade. The Prophet " gives good tidings for the ones keeping their religion that for every sunnah that you keep you get a hundred martyrs' reward, our Prophet's " sunnah.

Because the enemy is strong, He gives that much reward and blessings in return. Now the whole world is united against Islām. When we say Islām, they are united against the Islām that is on the right path. You can't harm anyone in Islām. You can't take anyone's right. These terrorists that we see they are all soldiers of shayṭān. They've nothing to do with Islām. There are very few Muslims. Real Muslims on the right path are very few. But again this is wisdom of Allāh for Mahdī ʻalayhi s-salām to appear. It is the good tidings of the Prophet " in these dark days. When they are oppressed, Allāh will send them a savior - it is Mahdī ʻalayhi s-salām. It is mentioned in holy ḥadīth. ʻĪsá ʻalayhi ssalām will also descend at that time. Just like the world is full of oppression and injustice now, they'll fill it with justice, give everyone's right and light up the world. This oppression will end. There is these good tidings for people. Don't lose hope from Allāh. Allāh is Almighty.

This is one of the miracles of the Prophet ". The news that he " gave 1400 years ago are becoming real. He " mentioned these days. After this in shāʼa Llāh, it won't be too long. It happens when Allāh wants but we hope it is soon so we can see those beautiful days. This is good news. People everywhere are hopeless. "What are we going to do? People, who claim to be Muslims, they do this, that". They have nothing to do with Islām. Our good tidings to them is Mahdī ʻalayhi s-salām. When Mahdī ʻalayhi s-salām comes, real Muslims will be with him. We'll rule the world with Allāh's permission. It is Allāh's promise - the whole world will be Muslim then. Allāh's order: "Lā taqnaṭū min raḥmati Llāh" (39:53) "Don't despair of the mercy of Allāh" says Allāh. Always be prepared, be happy with Allāh's good tidings. Be with Allāh, don't fear at all. Āmin, in shāʼAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

37. THE SECRET IS SINCERITY
Friday, 3 March, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh

Al-ḥamdu liLlāh we are meeting again with you. And al-ḥamdu liLlāh our big brother Shaykh Ḥasan Efendi, he is recovering. We miss him here. In shā'Allāh next time, many times in shā'Allāh again we'll be with him. In shā'a Llāh. In shā'Allāh everyone for Mawlānā they have special place and special duty to do. And Shaykh Ḥasan he is, mā shā'a Llāh, running this center. Coming from everywhere, people coming, taking blessing and barakah. şifa olsun (may he get well) in shā'Allāh . What he do for us also must be lesson. Only for sake of Allāh to be your intention pure, pure for Allāh. Everything, whole your life, only for His to be pleased with you, you must be.

We say Shaykh Ḥasan he is old murīd and he has capacity to bring people together. We cannot be like him. Of course, everybody they have something to do. Allāh He said: "afaḥasibtum annamā khalaqnākum abathā" (23:115) "We don't create you for nothing." Everybody have something to do. You do what Allāh want you to do, obey Him !. You make your intention pure for Allāh 'Azza wa Jalla. This is main reason for us. What Allāh create for us to be, your intention pure, not looking for anything from not good for worshipping Allāh !, taking away from Allāh. As we said, we cannot be everybody like Shaykh Ḥasan to whole life going around for make people to come to right way. But also we can make our business. And if our intention for Allāh !, it is, Allāh ! reward us also.

As we said, Allāh create all human being. And He ! create for them some specialty. Some of them become engineer, some of them become builder, some of them become shepherd, some of them become politician, some of them become doctor. There is not only what we count from profession. There is thousands of professions. Allāh create everybody for this. They can do this. But the most important - to not forget Allāh 'Azza wa Jalla. You can do your job properly and you'll be in service of Allāh obeying Him. Just if you do this in proper way, maybe Allāh from your this sincerity, He can make people to come to right way when see you like this.

Last night one brother asking "How you make this people to become Muslim? Tell me I can try to make them Muslim also. Many non-Muslim I think they like to be Muslim." He asked like this, one man last night. He ask, not ask me, ask other people. Of course, everybody must be slowly slowly to become Muslim. They must to be around him. So it is secret to be sincere. Already many people who are they are making meeting and become Muslim through them. There is like this people. But it is not common. Few like Shaykh Ḥasan, like other, they are doing this. So if you are shepherd, you cannot say "I will make these people Muslim, tell me how to do this." It is not like cooking recipe. You

cannot do. You can do other way, by your good behaviour, with your good politeness, with your to be straight with everybody, to do this sincerely.

People they can attract by you. And without saying anything for them they'll be friend with you. After maybe they become hidāyah through you also. You cannot hold man and say "I will make you some..." If you speak from evening to morning, nothing will happen.

Islām no need to make advertisement for Islām. Islām it is. Because real live religion, not dead, not. So if you are really following and you are sincere, people they will follow you. They come to ask what is this. And this it will be hidāyah for them. There is light, people who have good spirit, good behaviour, they must be come to Islām. Because like time of Prophet ṣallá Llāhu ʻalayhi wa sallam, these mushrik people, they were waiting around Prophet ṣallá Llāhu ʻalayhi wa sallam, where he " is staying, make people to not meet him ". Because they know if they meet him ", they will accept him ", accept Islām. So before coming they were making many people, they say "This is liar. This is crazy. This is not following his father's way", not let these people to reach Prophet ṣallá Llāhu ʻalayhi wa sallam.

Who has good character, they were following Prophet ṣallá Llāhu ʻalayhi wa sallam. Even we know story of Sayyidinā ʻUmar ibnu l-Khaṭṭāb, when he come he was coming to fight Prophet ", to kill Prophet ṣallá Llāhu ʻalayhi wa sallam. And when he came back, he was become Muslim, when he see Prophet " and speak to him ". Because he has good character, he has good spirit. And others who don't have this character, they have bad character, nothing affect them. Like Abū Lahab, Abū Jahl, Al-Walīd. Many of them, these Quraysh proud people, stubborn people they not affect for them Prophet ṣallá Llāhu ʻalayhi wa sallam.

This time also same. Who have good character, must be to accept the right way. If they have chance to see this beauty from Islām. But who has no good character, it's normal for him to hate Islām and be enemy for Islām. But al-ḥamdu liLlāh Shaykh Ḥasan and others, they are making effort everywhere, in Italy, Spain, France. Everywhere our brothers, they are going from place to place to make these people to understand beauty of Islām and to tell them about what they don't know. Or people they show them bad thing about Islām, opposite of Islām. This shayṭān, he has... now his kingdom on the top, of his kingdom now. And the most powerful thing working for him - media. They are most who attacking Prophet ṣallá Llāhu ʻalayhi wa sallam, attacking Islām, this media. And subḥāna Llāh, Allāh can make defend His religion with somebody nobody can expect from him to defend or to even he without knowing defending.

Now many people, they will be "Who is this man?" Now every from this shayṭān weapon make people to go, even Muslim to accept what they are saying. Subḥāna Llāh this man,

he is now in the world number one, the most powerful one. Everybody knows, they are surprised. They don't accept him. They are making, they are protesting him - "We not accept you". You know this handsome man - Donald Trump. He is saying this is media, they are liar. He's first number in the world. He said everything they are saying opposite truth. They are making white black and make black white. They say "No, this is not white. This is black." People say "We think this is white". So it is black, but meaning white. You cannot deny this. Nobody cannot deny this. So many things, not many things, most of what they are saying, these people, maybe 99,99% it is not truth. They are just army of shayṭān. So Allāh send them one to make them to be rezil (humiliated) al-ḥamdu liLlāh.

So people even they are cheating people, this Trump coming "It's very bad for you, for Muslim..." But what happened? They said for Obama he's Muslim, his father Muslim, he's black. He make the worst for black people, for Muslim the worst what happened. Through all these American presidents, he was the worst. So al-ḥamdu liLlāh we are happy what Allāh give us. We are what in need, Allāh He ! put him. For Muslim also, "Al-khayru fī mā waqa'a" The best what Allāh He choose. We accept Allāh, His order and we are just here like passenger, like guest in this world. No need to be afraid. If you are in some house, you are guest, you will be look to repair this house? No, you are only two days. They are owner of house. He will look after his house.

So don't be afraid from anything. Only be sincere with Allāh 'Azza wa Jalla. Allāh He keep you safe and maybe He make you reason for people to be safe also. "Inna Llāha ma'a lladhīna t-taqaw wa l-ladhīna hum muḥsinūn" (16:128) Allāh with who afraid from Him and who are generous people. If you'll be only afraid from Allāh, not do bad thing. If you afraid from Allāh, you don't do bad thing. You do good thing. Do this, don't worry.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

38. FIGHT YOUR EGO
Sunday, 5 March, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh He ask and He answer for us. He said: O believer "Yā ayyuhā alladhīna āmanū hal adullukum ʿalā tijāratin tunjīkum min ʿadhābin alīm" (61:11). Allāh ask you, you like to be safe from bad end, bad life, next life to be safe from every badness? He ask for believers. To be safe from this, you must believe in Allāh 'Azza wa Jalla and Prophet ṣallá Llāhu 'alayhi wa sallam and to struggle in way of Allāh by your effort, bodily effort, by your support with money, with everything. You must support Allāh and Prophet ṣallá Llāhu 'alayhi wa sallam. If you do this, Allāh He said you'll be safe and you'll be forgiven for what you done before. He is most merciful. He forgive every badness, everything you do. When you ask forgiveness from Him, He forgive you. And He will be happy with you. And you will be happy with Him.

People they are running after happiness, going around world to find happiness. And shayṭān show them happiness in to be mindless, to be crazy, using something, make your mind to go away, not remember anything what you done, what you... Make to not remember anything when you take this thing. This only happiness, no benefit from this happiness. Allāh 'Azza wa Jalla He is not happy with this happiness. He give you happiness with your... by yourself. If you do what He said, you find real happiness. Because what you done, if you have been in time before Prophet ṣallá Llāhu 'alayhi wa sallam, Allāh many times He changed people to another creature when they done bad thing. But in our time, Sayyidina 'UbayduLlāh alAḥrār said this: no any more to change people to animal. Sometimes they changed to dog, sometimes for pig. They were changing because getting, they do something, coming quickly punishment for them. Sometimes even for stone also people were changing. But in our time not changing. Allāh ﷻmake mercy. But what happened? Well Sayyidina 'UbayduLlāh alAḥrār saying Allāh ﷻchange them from inside because they do bad thing, wrong thing. And they are not feeling any sorry and not disturbed. They make happy to do this.

This meaning their inner side changing to something else, not human being. Human being cannot be like this. To kill people, to steal people, to harm people, to do bad thing for anyone - it is not from human being's attribute. Human being Allāh He create them to be merciful, to be high position. "Walaqad karramnā banī Ādam" (17:70)

Allāh He make them the highest between creatures. Because they cannot be human being, real human being - only appearance like human but inside they are like animals. So these people they don't have any happiness.

These people only happiness for them to harm people, to make people to be like them. They thought they are becoming majority. They thought like dunyā, like this world, it will be democracy, there will be election and they will be going to make new president. They thought, astaghfiruLlāh, they will change Allāh. This is what they thought. Because for this they are trying the most effort for people to make them do bad things, to make them to make wrong things.

But even whole universe, not only our world, can come again[st] Lord ʻAzza wa Jalla, it is nothing effect one gram, one point. No value for all of this. Allāh only want us... for us giving this. He create everything. He is not in need to for our worshipping, for our obedience, to do good or to do bad. Only for our benefit. And in āyah, from verses from Qurʼān what He said? "O believer, I want to tell you something to be safe." To be safe, we must follow Allāh and Prophet ṣallá Llāhu ʻalayhi wa sallam. And you must be also struggle, "wa tujāhiduna fī sabīli Llāh" (61:11) to be fighting in way of Allāh. How to fight from way of Allāh? The biggest thing to fight - to fight your ego, the biggest enemy for us. No mercy at all, our ego it not have mercy for us at all. Don't think it will be sorry for you.

We are seeing everywhere now. Six days I am here, every time coming people. They cannot control ego. They cannot fight [it]. They just surrender [to it] and they finish. Must be control. Many people they are listening but not... In that time they said "Of course, we can do this". After, when they're going out, they quickly forget this. If you control your ego and you fight ego, you'll be that time happy. And He will reward you good house, good palace in paradise. If you don't do this, you cannot find this. And you will regret forever. This is order for us, for whole human being, not only for Muslim this. Allāh ﷻsent our Prophet ṣallá Llāhu ʻalayhi wa sallam, He " is the last prophet for human being. Because we are accepting all prophets since Ādam ʻalayhi s-salām until Prophet ṣallá Llāhu ʻalayhi wa sallam.

We don't have democracy in Islām. Because Western people, they are even for prophets they are criticizing, beginning from our first father Ādam ʻalayhi s-salām. They are angry for him "Why he make eating something from paradise tree? And we are now suffering here." The prophets they are from their attribute they are maʻṣūm (without guilt). They are highest station between whole human beings. Prophet ṣallá Llāhu ʻalayhi wa sallam saying there is companion from prophet and scholar, they are, if no prophecy... Some Banī Isrāʼīl they have many prophets. These ʻulamāʼ and scholars they can be higher than them for prophet. Because prophet the highest. If no prophecy, they would be higher than prophets - ʻulamāʼ, real scholar. Because Prophet " the highest. Even Sayyidinā Abū

Bakr the highest one, ‘Umar, ‘Uthmān, ‘Alī, all these ṣaḥābah they are below prophet level. Down, not... Like this we are respecting all prophets. No any tolerance to say anything for prophets. "Lā nufarriqu bayna aḥadin min rusulih" (2:285) It's from ’āyah, verses from Qur’ān. No difference between any one. All we're respecting and accepting. And all religions acceptable, we accept them - heavenly religion. And Allāh also accept. This is our belief.

And for others, it is sometimes different, they not accept. Allāh ‘Azza wa Jalla He said if you like to be in highest level, you must accept and follow. Real happiness to be with them. Saints also. We have many saints. These saints also they finish their ego. After this they become saint. But there is shortcut way and long way. Shortcut to follow instruction of our Lord Allāh ‘Azza wa Jalla and do what He say. Long way to look, try one, try other one, try next one, try ten religion, try hundred. At the end, also Allāh ‘Azza wa Jalla from His mercy for these people, because they are searching for something, for reality; at the end also He open for them. So no need. Allāh wa-Llāhu yad‘ū ilá dāri s-salām (10:25) Allāh ‘Azza wa Jalla He calling people to house of peace, paradise. Come quickly. No need to go tired too much. Come directly. Al-ḥamdu liLlāh Allāh top of these mountains the people finding way of Allāh.

Mā shā’Allāh you see because this way not new way, new fashion. No. Same way from first Prophet Sayyidinā Ādam ‘alayhi s-salām until our Prophet ṣallá Llāhu ‘alayhi wa sallam. We believe at the end of the world will come Sayyidinā ‘Īsá ‘alayhi s-salām and Mahdī ‘alayhi ssalām together. So all believers they will be accepting the right way. We are believe he is alive and Allāh take him and not harming him from any people. He's safe in heaven. When time coming, and I think it is very near, he will come and save human being with Mahdī ‘alayhi ssalām, in shā’a Llāh. And it look like these days it's very... everything mixed up. Violence, war, pollution, economy - everything finished. Look like these days, look like bankrupt. They finish Communism. Now all Western countries, all like more worse than communist. People only can work, only for live. They cannot have anything more. This what it was in Soviet Union and other communist countries. Only they have house. And house also not for them. And they were giving food. It's only like this. They try to save themselves like this. But no, finished this world. This time very near. But we don't know because Allāh only He know best when it's time. But when this system finish, system of Allāh ‘Azza wa Jalla, the best system. And who take care for this, their best very nice days, in shā’Allāh. This is what we believe and we are telling people to be happy. Because this not for it will be like this forever. Only little time. We hope to reach these days, in shā’Allāh. Thank You.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

39. A SPECIAL LOVE FOR MAWLANA
Sunday, 5 March, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

In shā'Allāh this ṣuḥbah be from Mawlānā to make our hearts more love for Allāh and to make less love for dunyā. Mawlāna's first thing, he teach people and he attract people not with hate, only with beauty and with love. And he was so tolerant. Just people to put their feet in ṭarīqah, or way of Allāh first step. He tried everything for this. Even he can do what other people, Muslim they are objecting "What are you doing?" This is... But, of course, they cannot come and say it for his face. But behind him making backbiting "This Shaykh is not maybe not showing people right way". And they try to make problem. Because he is 100% with Allāh 'Azza wa Jalla and Prophet ṣallá Llāhu 'alayhi wa sallam.

He is not looking for any criticizing from people and not listening to them. Because this time - time of people, second ignorance time. First ignorance, it was time of Prophet ṣallá Llāhu 'alayhi wa sallam. They are not believing in Prophet ", not believing in religion, real religion, just following, worshipping idols. But they were believing in something and worshipping this thing. Even this, they were ignorance time. For Prophet ṣallá Llāhu 'alayhi wa sallam he " struggle and make these people give them real belief. They were tribes attacking each other, killing, taking everything from other tribes. This was their life. And Prophet ṣallá Llāhu 'alayhi wa sallam he come and make them the top of civilization ever been. And al-ḥamdu liLlāh they are going East and West, North and South giving light of Prophet ", light of Allāh 'Azza wa Jalla for whole world - ṣaḥābah. Until Prophet ṣallá Llāhu 'alayhi wa sallam was saying, there is another time for ignorance.

First one - first ignorance time. Second one - second ignorance time, jāhilīyah thānī. The second one, it is more worse than first one. It is not double, not triple, maybe thousand times worse than first one. For Mawlānā in this time he was making these people to come to right way. Middle of this ignorance, make people to accept Lord 'Azza wa Jalla and His order and way of Prophet ṣallá Llāhu 'alayhi wa sallam. But first ignorance time they were accepting and worshipping something and accepting like God. They said not one God, maybe ten, three, twelve thousand. They said accept something for that. But this time the most worst ignorance, the whole half of human being, they are not accepting Creator, the Lord Allāh 'Azza wa Jalla. This is the worst. And with power of īmān and

belief Mawlānā was putting in heart of these people belief. And they were accepting reality and coming to way of light, way of Prophet ṣallá Llāhu ʻalayhi wa sallam.

It is not an easy thing. It must be spiritual power. And the spiritual power not coming from himself, coming through strong station. From Prophet ṣallá Llāhu ʻalayhi wa sallam coming to him. And from his power of spiritual power, the people even only they see him, looking for him, they become Muslim, become in ṭarīqah. Even for this, Mawlānā was travelling around to show people himself. Even in dream many people become, they find him and accept him. Shaykh Jamāluddīn and others all were many times they go and travelling with him and they see many things like this. The last long trip we were with him in going to Uzbekistan. From Uzbekistan to Malaysia, Indonesia and Singapore. And we go Japan. First time. And once he went, Mawlānā, by his bodily for Japan. But spiritually of course he's going around the world. In Tokyo, there was mosque they built by Turkish Diyānat. And it was real nice they built as Turkish mosque. And we go and visit this mosque with Mawlānā. It was night, maybe 10 or 11 o'clock. There was Japanese people coming. And so one of them he said "I saw this man in my dream". And he speaking. After he asked to make shahādah. After other one six Japanese in that night become Muslim. Like this, hundred thousand of examples.

And people who was not happy with his way to make people to come to Islām, they are now, they cannot say anything. So, in shā'Allāh, we are happy to be here also in this city. It is the oldest city. Mawlānā he was coming here to make people meet them here and many times make ṣuḥbah and sleep and eat and give lecture, ṣuḥbah, dhikr. Al-ḥamdu liLlāh he make strong base here. He was... In shā'Allāh he is with us now also, his barakah. He not looking so much for details, small things. He just look for people they are accepting and to practice slowly slowly. He was giving them chance. It's ok, he said. But by themselves they are complete what Mawlānā he like and they try to imitate him without saying anything. They are by themselves, they are doing this. And everybody he know Mawlānā and his ṣuḥbah, maybe his ṣuḥbah. I said if you want I speak, 100 years, no need to any ṣuḥbah, any lecture. But for barakah we do this.

Mawlānā he show us everything, tell us everything, what to do. He was many... Mawlānā he was accepting everybody. For this also, people they said "How he accept this? People, they are doing this, they are doing that." Now some people in Turkey or other place they love Mawlānā. But of course, their way is very different from Mawlānā's way. I told them Mawlānā accept everybody. It is not problem. You cannot, if anybody come to you, to make hard and to be tough for him. No need. He is coming, he is guest. Guest, he is welcome. If you will say anything, if Mawlānā he is following this man who is coming, doing anything, if he's doing something like him, you can say "What Mawlānā doing?" or "He's out of way." No. Mawlānā accept everybody but not following anybody. Who coming, in shā'a Llāh, he will follow Mawlānā. For everything like this... Even in our ṭarīqah some people they are happy with this, some people with other.

But we must look for Mawlānā, what he said for this matter, for this problem, how he was acting, how he was doing. We must follow him. And he is not from hundred years or two hundred years.

Just he was with us and al-ḥamdu liLlāh this technology not good, but sometimes it's good. Everything we record for Mawlānā. Everything he was doing we know. Once our brother he was asking to make book for Mawlānā acting from morning to evening, to see ʻibādah and other things. One of... I don't know in Spain or Argentine. Someone he said "I like to do this", take permission. So I said "Ok, you can do."

Many times he went to interfaith meeting. And he is just to say for them for reality. Because other people go there only to be surrender to themselves. But Mawlānā was saying truth for these people to be show them right way. Because these people, many people, they are really clever people and when they hear truth, they come to truth. And his way, he feel himself responsible for everybody he coming asking advice, asking for knowledge. Even he's very tired, he was looking for this man or lady. But for what we're saying this? We're saying this for our brothers, sisters here, all, mā shāʻa Llāh, following Mawlānā way. And they are, in shāʻa Llāh, be happy and safe from shayṭān and his army. Shayṭān can come from any door. The most dangerous enemy - who look like friend. If somebody say you "I am your enemy", ok. Thank you, I can be away from you. But if you say "I am friend" and other, he will come and hit you from behind - it is, this is the problem.

So we must be all time remember Mawlānā Shaykh and his advice in his ṣuḥbah and his way of life. This can give us strong īmān and belief to fight against shayṭān and ego and his follower. Allāh keep you safe from these enemies, you and your generation, in shāʼAllāh. All generation be in right way, not following any wrong way, in shāʼAllāh. With barakah of Mawlānā, in shāʼAllāh. Al-ḥamdu liLlāh I am seeing here love of Mawlānā in this area. Real they are, they have this love, special love. And may Allāh make it more and more, in shāʼAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

40. MONEY DOES NOT WORK IN THE HEREAFTER
Tuesday, 7 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minash-shaitanir Rajim. Bismillahir Rahmanir Rahim. "Yawma la yanfau malun wala banoon. Illa men atallaha biqalbin saleem." (Sura Shu'ara:88-89) Allah Azza wa Jalla states: "The Day when wealth or children will not benefit anyone. But only one who comes to Allah with a sound heart."

Even in this world sometimes neither your money nor anything else is of use. There are times when nothing is of use. Allah Azza wa Jalla shows these in this world as a trial so that you make sure to have faith in your heart for the hereafter. What is meant by salim, meaning a safe heart, is a heart with faith. If it is without faith, one can have as much worldly possessions and as much money as one likes but it is no use at all.

We had an uncle-in-law whose father escaped from Russia and went to Hejaz. The Communist Revolution erupted before he escaped. It has been a 100 years now. The man had no idea. He had a shop. All the money was null and void. They would come and buy so much and he did not know. He was happy he was selling and making money. He suddenly found out money had no use, no value anymore. It was null and void.

It is the same way in the hereafter. Money has no value whatsoever. If you are going to do good and worship in the world then do it, so later you are not sorry you did not do it. Do as much as possible in this world. It is valid for the hereafter. But when you pass to the hereafter it is said, "The burial cloth has no pockets," you cannot take anything to the hereafter. If you are to do something do it here. May our hearts be solidly full of iman Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

41. IT IS GOOD TO ACCEPT ADVICE
Wednesday, 8 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Allathina yastamiunal qawla fayattabiuna ahsanah." "Those who listen to speech and follow the best of it." (Sura Zumar:18) It is also the dua of our Holy Prophet, "Make us amongst those who accept advice," he says:

"Allahumma ij'alna minallathina yastami'unal qawla wayattabiuna ahsanah." There are many types of advice. Advice is showing the good. Showing the bad is not advice, it is doing evil. People need to listen and accept what is good, what is ordered, and accept the advice. If they listen, it is for their own good. If they do not accept then as they like.

Human beings need to know what is good and what is bad, what is good and what is bad for themselves. They are in loss if they do not know this. Advice is important, and it is a beautiful thing to accept advice. However, people of today do not want advice or anything of the sort. They are only looking for ways to do what their ego likes.

If it does not fit their ego, "This is not advice," they say. Whereas advice is not good for a person's ego but for a person's soul. The ego does not want anything but evil. You are always in loss if you follow your ego. The ego does not take you to any goodness. Therefore, listen to advice even if it is hard on your ego. Lend an ear even if it does not fit your ego. You will be profiting in the end. Allah Azza wa Jalla: Allah glorified and exalted be he .

If not, if a person goes after one's ego, one is always in loss and it would not be of benefit. When Allah Azza wa Jalla created this life, He gave humans willpower. There is willpower for people to hold their ego, to rule over their ego. It can be done if one wants it. Do not let go of your ego's leash. Control yourself. May Allah give everybody that power so that nobody is harmed by their ego. Amin.

Wal hamdu lillahi Rabbil alamin.
Al-Fatiha.

42. OFFER PRAYERS ON TIME
Thursday, 9 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Innassalata kaanat alal muminina kitaban mawqoota." (Sura Nisa:103) Allah Azza wa Jalla states: "Indeed, prayer has been decreed upon Muslims, the believers, a decree of specified times." The first obligation from the pillars [of Islam] is namaz.

Those who offer prayers are saved and those who do not are resurrected very heavily on the Day of Judgment. But other than that, today's issue is a little different. Now, new ideas are coming out. They are not offering prayer five times but three times, combining it. Allah Azza wa Jalla says in the Koran, "Prayer has its times." "Is it written?" they say! The Koran shows its times, it came out of the sacred mouth of our Holy Prophet, and he prayed five daily prayers.

If you are to offer prayers before its time when travelling, you only pray it like that at hajj in the Hanafi [school of thought]. However, in the Shafii [school of thought] if you are travelling you can pray Zuhr and Asr together lump sum. You can also pray Maghreb and Isha together. If you like you can pray it early or if you like you can delay it a little and pray them both as jami takhir. What is meant by jami taqdim is when offering Zuhr also offering Asr. If you could not pray it and it is late, then you pray Zuhr and Asr at the time of Asr.

This is the case when travelling. However, abruptly saying, "There is no five times. Three times is alright!" would be contrary to and opposing our Holy Prophet. It would not fit his orders. Actually, it would not be accepted because it does not work when it is not time.

There is time. Allah Azza wa Jalla created time. It is also a creature, a created creature. There is a wisdom behind it too. You will pray on time. You gain the rewards when you pray on time. If you pass the time, our Holy Prophet says, "You can pray 1000 rakats or 100,000 rakats if you like, but still you cannot gain the virtue2 of the prayer offered on time."

Be careful! There are newly emerging fools pretending to be clever. They are pretending to be scholars. They are saying prayers are three times a day. Do not be fooled by them! Your good deeds would be lost for nothing and your efforts would be for nothing. Of course on Judgment Day they will look at offered sunna prayers for not offered [obligatory] prayers. They will be added on and if it is complete with them then Allah will forgive. They would be applied as much less in virtue, but when they are not enough, 80 years of offering prayers is required for each prayer. Over here a human lives 80 years, call it 100 years. In the hereafter, they will make you pray one lifetime for one prayer.

Therefore, pay attention here. Pay attention to prayer times as well. Do not be deprived of its virtues and do not be committing sin. Much care should be given to this matter of namaz.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

43. KNOWLEDGE IS LEARNT WITH ADAB

Friday, 10 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet states: "Allahumma inni authu bika min ilmin la yanfa" "We seek refuge in You from useless knowledge," says our Holy Prophet to Allah Exalted and Glorious be He. How can it be useless when you learn knowledge and suffer so much for it? Of course it would be of no use if you use it for your own benefit, for worldly benefit. It would be useful knowledge if you use it on the path of Allah Azza wa Jalla.

Knowledge is what makes Allah widely known and notifies of Allah. The rest is not knowledge. So it is not important if one is a university graduate and does not practice what one studied. It is not important if one earned a degree in business administration but works at the municipality and hangs the diploma there. These are not considered knowledge anyway. These are things for this world and will remain in this world. They are not lasting.

Knowledge is what shows the path of Allah. They call it religious knowledge, theology. This is knowledge. If it becomes useless then we seek refuge in Allah. We seek refuge in Allah since it is not useful, it is of no use, to its owner nor anybody else. As long as it is useless to its owner, it is no use to anybody else. In fact, it is harmful. It would either make people go astray or people would say, "If this guy is a scholar why should we ever learn knowledge?"

It is obviously useless. So they have done it all for nothing and on top of that it carries sin. They go wherever there is a thing for self-benefit and for fame, and they appear on TV and talk much. "The one who talks much errs much," says our Holy Prophet. The one who speaks a lot lies as well.

Therefore, those who study knowledge, those who seek knowledge, whoever they may be even if from amongst the laymen, they should study for their knowledge to be of benefit and not for self-interest. Those people who come out slandering others saying, "I am a greater scholar!" are worse. They would be committing sin too. May Allah help them, may Allah show them the right path.

Scholarship, being a person of knowledge is a great station. Before learning the knowledge, one should know the wisdom behind it and its virtue. Those who teach should teach that this knowledge is nothing: if you do not act by it or do not give it its due, then it is of no use and it would harm you.

They teach anybody who comes and give lessons without saying a thing. The one who teaches and the one who is learning are almost the same anyway. Actually, along with the discipline and knowledge one learns from that person, the personality of the one who teaches is also important so that students look up to their teachers and resemble them. Woe on our situation if the teachers are like themselves. May Allah help us all. May we learn knowledge with adab Inshallah so that it may be useful knowledge.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

44. EVERY ACTION HAS ITS REACTION

Saturday, 11 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorified be He created this world in such a way that everything you do has its reaction. Just as you press on a spring, the more you press down the higher it jumps, it is the same with everything done by humans. Things certainly have their reaction. If you do good, you find good in return. If not, if you do evil, you will certainly answer for it and get its retribution.

When Allah Azza wa Jalla created this Universe, He created it as such so everybody knows they are creatures. Reaction results from everything everyone does. Because Allah Azza wa Jalla is not a creature, everybody except for Him is a creature. Some people have declared themselves to be god, and others are worshipping things as god. It is a great proof you are a creature if something comes out of a thing you do.

There is no reaction only for Allah Azza wa Jalla. Allah would give your pay for what you do, but nobody can give anything to Allah, because everything is His and in His hands. Because nobody can give Him anything He is the Khaliq, the Creator. All beautiful names and attributes belong to Allah Azza wa Jalla. And most traits are traits not available in humans. Allah Azza wa Jalla gave people some traits, but essentially potency, pride, and haughtiness all belong to Allah.

He says, "Subhanal Azim ul-Khallaq." The Creator is Allah and what is called Subhan is Allah. People are weak and people will only get the returns of what they do. Allah Azza wa Jalla gives people as He likes with His generosity. He gives little and He gives a lot. Nobody can ask Him, "Why did you give it? Why did you do that?" Therefore, let us know our place, do good, and avoid evil InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

45. BE WITH ALLAH
Sunday, 12 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He is with believers. There is good in everything that occurs. We have no problem as long as we are on the path Allah wants us to be and Allah willing everything turns out beautiful. It is End Times now. There is a battle between truth and falsehood. Haqq is with Allah and Batil is with Shaitan. No matter how numerous they might appear, in the end those who are against Allah are in loss.

Be with Allah. You would be relieved and get the best of it. There is no need to be sad for anything from this world's material. Or do not be thinking, "This one likes me and that one does not." It is enough for Allah to love us. Anyone else is of no use because humankind is bound by its ego. And its ego means selfishness. People think about their own ego and their own benefit first and may use everybody. Therefore, let us be with Allah, let us not fear anybody, and let us not refrain from anybody.

Allah Azza wa Jalla does not have bombs and guns but He can make bombs and guns stop working. Allah is the one capable of everything. Even if the whole world were to gather upon you, as long as He does not want it nothing would happen to you Allah willing. As has been said, let us be with Allah and let us not worry about and be concerned about anything. Everything is with Him: He is the Razzaq, He is the powerful, He is the haughty, He is the able and the capable, and everything is in His hands.

Therefore, if people think about this and have faith believing in it, nothing would affect them and they would spend their lives in Allah's consent. Inshallah these things that happen in the world are to guide people to the right way. Iron takes form by being pounded. Let us not be amongst those who get pounded but do not take lesson. Let us take lesson since this is strength given by Allah for us, it is His help for us Inshallah. May Allah help us all. May Islam be victorious and kufr be defeated. Inshallah may Mahdi Alayhis Salam come as soon as possible.

Al-Fatiha.

46. EVERYONE'S RESPONSIBLE FOR WHAT THEY DO
Monday, 13 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He commands us goodness. Every goodness is within the command of Allah. Allah orders good and the ego orders us the exact opposite, evil. When humans follow their ego, they descend to the lowest levels. When they do not follow their ego but follow Allah's commands their level, their station, rises. It is the same between people and in the sight of Allah.

Allah shows this world as a place of trials. He placed the ego, He placed Shaitan, and He placed the inclination. If you say, "I could not stand it and I did it," you would be harming yourself. Because nobody else is going to suffer for what you did. You are responsible. Everyone is responsible for what they do. The responsibility is upon them.

Saying, "I did it but this man would help me," you cannot do it like that without repenting. Allah would forgive you for what you did, but on the other hand if you are to do all evil and go against Allah, then you would not be forgiven. And nobody would help you because everything has its method. In recompense for what you did, if you repent or ask for help from someone they would help you, they would show you the right way, and they can also prevent you from what you are to do.

However, if you do it as you like and neither ask for forgiveness nor repent, that time you will suffer its punishment.

Islam is the religion of humility, the religion of advice, and the religion of goodness. Follow it and submit to it. Do not submit to evil, to Shaitan, and to your ego. The ego, as has been said, shows good as evil and evil as good. How are we going to know this? It is knowable. There are guides and there are good people. Everyone knows the evil you have done and you know it within yourself, but people fool themselves by themselves.

We need to accept advice and we need to lend an ear to advice. People of today never like advice. They hate advice. Show them evil and they immediately run after it abandoning what is good. May Allah not leave us to our ego Inshallah. We need to be careful and we need to accept advice. Lend an ear to advice. At least do not be against it.

Just listen to it even if you will not do it. It would stay in your heart and in your mind, and in the future you would think, "I wonder if it is right?" Even that would be of benefit to you and it could be salvation. May Allah fill all of our hearts with faith Inshallah. May Allah make us amongst those who accept advice Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

47. THERE IS GOOD IN EVERYTHING THAT HAPPENS
Tuesday, 14 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Inshallah it will be a sohba for 1-2 minutes so the pillar of our tariqa comes true. It will benefit us and benefit you Inshallah. Allah Exalted and Glorious be He states in the Koran: "You are sad when something happens, whereas that thing is for your own good. And you like something else but it is bad for you and not good." This is the same way all throughout our life.

What Allah wills is beautiful, and good is in what happens Inshallah. Allah Azza wa Jalla told us this nicely so we would not be sad for anything. However, humans are unaware of this and do not realize it, and are continuously in sorrow and anxiety. Whereas Allah Azza wa Jalla did everything, and His wish should be our command. We need to accept it. We will be comfortable if we accept it. It is said, "Things have a way of turning out for the best." Our ancestors said it: "There is good in this too." Yet people of today oppose immediately and say, "It cannot be like this sir! What is this? How awkward!" First they oppose those around them, then they take it further and also oppose Allah. Allah forbid! Therefore, we need not be sad for the conditions of this world. You need to say, "It is a blessing in disguise," so that no matter how bad it might be, Allah would change it to good.

"Interpret it to be good and you will find good," said our Holy Prophet. Whatever anxieties and sorrows there may be, may they turn good Inshallah. So it is the same for an individual, a person, or a society: they are all Allah's commands. Inshallah from now on Allah will help Islam. Allah is always helping us but of course there are certain periods. Muslims might be repressed but surely in the end Allah's help will be with Islam and with Muslims. Even if the whole world is against Islam, they cannot oppose Allah. The winner is Allah and those who are with Allah. Those who are against Allah can think of themselves as powerful as they like yet they are always unhappy. Therefore, Allah willing there is good in these things that are happening. May Allah grant us all the good and may the good be with us. May evil be for those who do not believe.

Walhamdu Lillahi Rabbil alamin.
Al-Fatiha.

48. REAL MEN
Wednesday, 15 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Mina l-mu'minīna rijālun ṣadaqū mā 'āhadū Llāha 'alayh. Faminhum man qaḍá naḥbahu wa-minhum man yantaẓiru wa-mā baddalū tabdīlā." (33:23) Allāh 'Azza wa Jalla praises. Whom? Believers, they are real men He says. They kept their promises to Allāh. They were firm in their belief. They remained constant. Allāh loves them. Some get old or they are martyred they change their world. They didn't change. Their belief didn't change. Their promises didn't change. They are Allāh's mum'in servants. The ones, Allāh loves. Rijāl means men.

Now it is difficult to find a man. Because man keeps his promise. Now 99% of people don't keep their promises. For their self interest, for their advantages, they change their minds like a weather vane, they say "blow hot and cold". Because people are all like this. They are like this because of weak belief. Real belief never changes. It is constant in the way of truth. They don't obey their ego, shayṭān and people around him. "I'm with truth, I won't leave the way of truth" they say. I found the beautiful way of Allāh and the Prophet. I never change it.

No need to change. Why? Because they are clever people. We found the way, believed it. We don't need anything, only Allāh. Saints, mashāyikh want Allāh. They don't want anything else, Allāh doesn't change. Lā yaḥūlu walā yazūlu. Allāh is present. They don't need to search anything else. Just to be in this beautiful way is the biggest favor for them. They don't want anything else. You can't change them. We'll be like them, in shā'a Llāh.

Allāh 'Azza wa Jalla He said in Qur'ān "Mina l-mu'minīna rijālun ṣadaqū mā 'āhadū Llāha 'alayhi faminhum man qaḍá naḥbahu wa-minhum man yantaẓiru wa-mā baddalū tabdīlā" (33:23) Allāh praise these people who they are honest for what they promised. And some of them died, some of them still alive; but nothing change them from what they promised. They promised to be with Allāh, with Prophet ṣallá Llāhu 'alayhi wa sallam, to obey Allāh's order and to follow Prophet ṣallá Llāhu 'alayhi wa sallam, his way. This is what they promised. These is people, they are believers. Real believers and He praise them as men, real men. These 'men' meaning [he] who say something and he not doing another thing. What he promised, he's honest for his promise. To be men who

are doing this, even woman, even child, even girl, even young man, these [are] all level of man. But nowadays we see very few people, they are real men even they have muscle or they have russle, anything But 99% of people these nowadays they are not honest for what they promised, not sincere.

They are doing, they are like we say something like fan, changing quickly. There is light also. Lighting, lighting, lighting like this, changing every time. These people these days they are like this. You can find very few people who are Allāh said about them. These people they are people of Allāh. And they are honest, sincere with promise. And this is, they are happy with this promise and what they promised. If they give them whole world, they are not changing from their love for Allāh, for Prophet ṣallá Llāhu ʻalayhi wa sallam. Because they are clever. And their main aim for them to be sincere servant for Allāh and to make Allāh pleased, to be pleased with them.

This is the most honor for them. Most happy for them to make this. They are not looking for another thing. For this, they don't... No danger for them to make them to change. Nothing can change them. They are like steel. Nothing affect them. And they were praised in Qur'ān in the presence of Allāh ʻAzza wa Jalla. Until Qiyāmah there is people like this. Because this is continuously. Allāh world continuous. So they are people like this. In shā'a Llāh, we hope to be like them, to try to be like them, to not be going from place to place. You must be in right way.

Once one lady, she is very sincere and she was, Mawlānā he liked her. Somebody take her to place, there is Shaykh. And when she come, Mawlānā he was very happy with her. But he said, pat on her head, he tell her "We didn't feed you anything? It is less for you? You couldn't take from here, you go there?" Mawlānā was sometimes very tough for this matter. He don't like his murīd to be... Maybe they are not enough for them. And this is only... Also she was very sincere. But for teaching us how Mawlānā he is like to be his murīd, honest about what they promise, not to change from here to here. Even for ziyārah that time only maybe for giving example for us, he was doing this for her. Because he said "Everything you have here. Why you go there?" And she said "Somebody take me." After he was happy with her.

So we must be what we promise. Promise it is from Prophet ṣallá Llāhu ʻalayhi wa sallam until qiyāmah same one, not changing. In shā'Allāh, Allāh make us to be like this, from these people, in shā'a Llāh. Āmīn.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

49. WHO DOESN'T LOVE ME IS KĀFIR
Thursday, 16 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet says, "Man lam yuḥibbanī faqad kafar." Aw kamā qāl. Ḥadith of our Prophet. Mā shaAllāh, he has hundreds of thousands This ḥadith addresses today's people. The Prophet talks about himself. Whoever doesn't love me is kāfir. Whoever doesn't love our Prophet is kāfir. It is as simple as that. It is a summary, these beautiful words of our Prophet. Whoever loves him has reached happiness.

Both here and hereafter they are blessed with Allāh's rewards. Whoever doesn't love the Prophet is unlucky. Not in a good condition. Even if he owns the world, it is of no benefit to him. Benefit is only with our Prophet's love. The more you love him the more you are raised in Allāh's presence you'll have honor, high ranks. Allāh loves you. If you love the Prophet Allāh 'Azza wa Jalla honors you.

Don't hesitate to glorify him. Don't doubt. Shayṭān enters from every door. Shayṭān may enter from the door of belief. "I'm a Muslim, a believer. I don't want to do shirk. So I won't love the Prophet. He says, "Whoever doesn't love me, is kāfir." When trying to save their belief, they fall into disbelief. They doubt our Prophet. We won't exaggerate if we say half of the Islamic world, maybe more are confused about it. "If we love our Prophet, is it shirk? Do we make partners to Allāh?" they think. Shayṭān entered from this door.

Love our Prophet. He says. Praise the Prophet. You love him as Allāh's beloved. Not idolising him like they do to 'Īsá 'alayhi s-salām. All believers love him in that way. They love him on the way that our Prophet showed. Loving him is worshipping. It is the essence of worshipping. This is the summary of his beautiful words. "Whoever doesn't love me is kāfir." Now we see how the kāfir are attacking him. Because they don't love. We can't say anything. Kāfir is kāfir. Allāh punishes, curses or gives hidāyah. Allāh knows. More importantly we want to finish the fitnah inside Islām. It only finishes with the love of our Prophet with Allāh's permission.

Prophet ṣallá Llāhu 'alayhi wa sallam saying [in] ḥadīth. I, new I read this. But it's very important, very powerful. "Man lam yuḥibbunī faghad kafar." Aw kamā qāl. As we don't know, it look like this he said. "Who don't love me, he is kāfir, non-believer." This is very

short summary for Islām, how What is in Islām, what is Islām? It is love of Prophet. Islām the most powerful thing in Islām to be, we must love Prophet ṣallá Llāhu ʻalayhi wa sallam.

It is the highest station for Muslim, for muʼmin to praise Prophet ṣallá Llāhu ʻalayhi wa sallam and to love him. Of course, Prophet ṣallá Llāhu ʻalayhi wa sallam he said "You must love me more than father, mother, other". But also maybe many people they cannot do this. But they must have love, respect and praise Prophet ṣallá Llāhu ʻalayhi wa sallam. If you don't do this, you say "We cannot do this", shayṭān coming from this door to make our belief... to finish our belief. As much as you can you be highest; finish all study, Islamic study, you know Qurʼān by heart, you know ḥadīth, you know everything.

But if you have, you don't have love for Prophet, you are nothing at all. That's not acceptable. But shayṭān coming from this door now. Maybe half of Muslims these days, they are like this. They are saying if you love Prophet, you are mushrik. This is ridiculous. Because you are learning Islām from Prophet ṣallá Llāhu ʻalayhi wa sallam. And Prophet he tell you "If you don't love me, you are not Muslim." You are not acceptable.

So this is good tidings for people to not listen for these idiot people. They are making fitnah. And fitnah, only by love of Prophet ṣallá Llāhu ʻalayhi wa sallam we can finish this fitnah. Because this from his blessed mouth coming this word, this holy word. Until forever it is same, no changing for this. We must praise Prophet ṣallá Llāhu ʻalayhi wa sallam as much as we can praise. No harm to do this for anybody. It is opposite. They give you more higher love for you in Divine Presence of Allāh ʼAzza wa Jalla.

When you love more Prophet, he love you more. He will give you more blest. And we are saying this for Muslim people, for non-Muslim, it is not important. Because they have... not lucky. Lucky people: Muslim people. They must keep this. Because if you have whole world and you don't have this love for Prophet, it is not useful for you, not important. Important thing to be acceptable one in Divine Presence. And to be like this, only what you have to do, very nice thing to do, to love Prophet ṣallá Llāhu ʻalayhi wa sallam. Allāh make us whole our life to praise Prophet, to love him and, in shāʼAllāh, he love us also.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

50. THE WAY OF THE PROPHET
Friday, 17 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thanks to Allāh, our ṭarīqah is strong. It is the way of our Prophet. This way reaches our Prophet. Ṭarīqah means way. People, who are connected to ṭarīqah, are connected to Allāh. Ṭarīqah is a need. Now people think ṭarīqah is not necessary. "Not for everyone, why would you be in ṭarīqah?" They don't welcome people, who are in the ṭarīqah. Some don't say anything. Thanks to Allāh, nobody bothers us but ṭarīqah is very important.

Because we aren't created for this world. Because of this, we should follow holy ones, murshids, beautiful ways whereever they may be. Of course you can't do it alone. You'll do it once or twice on your own then give up. But if you are in ṭarīqah and connected to a murshid, he gives you duties. Daily and weekly. Some are once in a lifetime. You feel obliged to do them because you have a murshid. Actually in ṭarīqah there is no force because you are in ṭarīqah. It is about the heart.

Things from the heart they need a helper. Someone guiding him. Thanks to Allāh, our ṭarīqah shows the way. Naqshbandī ṭarīqah shukur to Allāh is the most beautiful ṭarīqah. Other ṭarīqahs are also holy. But you should believe and trust the ṭarīqah, that you are following. That's how you benefit. If you say "Ours is good like others" then you didn't give your heart completely. We respect other ṭarīqahs too. They are all ḥaqq, holy. But if you follow a way, you have to keep it strong. You should keep firm. You'll get the blessings.

Like we said daily duties is to do all the farḍ, that the sharī'ah orders. Worshipping, fasting, giving zakāt, going to ḥajj, if you have money you'll give zakāt and go to ḥajj. If you don't have money, it isn't farḍ. Then there are supererogatory practices. It is needed, obligatory for the people of ṭarīqah to do supererogatory practices. It is better not to leave them. If you leave them, it isn't a sin but you'll get less rewards. Because we entered this way for Allāh we'll try to do our best so that Allāh looks at us with mercy and grace.

We ask Allāh's mercy and pleasure. We also have daily duties. Dhikr, Qur'ān, Dalā'ilu khayrāt, ṣalawāt, Lā ilāha ill Alāh, Allāh Allāh, people do these. According to their ranks. They start with less, they increase the number. Then there is seclusion for ṭarīqah people

once in a lifetime. Seclusion may Allāh be pleased Shaykh ʻAdnān is an expert on that. Mā shāʼAllāh, he made more than 40 I guess it isn't an easy thing. So people of ṭarīqah should do this.

Shukur to Allāh our shaykh gave us a seclusion according to our situation. It starts in Rajab. Forty days. Starts two hours before morning prayer, until ishrāq. Maybe between maghrib and ʻishāʼ or between ʻaṣr and ʻishāʼ. If you do it you are rewarded. They call these forty days; arbaʻīn. They also call it seclusion. Shakyh ʻAdnān's instruction to sit somewhere for forty days, without seeing anyone, without saying anything worldly. If you think "What will we do in 40 days?" You hardly finish duties. So much Dhikr, Qurʼān you hardly finish them in one day.

But it isn't only that there are tests in seclusion. Some say lions come, some things come out for some people. But there are people, who don't see these. There are worse things bad ego, shayṭān, waswasah is much worse. If a lion or a dragon comes out, swallows you it isn't more scary than the evil ego. It is important to fight and win over them with Allāh's permission and go out victorious.

Shaykh ʻAdnān Shukur to Allāh people, who wanted to do seclusion Mawlānā used to delegate to Shaykh ʻAdnān. "He'll take care of you" he said. Mā shāʼAllāh he has a lot of patience. It isn't easy, people go in and out. They think they finished. It isn't finishing, it is starting. You'll continue training your ego for your rank. Don't leave it and say "I did seclusion, it's finished". On the contrary, that seclusion's responsibility goes on all your life until death, its blessing also continues.

Because Allāh's reward is according to the difficulty. Now it is starting on the 1st of Rajab. Like we said Mawlānā gave us permission even once in your lifetime you can do partly seclusion from two hours before fajr to ishrāq. Wake up and worship with a seclusion intention. Do your dhikr, read Qurʼān. For forty days. It will be accepted with Allāh's permission. If you don't do seclusion in this world, not everyone but the people of ṭarīqah their seclusion will be in the grave. Because their ranks are high, they have duties.

If they don't do their duties they aren't in the ṭarīqah. If they don't do it in this world they make you do it in the grave, in barzakh. That is more difficult and its reward isn't like here. Mawlānā often said; "Saying Lā ilāha ill Allāh once when alive, is more rewarding than being in the grave for thousand years." So appreciate the value of your time in this world. Don't waste it. We aren't created for this world. We are created for ākhirah. We have to complete our duties here and go to ākhirah lightly. Important to be prosperous in ākhirah. May Allāh show us those days, in shāʼAllāh. We are, al-ḥamdu liLlāh, following ṭariqah, following way. Ṭarīqah meaning way of Prophet ṣallá Llāhu ʻalayhi wa sallam. And why we are following this? Many people, all especially between

Muslim people, they are looking for ṭarīqah, for ṭarīqah meaning way for Prophet and other name taṣawwuf. Taṣawwuf meaning you must be in ṭarīqah. And there is many enemies for ṭarīqah, for taṣawwuf. Even Muslim, many of them looking for ṭarīqah as who are not enemy for ṭarīqah even, like salafī or wahhābī.

They are looking for ṭarīqah as something that it is not necessary for Muslim. This is ridiculous. Because ṭarīqah is the main thing for going, way to Prophet ṣallá Llāhu ʻalayhi wa sallam. Our is life not for this dunyā. Our life is for ākhirah, for next life, eternal life. So ṭarīqah it is showing us this way and coming from Prophet ṣallá Llāhu ʻalayhi wa sallam as a way for heaven, for good things. Of course, many people they said "No need for this. We're praying, we're doing, practicing. So no need for ṭarīqah."

Ṭarīqah showing us, put you in discipline. And you're following your murshid. You're following order of murshid. And this order coming from first from sharīʻah. First thing for ṭarīqah people, they must be practicing order of Allāh. First to pray farḍ and to fast Ramaḍān. After, to give charities, zakāt who have money and to go to ḥajj. Who has enough money to go ḥajj. This is first thing.

Who are saying "I am in ṭarīqah", the first order to make this order of Allāh and Prophet. After this to make nafl. The sunnah who are Prophet ṣallá Llāhu ʻalayhi wa sallam was doing. Praying all sunnah, especially for sunnah of praying five times praying. Every time we have sunnah. For fajr two rakaʻāt sunnah, two rakaʻāt farḍ. For ẓuhr, four sunnah before farḍ and two or four as you like after farḍ. For ʻaṣr, we have also four. For maghrib also we have two. But there is sunnah ghayri muʼakkadah also. For ʻishāʼ also we have four before, four after and witr. This is what... We must do this first who are following ṭarīqah. They said "Our madhhab not this is sunnah."

Al-ḥamdu liLlāh, other madhhab also there is they're saying sunnah, they're not saying to forbid to pray sunnah. Who are in ṭarīqah, he must pray all sunnah. After this, there is nafl also. For ishrāq, for ḍuhā, for awwābīn, for tahajjud, for qiyāmu l-layl, tasbīh, najāt, shukr. All these ṭarīqah people, they are following this, doing this. If they are alone, they cannot do. And other thing, this is for every day they must do. And for ḥajj or zakāt once a year. For Ramaḍān also farḍ once a year one month Ramaḍān. But other also to fast holy days and blessed days you must who are in ṭarīqah he must do it. And for ḥajj once in life. And there are other also things.

There is for who are following ṭarīqah, there is one not for common people but for who are in ṭarīqah. He must do seclusion once a life. And this seclusion is 40 days. 40 days Mawlānā Shaykh he was giving this order to Shaykh Adnān. He is, mā shāʼAllāh, expert for this. When somebody ask for seclusion, he was sending for Shaykh Adnān to look for him. Because, mā shāʼAllāh, he made more than 40 times seclusion. Seclusion it is not easy. It is very difficult thing. For this, Mawlānā he was making easy for who following

ṭarīqah to make 40 days but not full-time. Full-time it is real very difficult. And they have test. It is making people some of them to lose their mind. It is not easy. So for this, he was giving two hours before fajr until sunrise. Intention for khalwah 40 days from beginning of Rajab until 10th of Sha'bān to do this. For all murīd who can do. They can do this year, next year. But they must do it once. This is who are following ṭarīqah, following Mawlānā. He order this. It's not only his order, it is from time all mashāyikh they were doing this for their murīd.

But this time it is heavy time. It is not easy like. Also old time there was difficult. But now it is more and more difficult. For this, Mawlānā he was only 40 days two hours or four hours for each person, even morning or after 'aṣr until 'ishā' or until maghrib they can do this. As they can do, they give permission. But for khalwah for 40 days, it must be by permission of Shaykh Adnān and asking for permission from him. Personally not to do by themselves "I'm intending to make khalwah." It is not a joke. You must somebody look for them and to do it properly.

Many people they're hearing by their thinking. But this is not for everybody. Sometimes coming lion, sometimes coming dragon, sometimes coming other thing for who are doing this khalwah. But the worst thing it is ego and yourself. It is the biggest enemy yourself when you are in khalwah. You must fight against your ego in khalwah and not listen this. Other comparing to your ego, even a dinosaur it is nothing for comparing your ego. You must fight your ego in khalwah.

And after khalwah also you must keep this, not forget. Because these difficult days to remember, to not lose your what you've done until your end of life. Who are not doing this, normal what Mawlānā even what he said for part-time khalwah, it must be, he must do it in the grave, 40 days in grave. And it is more difficult than khalwah in dunyā. And more difficult but it is not so precious. A precious thing to do it when you are in life and to send for ākhirah, to go in ākhirah light, not heavy.

When you do this, you go light. Nothing, you don't have any debt, anything on you. You go light. Mawlānā many times he was saying in dunyā to say one "lā ilāha ill Allāh" in dunyā when you are in life is better than 1000 years underground in grave. So we must do it, in shā'a Llāh. Who are following ṭarīqah he must be not lazy, he must be good-working, hard-working, not let ego to say "Tomorrow will do, after tomorrow will do." When you are ready, you can do in shā'Allāh. Allāh make us all go to meet in Divine Presence with light, no heaviness of sins or anything in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

51. THE WORST ATTRIBUTE ENVY
Saturday, 18 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

One of the worst attributes is jealousy, envy. It is the first attribute of shayṭān. That's why he was expelled from paradise. He was among the close angels of Allāh and he was expelled from his station. He no longer had a station. He became cursed, unloved until Judgement Day. We seek refuge in Allāh from him " Auzu Billahi Minashaytanir Rajeem." we say. The reason he fell into this situation was his jealousy. However Allāh made him the peacock of the angels; the most embellished respected angel among other angels. Like Jibrīl ʻalayhi s-salām, Like Isrāfīl ʻalayhi s-salām Mīkā'īl was in that station.

Think how envy puts you in such a situation. Envy is bad. When it is among scholars, it is worse. Allāh's wisdom, shayṭān also had knowledge. Because he had a lot of knowledge this caused him trouble. This envy. "I'm the best, why is he better than me?" He revolted against Allāh. He sacrified everything. He was a scholar, of course. Nobody may reach his knowledge in this age. But when knowledge is without fear of Allāh, if you can't control the ego there is no benefit. That's why he has to be in ṭarīqah in taṣawwuf so that knowledge gives him benefit. So that it isn't like shayṭān's knowledge.

Shayṭān's knowledge harmed him. Without knowledge he would have continued among angels and jinns. But he said, "I'm a scholar, I'm this, that. I don't want anyone better than me." Mankind put me in a such a situation, I'll make them like me. What is it? It is a kind of envy. People in this ṭarīqah should protect themselves and control their egos. They shouldn't let according to their ego's will. Everybody has shayṭān. Shayṭān pushes this. So that envy eats them up. It is a bad thing, it is fire, burns you.

But Allāh he created us all different. We are all Allāh's servants. Since Allāh created us like this, this person is more beautiful Allāh created him like that. What can we do? If we are not that beautiful, it is Allāh's order. If you are not tall, there is no need to envy someone taller. He is smarter. He can teach. Allāh gave us this much. Shukr to Allāh. We manage. His voice is beautiful. You listen. Not everyone has it. You have other talents. You should be content, and don't let this sickness get into you. Once it gets inside, it is hard to take it out. Or keep it small. Keep ignoring it, Don't open the way. If you do it is difficult to stop. It is a terrible attribute, that is most damaging to people. Physically it

harms, it is harmful. Also spiritually it is more harmful. May Allāh protect us all from this bad attribute, in shā'Allāh.

The worst attribute for human beings is to be envious. To be envious, it is the worst thing can be in a person. They make the person to be the lowest in the world. Because this is coming from person shayṭān. Shayṭān he was angel. And he was in the most highest place between angels. He has his name 'Azāzīl. And like a peacock; peacock because he is very beautiful. Peacock of angels he was, they say for him. And he was worshipping. And his knowledge no one from angels they have such knowledge like him. But what? This knowledge not good. Because he following his envy and following his ego. When he just look and seeing Ādam 'alayhi s-salām, he got crazy from envy and lose everything. He lost everything. He was the highest and then he become the lowest. And he become cursed until Qiyāmah.

And even every time we are asking help from Allāh to not be with this bad shayṭān. "A'ūdhu biLlāhi mina sh-shayṭāni r-rajīm" we say every time to pray, what we will do, reading Qur'ān to not come to us, to not put his envy. And he said "I will, as this human being made me like this, I will make them also like me, to be envious like me, to be lowest, lower than me even." This is what his aim.

So envy it is the worst thing. And it is especially between scholars. They are very envious. Especially, sharī'ah scholars, they are not happy. They said "I am the most perfect. I am this man". Even he is knowing more than him, he not accept. Or if he accepts, he is envious for him. "How? He is not good." But for everybody... Allāh He created everybody different. So we must following way of ṭarīqah who cures this illness, illness of envy, slowly slowly to finish your ego. Because ego is the most envious thing. And to teach.

When you see somebody better than you, you must say "Al-ḥamdu liLlāh we are also Allāh create us. And He generous for us to make us human being and Muslim. So we are, it is enough for us." For this man, Allāh He give him. Al-ḥamdu liLlāh he is... For him good. If he is better, more handsome from us, OK. This is also not from ourself. We cannot do anything. It's Allāh also, He create us like this. If he is richer than us, also this gift from Allāh.

No need to be envious. No. Because also we are eating, drinking. Same. He cannot eat more than one person, two persons. Also al-ḥamdu liLlāh we are good with this. If his voice better than us, nice voice, we must be happy. We listen to him and enjoy him. Not everybody can be good voice. If he is more afraid from Allāh, from you, you also happy. He is blessed, we can learn from him something. This is what we must when we see somebody better than us, richer than us or anything, we can think it is better. Just be happy. Because we are not envious.

Just be happy with we accept what Allāh give for us. This is most important thing. Because this all test for human being. If you are not envious, you will be rewarded. All this what you see better than you Allāh will reward you in ākhirah for this. And you will be really happy in ākhirah. Because you accept and you are not envious. But who envious, it is worse for him. There is material and spiritual. Who are envious people, all time they have illness and they have, not happy. All time they are miserable, they are not happy people, stressed people. Just looking only for other people, not seeing any good, any nice thing from this world.

So we must be away from this illness, this bad attribute. Especially for ṭarīqah people, even there is some people. If they see somebody worshipping more than them, they are, be envious. No, you can worship also. So we cannot count here what they do these people. Because whole life only not seeing, only seeing darkness, seeing bad thing, not seeing any good thing. Al-ḥamdu liLlāh Allāh He create this world. If you like to see nice things, you can see. You'll be happy, you'll be satisfied.

But if you don't want to see anything good, if whole this world for you, you'll be also miserable. Allāh make this illness, this attribute away from us in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

52. BEGIN WITH YOURSELF
Sunday, 19 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

We are living in the end of times. It is a bad time. We're living the period of the second ignorance. Everybody is in danger, their belief is in danger. Some ask "What shall we do?" Some are excited, going out finding people. If everybody does their duty Allāh helps. Instead of collecting people from outside, first you should start with yourself. You should train your ego. Then your family, neighbours, environment. Once you train yourself that is the most important the rest is easier.

People look at him, "How does he act?, If you say you are muslim but you don't live as Islām orders nobody believes then. You should train yourself; your actions, your manners. You can't learn by yourself or from the books. You certainly have to connect to a murshid. Being close or far to the murshid. Now it is a must. What happens with a murshid? It doesn't matter if your are far, you learn manners. When you hear these ṣuḥbahs, you get benefit.

Then to your family. Give ḥalāl provision to your family, you need to teach slowly with love, patience. Don't say "he is young, it isn't time yet". You can't force. They say; You can't force love. You know how to make them love. You can't change your family by showing anger, beating. Do as much goodness as possible. When there is no benefit like this, you can train them by cutting off some of the things, that you usually give. Everyone has a style, a way. Not everybody is the same. You'll start with your family, know them. Then other people come. If everybody does it, no need for anything else. You can't assume your family is on the way and try to train other people.

Everybody should know their responsbility should look to their surroundings. Allāh doesn't burden anyone, beyond what they can bear. Know this. Don't blame others. Don't complain about others. First complain about your ego. After that if there is something, deal with the others. Many people say "What will we do?" They seem very sad. They don't feel responsible. They blame others. It is useless. May Allāh make us all help people coming here to find the right way. Everyone should be careful about their children. They go here and there to give service. They have to teach their families first. They go astray, they aren't even aware. They go to other people, it is useless. Be with your children,

family. Take care of them. May Allāh give us all good understanding. To make a good association, people they like to make good gatherings good meetings with people, but these days it is very difficult, very difficult days. It is the worst days in history of human being. It is the worse than what they calling this qawm Lūṭ, Sodom and Gomorrah. It is even the worse from this. But this it was only two cities. But now whole world like this and worse. So it is not easy times. And people sometimes getting excited and they are trying to say "What we can do? We must go. You are not doing anything. We must do something in this society to help people, to make them to come to right way.

It is very bad time. We must help." Yes. What you can do? First beginning from yourself. First you make yourself a good man, a good person. After, you can make your family; you must look after your family. And you must teach them good behaviour and to be good people, to be good servant for Allāh, not forget Allāh. And you must begin from childhood, it is more when they are children. Not leave them to go with bad friends or bad influence from people. If you look for them, Allāh will help you. And, in shā'a Llāh, they will be good persons, ṣāliḥ person. Because Allāh not let anybody who doing something without rewarding him.

If you are sincerely looking for them and help them and try to make them growing up for Allāh, for Prophet and to be good people, Allāh will help you and they will be good. Many people they are saying "Our children they are going there, here". This because you didn't make them, look after them well. What you do only, you try to put responsibility for your family or your children, for other people. "You take this and make them to be good person." No, nobody can look for other people. So we must, first thing from our self, to make our self to be good people. After for family, after around you.

And if everybody doing this, it will be good community. But not to put responsibility for other people. "Take this and make him good man." Because he is not happy to come to what you like him to go. So first, you must teach them to be good people. If see any bad thing, he can be not happy with this. It is very important. Because after you, if you pass away, must be somebody continuing to send you good deeds and to Allāh reward you. If they are bad people and they are making bad things, nothing will come for you. Only good things; Allāh He is justice and He is merciful. You must be happy He not send this bad deed what they did for you. Only good things Allāh send, reward you.

So it is important thing for whole, not only for Cyprus, for Europe. All Muslim countries same now. All they are in danger from shayṭān and his followers. And it is... We can help them, in shā'Allāh. Allāh help us, all of us to not fall in this bad situation, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

53. THE THREE HOLY MONTHS
Friday, 24 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Al-ḥamdu liLlāh next week in five days, in shā'Allāh, a beautiful season is coming. The season of mercy of Allāh, the season of forgiveness and favours. The three holy months are coming. On Wednesday, it will be the first of Rajab Shahru Llāh, in shā'Allāh. These months are the months which give happiness to people and believers.

These months are the months of blessings and forgiveness. Rajab is the month of Allāh 'Azza wa Jalla, Rajab Shahru Llāh. Sha'bān Shahrī wa Ramaḍān Shahrī ummatī says our Prophet. Rajab is the holy month of Allāh. Sha'bān is the month of our Prophet. And Ramaḍān is the month of ummah. These three holy months are one holier and nicer than the other. They make people full. Not physically, but spiritually.

People of dunyā created their own holidays and feasts now. But they don't have any value. All of their goals are to earn money. They are for nothing but this. They made the New Year, many other days like Mother's Day, Father's Day, Grandmother's Day and other days. But all of them have no spirituality. All for money.

But these holy months are true months of happiness and beauty. When they come, people are relieved. They wait for them with joy. We fast once in Sha'bān or Rajab. Some people fast throughout the three months. Some people fast three or five days, or Mondays and Thursdays. Such a nice feeling comes. When they break their fast in the evening, they get both spiritual and physical enjoyment.

It is very virtuous to fast in Rajab. Who can't fast should fast at least a day. Our Prophet gives good tidings that fasting one day is better than all dunyā. There's another virtue for those who fast two days. And a different virtue for those who fast three days. The more you fast, the more virtues you get. If you fast five days, it's different too. And it has something for this world too. Who fasts five days in Rajab will be secured from craziness, vitiligo and leprosy. These illnesses won't pass to them.

People of this time should pay attention to it. Because many people go crazy from depression. They should fast at least five days in Rajab. If you fast Mondays and

Thursdays during Rajab, it makes more than eight days. If not, you can fast one day a week and one additional day. That will make it five days. There is also an advice of our Prophet for Rajab. He says to pray 30 rakaʻāt. Three sūrah Ikhlāṣ in each rakʻah and three sūrah Kāfirūn in the second. You should pray 10 raka'āt every 10 days. There is a duʻāʼ for it. You should recite it as well. And there is special dhikr for Rajab.

The more you get used to it, the better it is. There is no time to tell everything about it. No one will keep it in their mind as well. People can write it down later from our brothers or from those who listened to everything. And when Rajab comes, who can should take a shower, pray two rakaʻāt and make duʻāʼ of Rajab. This duʻāʼ is written in the books, shukr to Allāh.

This season is, as we said, the season of blessings and beauty. We should not lose it. We shouldn't miss this chance. Then comes the month of Shaʻbān. Then Ramaḍān. All of them are a favour of Allāh to us. They come from Allāh ʻAzza wa Jalla. When Allāh ʻAzza wa Jalla is giving, He doesn't expect anything in return. And when people do something, there is always some trick behind it. They say "I do this for you, welcome". Then they write a bill for it. And you are in loss both materially and spiritually. If you join them on their holidays, you will be in a sin and at a loss. We should stay away from these things of people of dunyā.

They call it mā lā yaʻnī, useless stuff. What is useful for dunyā... You live in this world. They say "What shall we do with ākhirah? We live in dunyā". If you work for your ākhirah, your dunyā will prosper too. And if you work for dunyā, it will have no benefit for both. We should pay attention to it. May these holy months be blessed. May Allāh let all of us have from their virtues. May Allāh help us so that we do.

Prophets and Awliyāʼ would have their seclusion, hardships and spiritual journeys during these months. Therefore, it's not for nothing. Allāh ʻAzza wa Jalla doesn't say anything without a reason. And Allāh writes their virtues for us. And when we try to imitate them, we'll be given from those favours. He says "My servants believed Me. They believed Me and did what I said. I shall give them from My favours".

And it is Laylatu l-Raghāʼib on Thursday. Laylatu l-Raghāʼib is one of the greatest nights. Allāh ʻAzza wa Jalla gives His favours on 5-6 nights. Those are great and holy nights. Allāh's favours are open without limit on those nights. Allāh ʻAzza wa Jalla gives such favours that the human mind cannot comprehend. You cannot count them in numbers.

The first is Laylatu l-Raghāʼib. The second is Laylatu l-Miʻrāj. Then comes Laylatu l-Barāʼat. Also there is Laylatu l-Qadr and ʻĪd nights. These are holy nights. Those who can, should stay awake. Who cannot, should pray and make Qiyāmu l-Layl before going to bed. If they wake up for tahajjud and remain awake, Allāh will count as if they stayed

awake the whole night. Pray as much as you can that night. Ask from Allāh, duʻā' is accepted.

Allāh ʻAzza wa Jalla sends angels and says "Is there anyone who asks forgiveness? I shall forgive him. Is there anyone asking for rizq from Me? I shall give him. Is there anyone asking for cure? I shall cure him. Is there anyone asking for anything? Let them ask". Allāh ʻAzza wa Jalla sends angels till the morning prayer and says "Tell Me their needs so that I give" Certainly, He knows everything. But it is for people to have a lesson and not to be lazy. They should pray.

Allāh ʻAzza wa Jalla accepts all prayers that night. These prayer are accepted. This will be our first holy night on Thursday, the night linked to Friday. It's clear that it is Raghā'ib. It doesn't change. It's always on Jumʻah night, the night between Thursday and Friday. Others may change depending on the day. But Laylatu l-Raghā'ib, even if Rajab starts on Saturday, Laylatu l-Raghā'ib is still on Thursday night. May Allāh make it blessed. May Allāh accept our prayers, in shā'Allāh.

Al-ḥamdu liLlāh, we are happy we, in shā'Allāh, we will reach next Wednesday for [a] good nice season. Holy season, blessed season, season of... three months, holy months we say. Rajab, Shaʻbān, Ramaḍān. This is [a] gift from Allāh for ummah, for who are happy with this with Islām, with īmān they will be happy to have this three months. Who are respecting these months, they will be happy. These months [are] not like season of material season like New Year, even the Christmas normally it must be holy season. But it is only trading material season. New Year also. These Mother Days, Father Days, Love Days every bad days only for... Not spiritual only for material; to get more money from people. Cheating people to take their money. No any spiritual.

They are waiting, saying from "Christmas coming three months after" After they said "Two months after" They make calculate to make people more But people waiting waiting and when they are coming, nothing at all. They are disappointed with this. But Allāh ʻAzza wa Jalla His season is full with mercy, with blessed, with happiness. People who are respecting these months they are waiting really like [a] good guest coming. When finish Ramaḍān they feeling sorry because three months finished. And they still waiting to come another time.

Al-ḥamdu liLlāh, we are... we, in shā'Allāh, we reach because Allāh knows how, whom can reach or can't reach But, al-ḥamdu liLlāh, in shā'Allāh, we reach these three months with happiness. So who are respecting these months they will be happy. Who is respecting these months? Especially who are following Prophet. Who are following the right way. The way of Prophet and this is the... who is following step by step the ṭariqāh people especially.

All ṭariqāh they are respecting, they are waiting for these months. But who will not respecting, even for if you respect this you make you not feeling, they said "You are wrong - No respect for this. This is ordinary month. No need." Maybe you be mushrik if you say you respecting this month. These people they don't have anything No any happiness for them, nothing for them. Allāh give happiness for us, al-ḥamdu liLlāh.

Happiness it is big favour. To find happiness people they trying every way to catch happiness. And happiness is very easy to find it. But they going wrong way. Going very bad way, very dangerous way to find happiness and happiness it is just in front of them. "No it is not... maybe we not see anything here" So they are going [to the] mountain everywhere, but they are going wrong way and not finding and they died, finish without finding this. Al-ḥamdu liLlāh, Allāh give us this happiness.

And He give thousand of presents for millions of presents for people in this month. Prophet ṣallá Llāhu ʻalayhi wa sallam he said, "These three months Rajab for Allāh, Shaʻbān for me and Ramaḍān for ummah, for nation." And every month there is different tajallī, manifestation. Every month different one, different one, different one. And each one is nicer than the other. Who especially making worshipping Allāh for [those is] giving a thousand times more than normal months when they making worshiping.

Especially these months many people they are fasting three months. Rajab, Shaʻbān, Ramaḍān all together. But if no, even they must fast one day from Rajab or one day from Shaʻbān even, they must. But better to make it Monday [and] Thursday. Every people they can do this. But who like to make more can make more. Each day, Prophet ṣallá Llāhu ʻalayhi wa sallam, there is one long Ḥadīth telling us about favour for each day. How Allāh reward you for each day.

From one first day, it is one day only even it is better than this world. Second day double. Third day other thing Allāh give. But there is, if you fast five days it is for this dunyā also, Allāh make you to be safe from madness and from another kind of disease Cüzzam (leprosy) there is some disease it is very bad disease, also Allāh save you from this. And Prophet ṣallá Llāhu ʻalayhi wa sallam saying "There is three in thirty days, there is thirty rakaʻāt if you pray [these], Allāh reward you also more better than this dunyā. Every ten days you can pray ten rakaʻāt ten rakaʻāt, ten rakaʻāt. Three times. In one rakaʻāt three Ikhlās and three Kāfirūn. And there is also a duʻā' praying for this. And this we cannot, nobody can write here after. In shā'a Llāh, there is writing what you do in Rajab and Shaʻbān waẓīfah who can do, Allāh reward you more and more, in shā'Allāh.

And we are, in shā'Allāh, Wednesday it is first of Rajab, in shā'a Llāh. Thursday it is Laylatu lRaghā'ib, it is the first holy night There is six or around this holy nights in this whole year. One of them Laylatu l-Raghā'ib. And in twenty seven of Rajab also Isrá Miʻrāj. Prophet ṣallá Llāhu ʻalayhi wa sallam, He make night journey. And fifteen of

Sha'bān Laylatu l-Barā'at. And in Ramaḍān or other most of them Laylatu l-Qadr. Ramaḍān and night of 'Īd for 'Īd ul-Fiṭr, 'Īd ulAḍḥá also very holy night this.

It is many people they was waking whole night to do this but if you cannot do this whole night you can make sleep and wake up early before fajr Allāh accept this also for you. As you are wake up whole night. In shā'Allāh, in Thursday night Laylatu l-Raghā'ib. It is holy night. First of these holy nights. In shā'a Llāh, we must be fasting and night time making worshipping. And Allāh 'Azza wa Jalla He call angels and He said to them look for My servant anybody they like to ask Me they want to ask.

Any problem, any difficult for his life. For his health for children or anything anything anyone he want to ask Tell them to ask. To ask for forgiveness For long life, for happy life. What they want to ask, tell them to ask, I am giving them what they want to ask. This is a very important. Don't miss this night, in shā'a Llāh. Allāh make these happy days to make us in safe and happiness and to make our belief stronger and stronger, in shā'a Llāh. And to give hidāyah for people who are Muslim To not forget this night. To not be cheated by people who are outside of right way.

Way of Prophet who are not respecting, not accepting no even they are not respecting holy people. For night or day they are not never respecting. But it is important to respect and to accept to get blessed from Allāh to get rewarded from Allāh. Allāh He is not in need for us. These people who are doing days for people, cheating people They are in need for people for their money. [That's why] they are doing this. Allāh, He give this for us and He give us everything we need. So, in shā'Allāh, we must respect and think and accept these days, in shā'Allāh. Allāh make, in shā'a Llāh, we are praying to be next year with Sayyidinā Mahdī also we make this praying also, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

54. ATTENTION DEPUTIES
Saturday, 25 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

In order for our ṭarīqah to show us the beautiful way, to teach us the beautiful manners, to make a person accepted among other people, to make him astonish others and have them saying what a great person he is, so that there are such people in ṭarīqah, Allāh 'Azza wa Jalla granted us this favour. A person in ṭarīqah should pay more attention to what he does compared to ordinary people.

Because when you are in ṭarīqah, you have to believe that Allāh 'Azza wa Jalla is seeing and is always with you. Our Prophet and Awliyā' as well; whenever they want it, they are with you and see you. Therefore, you should be careful of your actions and behaviour. An ordinary person can do anything. He can do good or bad. Some people, in fact, most people follow their egos. Whatever their ego tells them, they listen to it and do what it likes.

When in ṭarīqah, you should do not what your ego wants, but what Allāh is ordering. You should do as much as you can. There are deputies in some places. Deputies should be even more careful. You saw Shaykh Adnān Efendi. He stayed here for 15 days. Mā shā'a Llāh, he is with Shaykh Efendi since 50 or 60 years. He's been with him since childhood. Nevertheless, he shows humbleness in his presence. Shaykh Efendi taught him well He never stood up and say "I am this and I am that". He never showed arrogance and proudness. Pride is not good for ordinary people.

When people of ṭarīqah are proud, that is worse. Someone who is a deputy must be an example for people with his actions, even if he doesn't speak. If Shaykh Efendi assigned him as a deputy, it is not nice to say "I am this and that". Humility is good. "Man tawāḍa'a liLlāhi rafa'ahu" Whoever shows humility for Allāh, Allāh will raise him. If he says "I am so and so", they say "Don't make big talk". They say eat big bite, but don't make big talk. Because when you talk big, you will be punished immediately and be ashamed. You won't be able to carry it. Talk as much as you can carry.

And there is no place for praising yourself in ṭarīqah. People should praise you. Turkish sayings are so nice. They say the miracles of Shaykh are self-fulfilling. What does that

mean? He uses them for his benefit. "I did this and I did that", he talks about his miracles. That is not good. No true Shaykh has ever told his miracles to anyone. People see. But he says "It is from Allāh. I don't have anything." Even if it is from him, he won't say it. Others say, and fake ones who are defeated by their egos and claim they are Shaykhs, talk about their miracles. It has no truth. This matter is very delicate.

Who acts with his ego has no benefit either for himself, nor for others. If you follow a path and you're given an order, follow that path and follow your service. Ask for service, not for shaykhhood or rank. You must say "Shukr to Allāh, Allāh put me here. They see us as the suitable one. But I am nothing." And you should do your best to make it work. You should always beat your ego. Don't ever leave a chance for your ego. Because as much a person increases, as much his ego becomes strong and tries to make him follow itself. As we said, it can do everything, even within the religion.

Don't think that you're safe by praying and making seclusion. Your ego won't leave you until you die. Only when you die and take your last breath, your ways will depart. Then you are free. Otherwise, no rescue. You are always in fight. We should pay attention to it. May we not be defeated by our ego, in shā'Allāh.

Allāh 'Azza wa Jalla He is the greatest. No one can say I'm great, I'm big. This only for Allāh to be pride, proud. Only Allāh 'Azza wa Jalla He can do, He say this. Al-ḥamdu liLlāh, we must be happy because Allāh 'Azza wa Jalla He make us in this ṭarīqah following Prophet on his way, step by step, in shā'a Llāh. Ṭarīqah to follow step by step, you cannot move at all from this side that side correctly to follow Prophet.

And ṭarīqah order why ṭarīqah what in need to make person make community good people to teach them good behave, to teach them politeness, to teach them to look for nice thing in everything. Not to be harsh or to be not sensitive for everything. Mawlānā when he see concrete he become not happy. Why? Because concrete its name on it. It is very tough very bad. This is example we give. He like nice building, from like Islāmic style. This is what ṭarīqah teaching people and especially to be following Prophet with his everything he doing.

How he make ṣaḥābah to be such a people there was wild people coming from dessert. And they become the most mercyful, the most sensitive, most intelligent people. So in ṭarīqah also like this. To make people, to take them from down take them up up and to make them people when they looking for them, people they are happy with them. Not to be afraid or anxious from them. They must be help for them, must be doing every good thing for community for people, for human being also. This is for normal people in ṭarīqah. And for there is a place every place in every area. Sometimes there is one he is to collect people. We put deputy. Deputy for ṭarīqah to teach people this good manner, good way. And this people they must be more carefull. Not following their ego. If you

are attending like deputy don't think I'm the awliyā', I'm Shaykh. Nobody can ask me what I do. No, maybe you are far away. Shaykh cannot see you but Allāh see you. Everytime He is with you. And if you are in right way Allāh help you. Make you to be way for people to come to right way. And each person you bring Allāḥ reward you better than whole this world. This is what you must think.

Not thinking I'm wakīl I'm shaykh and I can do anything I want for my ego. To praise yourself it is the worst thing for human being to praise themself. You see Shaykh Adnān he was here fifteen days he is more than sixty year with Mawlānā and he is very humble, he is very older than me in ṭarīqah and everything. But he is accept what Mawlānā Shaykh and he is doing thing you must learn from him. Not people coming one two year after they become wakīl, deputy and after they become like awliyā', like shaykh mashāyikh, this is not good.

If shaykh not see you Allāh see you. Be carefull. Afraid from Allāh. Don't do what your ego ordering. The worst thing for people to be proud. And for ṭarīqah people is the worst. That if you, you are really sincere do thing, you cannot without speaking even you can teach people. When you are such good people, good man, good person people they will follow you to imitate you what you do. But if you say I'm like this, I'm like that people slowly, slowly they will run away from you.

There is saying in Turkish for shaykh who they are not real shaykh false shaykh they speak about their miracle. Miracle shaykh he speak about his miracle. This is the worst thing. The people laughing for this. I was flying in seven heaven, seventh heaven and I see angels say ordered me, they take me from here to here. They some shaykh, who claiming they are shaykh they saying this. This is not acceptable at all.

No one from real shaykh told about his miracle. You cannot listen from any shaykh about his miracle. Only they they are following their ego, they speak about this. So you must be real sincere, no need to fly. Just be as yourself and teach people by your acting by your speaking the right. Don't speak what they you are imagine. Make different between your imagination and reality. Imagination everybody it is good to imagine. It is when, in life to be imagine it is for everybody it is ok. But not think your imagination it is real. It is make you funny. And make you if you are believe for this, you will be loser and maybe shaykh he will not accept you anymore for deputy.

Be careful for this and be sincere to be to make Allāh 'Azza wa Jalla, Prophet and our Shaykh to be happy with you to see this is our murīd, he is very humble he is sacrifice his self and doing everything for people, helping people doing they not want anything for himself. This is teaching of all ṭarīqah. Not to be proud. To finish your ego. Prophet saying mūtū qabla an tamūtū Die before you dying. He said how it is to finish your ego so you be like dead man. Nothing affect you. No if they are praising you, you are happy

they are shouting for you, you be sad, this is it will be finish. In shā'Allāh slowly slowly we learn this in shā'Allāh.

Allāh make us and these people who are especially they are deputy to be very careful. They want certificate some of them when we are looking you cannot find to give anybody certificate so we finished this no certificate.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

55. DO NOT BE FROM THE HEEDLESS
Sunday, 26 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet has a dua: "Allahumma ainni ala thikrika wa shukrika wa husna ibadatik, wala taj'alna minal ghafileen." He says, "My Allah, make us from those who worship beautifully, do not let us forget You, and do not make us from the heedless."

The heedless are worldly people, people who go after the world. Those who forget the hereafter are in heedlessness. Those who never bring the hereafter to mind are the heedless and the ignorant. Because we were not created for this world. We were created for the hereafter. Therefore, our Holy Prophet says, "Do not make us from the heedless." He states, "Keep us busy with beautiful worship and obedience." It is a very beautiful prayer. It is short but concise. Our Holy Prophet is saying this so people do not spend their life in vain.

We see people going back and forth from place to place. They go about for unnecessary affairs, in fact to do works that will be harmful for themselves. They are not looking for a beneficial thing but for unnecessary and useless things. Yet they do not know what they are looking for. Whereas if they would listen to advice, they would know what they are living for, they would understand why they were created, and they would not be from the heedless.

May Allah not make us from the heedless Inshallah. May Allah make us live with His remembrance, His thought, and His affection InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

56. THERE IS NO GOOD WITH EVIL
Monday, 27 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Walaw ruddoo la'adoo lima nuhoo 'anh." (Sura An'am:28) "And even if they were returned, they would return to that which they were forbidden." Allah Exalted and Glorious be He states: "On the Day of Judgment, when unbelievers or polytheists and people who do not obey Allah's commands are in hell they will scream, 'Send us back to the world. We will not do what we did there before. We will do good deeds. We will do what Allah commands!'" They will scream at the top of their voice there. Due to the torture they are suffering of course. It is not easy, but Allah Azza wa Jalla says, "If they were sent to the world they would do the same thing again."

They are beaten by their ego, meaning the one who does not get better. While in the world, people make an effort and do good, and when they shut their eyes they cannot come back. They can do as much as they can in this world. Allah Azza wa Jalla will give its reward in the hereafter. He either gives reward or punishment, there is nothing else. For this reason, do good in the world so you are not sorry later. May we obey Allah's commands Inshallah. People who are used to evil cannot change. It is very hard for people who get themselves hooked on evil and go after it to change no matter how much they try. There is no good with evil. It does not work if one says, "Let me have my fill of this evil all the way, then I will come to the right path." One surely has to show an effort to be saved from that situation. Everyone has a bad habit. Even with that, people need to gradually make an effort and work to get rid of it. Whatever prohibitions there are, we need to stay away from them.

If there are commands, let us try to obey them. There are more than 800 prohibitions and about 500 commands. Everyone cannot do all of them. Let them make an effort to do as much as they can. As long as the intention is to get rid of it, Allah gives according to intention and He rewards and does not punish. May Allah give all of us this power so we do not follow our ego InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

57. BARAKA IS A BENEDICTION
Tuesday, 28 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

When Rajab came, our Holy Prophet's dua was, Bismillahir Rahmanir Raheem. "Allahumma barik lana fee Rajaba wa Shaban, wa ballighna Ramadan." Every word of our Holy Prophet is both a benediction (nima) and great wisdom. Every word of his is a great blessing (baraka) and Allah's treat (ikram). These treats are for those who follow our Holy Prophet and for nobody else. Baraka is only for those who follow our Holy Prophet and respect him.

It is such a thing that cannot be bought with money or anything else. It becomes a baraka in everything: baraka in lifetime, baraka in time, baraka in food and drink, baraka in children… Baraka is a benediction. Allah Exalted and Glorified be He gave this to those who follow our Holy Prophet and have faith in him. That is why as the month of Rajab entered our Holy Prophet said, "May it be blessed." He says, "May Rajab and Shaban be with baraka and may we reach Ramadan."

Inshallah may it be blessed. May baraka be continuous upon us. Baraka is an unseen thing. Meaning it is both in our hands and something we cannot see. But this is a favor (lutuf) of Allah. It is a gift for us from Allah and our Holy Prophet. Inshallah it becomes baraka for us all. May we not be without baraka InshaAllah. Unbelievers are unblessed and those who do not respect our Holy Prophet are without baraka. May Allah not make us from them. May Allah make us amongst those who believe in Allah and the Prophet, who follow them, and who honor and respect our Holy Prophet InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

58. THE VIRTUES OF THE MONTH OF RAJAB
Wednesday, 29 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thank Allah the Three Months are starting at Maghreb prayer tonight. Rajab Sharif is starting. These are good months. They are months of goodness, good deeds, blessings, and beauty. Allah Exalted and Glorified be He gives His good deeds scattering during these months. Baraka is coming from everywhere to Muslims and those who respect this month. Allah Azza wa Jalla will provide all kinds of goodness and beauty Inshallah. Hijri months and days start with evening. The new day enters with the Maghreb azan. The month of Rajab starts tonight and it is the first day of the month of Rajab. Days have their duties too. We do not have time to tell them here. It does not stay in people's memory because it is once a year. We will get them written and give them out as instructions Inshallah. Those who do them reach further rewards. Allah willing they are granted more of Allah's grace and our Holy Prophet's affection. There are fasts, and those who can fast can fast as much as they like. People should at least fast one day in the month of Rajab. Allah says fasting one day is better than this world. The world is on one side and the fast of one day is on the other side. Those who can fast more should fast more, whether three days, five days, Mondays and Thursdays, or fasting the whole of it. These months are holy months. They are months of beauty. Inshallah they will also be beneficial for the Ummah. Works that will be done during this month will be good both materially and spiritually Allah willing. This is what we are anticipating: not the world but the hereafter. When you ask for the hereafter, both the world and the hereafter are given. When Allah gives and when He wants He gives both at the same time. If not, if He does not want, Allah forbid if He only gives the world then it is of no use. If He wills the whole world can be yours but it is useless. But if He gives the hereafter then it is still good. May Allah give them both to us Inshallah. May Allah not make us in need of anyone. May He make Islam victorious Inshallah. The whole world of kufr is now attacking with all they have got. Neither shame nor morals are left. Nothing is left. May Allah Azza wa Jalla help for the sake of these months. The month of Rajab is the month of Allah. May Allah help us all, and may He help Islam. May whatever goodness there may be come, and may it be good InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

59. THE SEASON OF GOODNESS HAS STARTED
Thursday, 30 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thank Allah tonight is a holy night. The night of Raghaib is on the first Friday night of the month of Rajab. Tonight is one of the holy nights, one of the holiest six nights. The first season starts now. The seasons of goodness have started. These nights occur all the way till the Festival of Sacrifice (Eid ul-Adha).

Of course worshipping in these nights is very important. Allah Glorious and Exalted be He gives not ten times, not 100 times, but 1000 times more treats and rewards on this night. Allah rewards those who get up for the sake of this night. Those who cannot do it all night can pray two rakats before going to sleep, get up for tahajjud (night prayer), and they would be as if they worshipped all night.

Allah Azza wa Jalla says to the angels in the hadith qudsi: "Descend to the sky and see if there are those asking for forgiveness so I give, if there are those who repent so I forgive; if there are those in need so I give; if there are those asking for goodness so I give goodness; if there are those asking for sustenance so I give sustenance. All kinds of things, whatever they want so I give. As long as they ask tonight."

Therefore, whatever duas there may be, whatever comes to mind pray without hesitating, and Allah Azza wa Jalla would give. Allah Azza wa Jalla is Powerful (Qadir) and Capable (Muqtadir) of everything. People are forgetting Allah and run after those who can pull strings in the world. A person can do something for one person, for five people, for 50 people, or for 1000 people but one cannot do more than that. And people complain saying, "He did not take care of this business of ours." That is all he could do and not more because he also has a limit. There is a limit to what people can do but Allah Azza wa Jalla is not so.

Do not beg anybody but beg Allah. If you have a job or business, surely beg Allah especially in holy nights like these. You receive what you want with Allah Almighty's promise and with Allah's permission. Never upset yourselves. Neither upset yourselves nor others.

We should get used to this: do not ask from people. May Allah not make anybody in need. As has been said, whoever it may be they are humankind. They have a limit and a boundary as to what they can do, and they can only do so much. Later you would conform to your ego, you would upset yourself, you would be tired for nothing, and it would be of no use. Ask for everything from Allah.

May all the duas also be answered tonight Inshallah. Whatever good dua there may be, may it be acceptable InshaAllah. May Allah give us goodness, favors, and blessings Inshallah. May Allah also give this country peace and security. May our country be safe from dissension. May that fitna stay within those who want to make fitna. May Allah reverse it on themselves. If they want goodness, may He give goodness. If they want something else, may Allah reform them or make them as He knows.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

60. TARIQA IS ALLAH'S WAY
Friday, 31 March 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thank Allah we have become members of tariqa InshaAllah. We are saying whoever makes the intention for tariqa for the sake of Allah, to get close to Allah, Allah gives the one who enters tariqa according to that person's intentions. People enter tariqa to get close to Allah. Why else would they? Actually, they should not enter for any other reason. However, people sometimes enter with a clean intention, Shaitan fools them, and they do not go on the path they promised.

The way of tariqa is the way of Allah. We would be making intention to do what Allah commands and what our Holy Prophet did. And this cleans a person from filth. What is filth? It is sins and bad manners. The clean person is the one who does not harm anyone. There is no sinless person but the clean person is the one who tries as much as possible not to commit sin.

Tariqa exists because of this. It exists to clean people and take them out to the presence of our Holy Prophet and the presence of Allah Azza wa Jalla. How does this happen? By following the sunna of our Holy Prophet. What is meant by sunna is doing the things our Holy Prophet did, and not doing the things he does not like but doing the things he likes. Our Holy Prophet loved every goodness. He did not like lies and he did not like crookedness. "Men ghash-shana falaysa minna." He would say, "The person who cheats us is not from us." Those who do this, those who do bad things, are not considered from tariqa.

Tariqa is to make a man. Therefore, do not think by entering tariqa everything is finished. To think, "The Shaykh would favor us. The Shaykh would endure what we do," is to leave manners. Tariqa is obeying orders. The orders, as we said, are these: doing the orders, farzs, sunnahs, and wajibs of our Holy Prophet. Those who do not do these have no intention to train themselves then. They would stay in tariqa as observers and not gain merit. Our Holy Prophet would not gaze at them, would not look at them.

Those whom our Holy Prophet look at are people who do good things. Doing good things is not hard. He is not telling you to get up and fight a war, to wage war on people!

What you are supposed to do is quite easy, but it is hard on the ego. The ego does all worldly things by running after them from morning till night. You tell some people, "Pray two rakats for five minutes," and they say, "I cannot."

This shows how bad the ego is. There, tariqa is to train the ego. You will say, "The command is Allah's command. We need to listen to them." Prayer (namaz) is Allah's command, it is obligatory. Fasting is the same way. It is farz in Ramazan and sunnah during the three months [of Ragab, Shaban, and Ramazan] or other times. Doing it will make us gain a lot of things.

Then there are people who say they are in tariqa but who enter tariqa for worldly benefits. Their situation would be much worse, Allah forbid. Allah knows secrets. Allah is the one who knows everything. Who do you think you are? Nothing can be hid from Allah. Allah knows what is hidden and what is open.

Sometimes people go through strange states. Let them not think we are satisfied with it or we are turning a blind eye to it. They are thinking the shaykh does not see. Of course the shaykh does not see. How can he see you? Allah sees. It is enough when Allah sees anyway. The shaykh's duty is to gather people in gatherings of zikr, to preach sermons, to guide people, and to show them what is right. The shaykh is not going to go after your fraud. He has not been ordered with it either.

"Wa la tajassasoo." (Sura Hujurat:12) "Do not spy, do not go behind anybody." But even if you do not, Allah again makes that thing reach one's ear and that person gets disgraced. Be careful! The shaykh never asks for money for himself, never asks for a benefit. Whoever says the shaykh ordered it is lying. Those who want can give to the poor and needy. Or they might be planning a dargah or a mosque amongst each other. If they like they can give and if they like they may not give. However, be very careful whether they are saying the truth or not of those who claim, "It is the order of the shaykh. Give it to me so I can take it to him,"

Why are we telling you to be careful? So they do not commit sin. Because they took three or five pennies, and the one who gave gave for the sake of Allah, but if the one who takes is an imposter then he will commit sin. Be careful so he does not commit sin. Ask and research who they are. When something good is to be done, if you question whether it is right or not, the answer will come out soon anyway. If it is not right we need to tell him, "Brother, what you are doing is not right. Repent and Allah would accept your repentance. This is a warning for you. You would be saved from sin and from being disgraced in the hereafter."

Tariqa, as we said, is the way of training, training the ego. We need to pay attention to this. Those who enter tariqa should not do it for worldly interest but should come for

true benefit and to win the hereafter. Because three or five pennies in this world cannot be called a benefit. That is a harm and not a profit. It is not a benefit but a harm. What we need to win is the hereafter. We are entering tariqa for profits of the hereafter and benefits of the hereafter.

Tariqa trains a person's ego slowly, slowly, and gradually like a school. It does not happen immediately. Sometimes dervishes enter tariqa and you see them trying to do in one month what the greatest shaykh cannot do. They enter tariqa like a galloping horse. Worshipping day and night, praying, supplicating, and fasting. My brother, do it slowly. Do not undertake so much. They can only withstand it for a month. Then they either run away or go down to what they can handle.

Tariqa, as we said, is not something that runs for one or two days but lasts for a lifetime. If you give your ego a lesson every day, if you cannot then every week, and if you do things it cannot do, you would come out clean in the end Allah willing. May Allah make us all last on this clean way. May we continue to be cleaned InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

61. ROME AND EUROPEAN CIVILISATION
Friday, 14 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Alhamdulillah 'ala dinil Islam," we say thanks and gratitude be to Allah for the religion of Islam because we were in the center of Europe last week. It is non-spiritual but is the center of this world. What we mean by this world is that which never thinks about the hereafter but for the worldly. Most of the world follow them now. They have nothing called spirituality.

Thank Allah, Allah created us as Muslims and did not create us in those countries, because since time immemorial those countries tried to build this world and only worked for this world. They thought, "We are going to live this world. It is over after this and there is nothing!" and accordingly built a perfect world according to their own minds.

The saints say, "We do not need the world." The world is not for staying. It is a place for crossing. They thought they would live forever. They built everywhere and they did not leave whatever there was that reminded them of the hereafter. It is the wisdom of Allah that the first place the apostles went after Jesus Christ was the biggest empire in the world. It lasted more than 700-800 years.

So that they would not say, "Nobody reminded us," in the hereafter, right after Isa so many of Isa's apostles went straight to its center. Isa's apostles went there upon monotheism (tawheed), upon the true religion. The Romans were idolaters, people who worshipped idols. There is a new fashion now. They call it pagan. We could not understand "pagan" in the beginning. Apparently pagan meant idolater.

When you talk about Rome, it is held in high esteem for people who worship this world. Truly, if you look at it, they built such buildings and there was such a technology for those times that only electricity was missing. If they had electricity they would have long surpassed today's. There was no permission for electricity at that time, but even though it was without electricity they would say, "We rule the world. Nobody else does. It has no creator and such!" and would worship stone and idol. They made gods according to their own minds and they would keep worshiping them saying, "This is the god of this and that is the god of that."

When the prophethood of Isa came and reached them, people came to faith in streams. They believed in Allah Exalted and Glorified be He, but this time the idolaters there could not stomach it. Saying, "You are going to destroy our religion!" they killed, slaughtered, and threw those people to the lions. They tortured them all sorts of ways, but these people did not give up. It lasted like this for about 300 years. Then a man called Constantine came out, he followed them, and they found ease. The religion of three gods also came out at that time.

He was following it. Then he also found Istanbul. It is called Constantiniyya. During his time this place became East Rome and that was West Rome. For everything that was there the same was made here, and everything was according to the same arrangement. After that of course it slowly got messed up. In the past idolaters would kill and slaughter those who were on the true religion, all the people of faith who followed Isa Aleyhis Salam. And they would of course live on mountains and in caves to preserve their faith.

When he came, this time those perverted Christians who claimed trinity started killing them. Slowly, gradually none of them were left. Since Shaitan was inside of them anyway and because their ancestors were idolaters slowly these ones became the same way, it became like it was before. Now they continue worshipping the idol and the cross.

That is why we are thankful to Allah. Those who only ask for the world would be deprived of the hereafter. Allah gives the world and the hereafter to those who ask for the hereafter. There, the wisdom behind this is why they cannot stand Islam. They do not stand it because they are people who worship idols. They have intelligence and reason. They know everything but they do not accept it when it comes to this truth. They smile at you and tell you alright, but they never accept our Holy Prophet.

However, everything is in the open. Their true religion only lasted 300 years after Isa. Afterwards a few here and there, very scarcely, and scarce is counted as nonexistent. It barely lasted 300 years, which means a prophet was to come afterwards and that is our Holy Prophet. The last prophet is our Holy Prophet. It has been 1400-1500 years since our religion came and it continues the same way.

With the spiritual power, with the power of our Holy Prophet, and with the permission of Allah Azza wa Jalla, there is no other religion until Judgment Day and Islam is the only religion. In the end, Islam will be victorious and the whole world will become Muslim. Isa will descend. There are hadiths: he will destroy the idol and the cross. What is the second? He will kill the swine. He will not slaughter it, there will be no slaughtering. He will kill it because the two biggest pillars of Christians are the pig and the cross.

A Muslim might drink alcohol and do all kinds of improper things from the sinful, but no matter how bad one might be, there is no such person who knows oneself to be Muslim, says "I'm Muslim," and does that. There are some people who emulate Europe and we hear they eat that dirty meat. It means they are not Muslim. Those who are Muslim would never eat that meat. They might do everything, but as has been said they cannot eat pork and cannot wear the cross. Those who do that are only non-Muslims.

Isa Alayhis Salam will arrive and say, "Here, I have come." If they accept him they accept him. If not, that time Isa Alayhis Salam will take care of them. Two choices will come from Isa Alayhis Salam and no other saying, "You either accept or you go to the hereafter." Now that Isa Alayhis Salam has come, what business do you have here if you do not accept him? In this End Times Inshallah it is near, it will occur Inshallah.

As has been said, there were world civilisations and they are all lost and gone. What we mean by civilisation are buildings, statues, sculptors. What nonsense things. We went and watched. After all, they made statues with bare private parts everywhere and they are calling it art. The insides of cold churches are full of them, and outside everywhere is full of them. There is nothing but these. Art: well fine, very beautiful, you have done it alright, but they are of no use to you. There, one use is tourists come and spend money. They have no other use. Neither your prayers are answered if you pray to them, nor do they drink and dine you.

But there, with arrogance they delude people saying, "We are the Roman Civilisation. We are the European Civilisation." There are plenty of foolish people. They emulate them and like them. It is not worth five pennies if there is no spirituality. Isa Alayhis Salam did not leave an inheritance. No prophet left such a thing as inheritance, but they left a spiritual inheritance and it continues. The others left everything yet those who got the inheritance are gone, and those who left the inheritance are also gone. Nothing is left. Even their names are forgotten.

May Allah grant people intelligence and common sense so they take lesson. You can go there and say you like it, but in order to mainly take lesson and to think you need to learn those places. How many billions of people came and they all left? Stones are left behind them, houses are left, and temples are left. Nothing else.

What is important is: what did they take to the hereafter? Those who had faith took with them and their hereafter is built-up. If not, nothing is of use there. May Allah keep us firm on the true path. Inshallah we reach to Isa Alayhis Salam and to Mahdi Alayhis Salam, besides very soon Inshallah. May Allah send them both as soon as possible InshaAllah.

Al-Fatiha.

62. TRUST IN AND REMEMBER ALLAH
Friday, 17 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Rahim. "Wa alallahi falyatawakkalil muminoon." (Sura Aali Imran:122) Allah Azz wa Jalla says, "The believers should rely upon Allah, trust in Allah." Allah is with the believers. The mumin should do everything for the sake of Allah. Our presence in this world is for Allah. As long as this thinking is there, everything done has rewards and good deeds in the sight of Allah. Ever since this world was created, it has been as the name implies – dunya means lowly. We need to work for Allah, for Mawla, and not for the world.

We need to work to win Allah's consent. Of course, the world is not a bed of roses. It continues with continuous struggle and being occupied with something. In the meantime, most people forget about Allah and think they have only been created for this world. If they leave the world with this thought, they would be losing everything.

They are losing every day at every moment. You cannot always have a "Did we win or lose?" occasion. It is not important. Winning or losing in worldly matters is not important. One wins and another loses, but what is important is not losing the hereafter. Everybody should think about this.

Let us win our hereafter. The world is not important. The world passes like this or like that, but what we need to pay attention to is the hereafter. When you think about the hereafter, that time you have no problems left with anybody in the world. The problem is with worldly people. Those who live for this world would be grieved for this world and would lose the hereafter. The real loss is in the hereafter. This world, as we said, passes by one day for you and one day for them. What is important is to put it to good use. We need to never forget about this.

He says remembrance. "Fathkuruni athkurkum." "So only remember Me so I will remember you." (Sura Baqara:152) Zikr and remembrance is saying, reciting "Allah, Allah" but zikr is always having Allah in our mind. "Tathakkur" means remembering Him. May Allah protect us all in this world. There is no need getting sucked in the world and being sad. What is important is winning our hereafter. The world is a place of trials.

Therefore, may Allah give us what is good for us InshaAllah. Ameen. May Allah help everybody. May He also make this country live in peace and security. May people live in a faithful way, with health and appetite, and in blessings and plenty InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

63. SALAM IS A GREAT BLESSING
Saturday, 18 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wassalamu 'ala manittaba'al huda." "Peace will be upon he who follows the guidance" (Sura Taha:47) Giving salam (greetings) is a particularity belonging to Islam. Giving salam is sunna and it has its morals. The person coming gives salam, or the one younger needs to give salam to the older when they meet on the street. Giving salam is sunna and answering it saying, "Wa alaykum assalam," is a fard (obligation). Therefore, when a person arrives in a group and gives salam, it is enough for one person to reply, "Wa alaykum assalam." If one person does not do it, they would all not be doing the obligation and would be committing sin. The person would be committing sin if he does not answer that one's salam on purpose, because of arrogance, or because of dislike of that one. Giving salam is sunna, beautiful, and the order of our Holy Prophet. "Say the salam everywhere and let it spread," he says. Salam is a beautiful thing. When you give salam to someone you know or someone you make eye contact with walking on the street, it forms familiarity between people. Otherwise, nothing. He would say, "Who is this?" He would feel unfamiliarity while saying, "Who is he?" It says it is Allah's salam when giving salam. People, believers, and Muslims get closer to each other.

Allah Exalted and Glorious be He says, "Salam is upon people who are guided." There is no need to say "Salamu Alaykum" to people who do not recognize Allah. You can choose to say it or not. However, what is important is this is Allah's salam. Let it be said everywhere. And it needs to be answered, whoever it may be. Unfortunately, even Muslims give salam to the person they like and do not even reply to the salam of the person they do not like. They do not know they are committing sin. We need to be careful. Everyone is Allah's servant and you need to reply to the person who gives you salam. Salam is a big thing. As-Salam is Allah Azza wa Jalla's name. Salam is a great blessing and has been granted to the Nation (Ummat) of Muhammad. This was not granted to everybody. May this blessing of Allah be upon us InshaAllah. May we always live with the salam. "Allahumma antas salam, wa minkas salam, wa ilayka ya'udus salam". Let us live like this and find peace in this world and in the hereafter InshaAllah.

Al-Fatiha.

64. BE WITH TRUE FRIENDS
Sunday, 19 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet states: "Almar'u 'ala dini khalilihi falyanthur ahadakum man yukhalil."

"A person is upon the religion of his friend," says our Holy Prophet. Or it means he goes where that one is going. That is why people should be careful who they are with. Are you with Allah or with those opposing Allah?

We need to be careful: humans did not come to Earth for this world but for the hereafter. Therefore, we need to make sure we make a good friend. We need to make sure we make good friends so they warn us when we make a mistake, and if they do good we do it together. A bad friend is harmful everywhere, both in this world and in the hereafter. Even walking with that one, taking a step with that one is a loss. He is with you when he has a benefit, and he sells you out in a minute when he does not have a benefit.

Allah Exalted and Glorious be He and our Holy Prophet love true (sadiq) people. Be from the true ones. Do not be with those who are not true because it would harm you, your family, and the country. Those people need to be warned. If might just be that they become all right after warning. If not, if they try to deviate you in the same manner then stay away from them. Danger: no need to try. There is no need to see if that fire burns. Fire burns. If you can put it out then it is alright. If not, if you cannot put it out keep away. Watch out!

It is no laughing matter. Nobody can save you if your foot slips. Allah forbid. May Allah protect us from the evils of bad people. Let us not be deceived by them. May Muslims Allah willing not be deceived Inshallah. May Allah grant us all common sense so we see the good and we see the bad. May we stay away from the bad and be with the good Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

65. WE ARE NOT ACCEPTING THE HARAM
Monday, 20 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Tahsabuhu hayyinan wahua indallahi atheem." People think the things they do are easy and normal but they are big in the sight of Allah. We should recognize what Allah made haram (forbidden) as haram. We should also recognize the halal (permissible) as halal. You should not look at the forbidden as permissible.

Allah Exalted and Glorious be He put a limit, a boundary. If you have done it and if you cannot do anything about it, do not normalize it and make it into a habit. You should say, "It is happening around us, but it is haram and we are not accepting it." It is not alright to view the forbidden as normal and to acknowledge it. You should not accept it and even if you cannot do anything about it do not say, "We cannot do anything about it and that is why we have accepted it from now on." You should say, "We are not accepting it. This is something considered forbidden by Allah. We are accepting what Allah says."

Also, the permissible is permissible. You would be committing sin if you call the forbidden permissible and in the same way call the permissible forbidden. Allah created everything beautifully. He created everything with a balance, with a measure. He made what we need halal, and He said what we do not need is haram. Needless things are forbidden as they are harmful things. They harm people, not Allah. Therefore, because of Allah's mercy He clarified for us what is haram and what is halal.

Humankind should be careful. Muslims especially should be careful. Humankind leans towards the forbidden more and never looks at the permissible. They eat and drink more of the haram because their guide is Shaitan. Those whose guide is Shaitan head for the haram. May our Holy Prophet be our guide Insahallah. May we live a beautiful and clean life Inshallah. The clean life is the halal life, and the haram is the dirty life. May Allah keep us safe.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

66. MIRACLES AND THAUMATURGIC GIFTS
Tuesday, 21 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

InshaAllah the holy night of Isra & Miraj is in two days. Isra & Miraj is one of the biggest miracles of our Holy Prophet. The miracles of our Holy Prophet are plenty. Miracles started appearing before our Holy Prophet was even born. The miracles of our Master will continue till the Day of Judgment. His miracles are constant.

He came to Baytul Maqdis, Qudus (Jerusalem) from Mecca with the Buraq on the night of Isra (night journey), and Allah Exalted and Glorious be He rewarded our Holy Prophet that night. Because they had caused much suffering to our Master. Allah Azza wa Jalla first took our Holy Prophet from Mecca to Baytul Maqdis and from there to the skies.

Our Holy Prophet saw all the paradises in one night. He also witnessed and saw the hells. We were told very little of what he saw, what we could understand. Our Holy Prophet reached Allah's presence, the station nobody could reach. This is the most important.

Being so near to Allah Azza wa Jalla cannot be fathomed with the human mind. "La makan, la zaman". There is no place and no time for Allah Azza wa Jalla. Allah said, "We were as close as two brows," in order for us to comprehend how it was in His knowledge. All this happened in what is referred to as one night, which was within a very small period of the night. The place he was lying had not even cooled, it was still warm when our Holy Prophet returned. So that period is not even an hour.

Place and time are all under Allah's command. All knowledge springs out of one source. Those who do not have faith only take advantage of knowledge. He is called the greatest genius in the world – Einstein, Frankenstein and what not (our Shaykh laughs). They say plenty of things. These theories of theirs and what they are saying all exist within Allah's knowledge.

This Miraj (ascension) incident of our Holy Prophet would normally be an incident that takes millions of years, since they took and showed our Holy Prophet around and he

saw everything. However, our Holy Prophet was returned to the same place before an hour passed going and coming. In this case, both time and place are all certainly under Allah's command. Allah is showing this to people.

There are big lessons here and we need to pay attention to them. Our Holy Prophet taught and showed the path to the sahabis (companions) as well. Some of the things done by prophets are beyond people's knowledge. Marvelous things are called miracles. Our Holy Prophet and the 124,000 prophets did things that cannot be explained with logic. These are miracles.

Miracles occurred with all the prophets. A lot with some and few with others, but they surely showed miracles so people would believe. These things are not magic or sorcery but things sent by Allah so they would acknowledge Allah's presence. Allah can also do this whenever He wants. These things were done through the hands of prophets, and all the prophets showed miracles so people would believe.

Of course our Holy Prophet also has a lot of miracles. One of them is the splitting of the moon. The moon became two pieces when our Holy Prophet pointed to it. There is the Abu Qubays Mountain immediately across from the Kaba and it happened there. It clearly split through the middle - one piece to his right and the other piece to his left. The polytheists said, "This is sorcery. You tricked our eyes." Then there were other people who came from somewhere else. They asked them and they said they saw the same thing. Not only those who were there, but others in different places also saw the same thing. And now they say they went up to the moon but they did not. Whoever goes up will certainly see that the place it split in the middle is clear.

As we said, these are our Prophet's miracles. All the prophets have miracles. The companions do not have miracles, they are called karamat (thaumaturgies). The awliya (saints) who come afterwards also have karamat. Some awliya and some orders (tariqa) exhibit their karamat. But karamat is not exhibited in our Naqshbandi order. Yet even though the awliya do not want it, through Allah Azza wa Jalla's own will, the awliya can have karamat without people realizing it. Then people say, "That holy one had done this," and it registers later with most people.

What do we need to do when we see this? We need to thank Allah. We need to glorify Allah since a sign and a proof is shown to these people with weak faith that this world is not empty. Our Shaykh Mawlana would say, "If one of the awliya wanted, he could turn this world upside down, but that is not his duty. It is to do what Allah commands."

When you see karamat like this you need to be grateful and thankful saying, "We are the lucky servants of Allah for seeing such things." We need to explain it to people and strive so they also benefit. All the doings of the shaykhs are beneficial for humanity anyway.

They want to be not only useful for Muslims, but for the whole of humanity, so they can save people from ruin, from getting ruined. They are working to bring them to the right path. They have no other purpose.

They are the inheritors of our Holy Prophet. Their karamat are true. The miracles of prophets and the karamat of awliya is true according to the Ahl-e Sunna wal Jamaat creed. There is nothing wrong in accepting them. But unfortunately, some people who present themselves as scholars or who think so do not accept it. True scholars know the method and they are also happy since this is strength for Islam. While the whole world is opposing Islam, it is a great blessing and a great luck for Allah to be sending us such a sign of His.

As we said, it is not only useful for Islam and Muslims but for the whole world. It will be useful Inshallah because disbelief (kufr), sin, oppression, and all these evils have no use for humanity. They are nothing but harm. Tyranny (thulum), gloom (thulumat) is darkness and nothing else. The more sins are committed the more thulum, darkness descends. Gloom becomes a distress for people. When there is goodness it becomes clean and clear. People who are full of faith, the believers also light up the places they go. They provide relief, and they remove that gloom that is around.

The awliya do exist and they will continue until Judgment Day. Thank Allah our Shaykh Mawlana's karamats are also countless many. You see that people you never met before tell an event, an incident they lived through and you are left surprised. Things you never heard before but it happened. It is to be a lesson for people. You hear it from here and there, but the karamats we witnessed from Shaykh Mawlana are still in the hundreds.

Why are we telling you this? Because you might say they are things that happened 100, 200, or 500 years ago and they are true as well, but people think no awliya came ever since. The awliya exist Allah willing. Even though they do not want karamat, it occurs because Allah Azza wa Jalla wants it so it may be power for people's faith. When it becomes power for faith, the light of believers also increases, its power increases, and its baraka (blessing) becomes continuous InshaAllah.

As we said, there are people who think they are scholars. Our Holy Prophet said, "An alim is beautiful with three things: humility – being humble, accepting the truth, and not immediately taking credit for something." He needs to be thankful to Allah for what he sees and needs to be happy saying, "Thank Allah there are people on the path of Islam and the path of our Holy Prophet, and through their means power comes to people's faith." They need to say "True" to this. They need to say, "There is nothing contrary to Islam and sharia (divine law) in this," and they need to be happy for it. Otherwise, it would not benefit themselves, and if they backbite they would be committing sin. Moreover, they get arrogant and do not acknowledge it. They are also committing sin

when they are not acknowledging it. Arrogance is the worst habit and it is much worse in scholars.

May Allah bless (mubarak) our Holy Prophet's night of Miraj. Inshallah we make it to that night on Sunday. May we also be vouchsafed from the baraka of that night InshaAllah. We need their - our Holy Prophet's, the awliya's, and the sahabi's - himmat (spiritual support). May their watch be upon us so it may be victory for Islam in these tough days. May Islam be victorious and may all this kufr be defeated InshaAllah. For the honor of this night of Miraj and for the honor of our Holy Prophet InshaAllah. May Allah also give common sense to those who say they are Muslim and do not accept these things.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

67. LET US BE ON THE SIDE OF TRUTH
Tuesday, 21 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Waqalu lawla unzila 'alayhi malak." Whatever you say, the unbelievers say the opposite and oppose it. They want everything to be according to their own minds. It states in the Glorious Koran that they said to our Holy Prophet: "You are a human like us. How can we believe you? If it were true, Allah would have sent us an angel to deliver us this message of Islam and the Koran."

Allah Exalted and Glorious be He says: "Even if we sent an angel that angel would have to descend in the form of a human, because they cannot withstand its manifestation (tajalli). When it is a human again they will not accept, again they will object and deny it." Kufr is always stubborn, always opposing and not accepting of the truth. The one who accepts the truth is the believer. The mumin is not alright with injustice and wants what is just. However, disbelief is always against Allah, against the Prophet, and against Islam.

You cannot get along with them no matter what you do. You cannot be loved by them. They do not want you in this world. They want to exterminate you. Therefore, when you deal with unbelievers, do not stray from the truth and say whatever the truth is. Do not fear: Allah is with the believers. Allah helps Islam. It is Allah's promise. Allah is with you as long as you do not stray from the truth and as long as you follow the Truth (Haqq).

However, if you stray from the truth and from the path of Allah, that time do not come saying, "I am Muslim. Why is Allah not helping me?" It means you have strayed from the path. Allah does not accept injustice. Even if the one who is right is a kafir, He helps that one until you come to the path. Allah helps you if you are on the right path and you are right. Therefore, let us stand with justice and let us not accept injustice. You need to accept what is right even if it weighs against you. May Allah make us from those who accept the truth InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

68. YOU ARE IGNORANT IF YOU DO NOT KNOW ALLAH
Wednesday, 22 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The last two verses of Sura Baqara we read every night are gifts to our Holy Prophet from the night of Miraj. Allah Exalted and Glorious be He gifted them to our Holy Prophet directly without Jibril (Gabriel) Alayhis Salam bringing a revelation. Reciting them every night is a great reward. Besides the reward, the meanings within indicate all the essentials of faith. It says, "No prophet said anything different."

"La nufarriqu bayna ahadim mir rusulih." (Sura Baqara:285) They are all the same, they are all Allah's prophets from Adam Alayhis Salam all the way to our Holy Prophet. What Allah is telling us is to do good for people and to refrain from evil. And they are not commanding anything different. The true religion is the heavenly religion, the religion sent by Allah Azza wa Jalla. Other religions are false religions and they are not acceptable. You need to only follow the prophets sent by Allah.

Now people have turned completely to the Age of Ignorance. There are thousands of universities. The number of universities in the world are not by the thousands but by the hundreds of thousands. There are very few people who do not get educated and who are illiterate. Ignorance means not knowing. If you do not know Allah – you can read as many books as you like, or if you like you can memorize all the books in the world – you are ignorant.

Because, saving your presence, as it says in the Koran: "You are loaded like a donkey and are moving without understanding." It is the same whether you load a donkey with a load and it goes, or you memorized it without knowing its meaning. If you are leaving this world like that it means you are ignorant. Therefore, even if a believer is illiterate and even if he did not go to school, he is still not considered ignorant. Jahl is bad, ignorance is bad. It has never been praised. Abu Jahl, the father of jahl, means the father of ignorance. Why? Because he did not accept the truth.

We see that people are getting ignorant everywhere saying, "I attended this university and I got a diploma from that university," but it is not useful whatsoever. He is not even useful to himself, so he can never be useful to those around. Do not give value to people

if they do not know Allah and if they do not accept Allah, since Allah has not given them value. May Allah give us true knowledge along with knowledge. What we mean by true knowledge is knowledge that notifies of Allah and is declarative of Allah. Insha Allah we are all granted from that knowledge, and ignorance does not enter our hearts.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

69. NIGHT OF MIRAJ
Thursday, 23 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Subhanal lathee asra bi'abdihi laylan minal masjidil harami ilal masjidil aqsal lathee barakna hawlahu." "Exalted is He who took His Servant by night from al-Masjid alHaram to al-Masjid al-Aqsa, whose surroundings We have blessed." (Sura Isra:1) This is what Allah Exalted and Glorious be He states. Allah is Subhan and no one else is called by this name of honor. Allah creates everything. No one else does this.

However, people think their coming into this life and living is normal. Allah Azza wa Jalla sends prophets and shows miracles to awaken them. Here, the Miraj, one of the greatest miracles of our Holy Prophet. What is meant by Isra is the first journey from Mecca to Qudus (Jerusalem), to Baytul Maqdis. What is meant by Miraj is upwards, his ascension to the skies. That is the second stage.

In the first, he prayed with all the prophets in Baytul Maqdis and he lead them in prayer. This is also a sign pointing to our Holy Prophet being the greatest and the loftiest of all the prophets. On the other hand, all the prophets are the same and we need to accept them all. These perverted Christians and Jews do not accept the Prophet and are making a mistake. If they had accepted him they would not be Christian but Muslim anyway.

Allah Azza wa Jalla chose our Holy Prophet and sent him as a mercy to the worlds. He is Allah's beloved. He showed our Master all the angelic kingdoms (malakoot) and accepted him in His presence that night. This is a great night. Allah gave this night as a gift to the Nation (Ummah) of Muhammad. Allah Azza wa Jalla grants its virtues every year.

Nothing would be diminished if people showed respect to this night. On the contrary, Allah Azza wa Jalla would be more pleased.

Therefore, Inshallah this night is a holy night so let us do our worships, and duas are answered. As much as a person can do. The good deeds rewarded in the sight of Allah

are a lot more compared to other days. Not twice or five times as much, but it could be 1000 or 10,000 times as much.

Allah Azza wa Jalla gives from His virtue and generosity. He cannot be questioned why He gives. It is not alright: "I wonder if He gave too much. What are we going to do with that much?" Ask as long as Allah gives. Ask from Allah. You can ask for everything. Make dua this night. Inshallah you will do your worships too. Tomorrow is the 27th. You can also fast today, but the fasting of Isra & Miraj is tomorrow, on the 27th. Our Holy Prophet says, "The one who fasts on the 27th receives the reward of 60 months." He gets that much reward for one day.

InshaAllah most of us are normally fasting during these three months on Mondays and Thursdays. Or some are fasting the whole of the three months. May Allah bless them. This month of Rajab passed with baraka (blessings). InshaAllah Shaban will also be with baraka, and we will reach Ramadan InshaAllah. "Allahumma barik lana fee Rajaba wa Shaban," is the dua of our Holy Prophet.

InshaAllah it will be baraka, it will be iman (faith), and Islam will be victorious InshaAllah. Islam will be victorious with the baraka of these months and the baraka of our Holy Prophet Inshallah. No matter how powerful the unbeliever thinks he is, he is not powerful. He has no power as long as he is not with Allah. May Allah always be with us InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

70. RESPECT THE HOLY NIGHTS
Friday, 24 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thank Allah we are living through this holy night and day. We recognize and know its value even if a little. This is not something vouchsafed for everyone. People are not even aware of such beautiful and holy nights.

People of this world strive for this world, they get sad, and they grieve for this world. There is nothing to sorrow over this world. Whether you are sad or not the world is going. You are going and it is also heading where it is supposed to be going. Know these holy days and holy nights as a treasure, respect them, and show honor to them. When you respect and show honor to these nights, Allah would also give you peace, happiness, beauty, and baraka (blessings) because of the respect you show them. You would not live dryly.

Who are the people who live dryly? Those who work for this world. They work but work in vain. So nothing has value or benefit as long as Allah's consent is missing. It is nothing but loss. May Allah grant us to continue standing on this path Inshallah. May our respect for beautiful and holy nights also continue Inshallah. These are valuable days, holy days. These days are like valuable jewels and gold, so know their worth. Let those who do not know it keep to themselves. May Allah awaken them InshaAllah.

Lots of people perish going after this world, for this world. They perish for nothing. Those who stay away from Allah's path are always at loss. In any case those who are with Allah are in gain. Whether poor or rich, whatever they may be, they are always in gain as long as they are with Allah. May Allah make us from them InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

71. EVIL BEFALLS THOSE WHO WANT EVIL
Wednesday, 26 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Wala yaheequl makrus sayyi'i illa biahlihi," says Allah Exalted and Glorious be He. "Whereas the evil plot does not encompass except its own people." (Sura Fatir:43) Evil only befalls the one who thinks evil. Evil befalls those who want evil. We are living in End Times now and the whole world of unbelief (kufr) is thinking of evil for the Muslim world. They think they will be at peace when in fact Allah Azza wa Jalla states: "Evil befalls those who want evil."

Let them not think they can do whatever they like. They have opened the flag of rebellion against Allah. We are living the most extreme kufr. Ever since the world came into being it has not seen as much as the dissension, corruption, and unbelief of End Times. Tyranny has never been as much as these times. But they have a set time. They think they can do whatever they want and they never remember Allah's will. They do not believe in Allah anyway. They think everybody is under their command and they rule this world. No, Allah is showing people all the time in the smallest thing: "You cannot do anything. I can defeat you with something little whenever I want."

Therefore, the end will be for the good of Islam and bad for them InshaAllah. All these evils will befall them. The more evil they think, the more it will befall them InshaAllah. Everything is accounted for in the sight of Allah, and this will also be accounted for Allah willing. Allah is with those who have faith (iman) InshaAllah. May Allah grant us true iman and may we pass this test InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

72. THE WORLD IS RUINED BY CORRUPTION
Thursday, 27 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Thaharal fasadu filbarri walbahri bima kasabat aydin naas." "Corruption has appeared throughout the land and sea due to what the hands of people have earned" (Sura Rum:41) Allah Exalted and Glorious be He says, "Everywhere is full of corruption in this world and the world is ruined." Why is it ruined? It is ruined because of people's evils and people's oppressions. Nothing holds anymore. The world is ruined now because everything is governed with tyranny and rebellion against Allah. The Day of Judgment is near and only Mahdi Alayhis Salam can fix it. And he is InshaAllah near.

What should we do now? Just because everybody in the world is doing evil, should we also do it? No, on the contrary, let us do good. Our Holy Prophet says: "In End Times, the person who revives one of my sunnas and does one good deed will get the rewards of 100 martyrs." Therefore, when everywhere is full of evil do not say, "Everybody is doing it so we should too." Control your ego. Restrain your ego. "They are doing this everywhere. Why should I not do it?" Do not do it because Allah tells you not to do it, He tells you not to do evil. Those who do evil find evil, and nothing else happens. Good does not come out of evil. Good and beauty only come out of good. They can do as much as they want but evil has no benefits whatsoever. It will not be a gain for them, they will not get away with it, and they will pay for it. They will not see its benefit in this world nor in the hereafter.

These people need to protect the rights of other and observe the rights. Everybody would get along easily and get along well if people observed the rights and were content with their own share. However, the person who says, "I am going to make more," and infringes on the rights of others is fooling himself. It is no use whatsoever. There is no profit whatsoever in it. Profit is in being on the right path for the hereafter. Allah would give you comfort both in this world and in the hereafter. May Allah make us amongst those who look after rights InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

73. THE MONTH OF OUR HOLY PROPHET
Friday, 28 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The 15th of Shaban is one of the holy days. Everything about what will happen the next year, who will remain and who will pass, is written on that night. Whatever sustenance there will be is written on that night. Therefore, worshipping and making dua on that night becomes a means for it to be good next to Allah.

Of course, the time of death of a person is already written. It is not important. What is important is passing away with a good result, and not coming into the presence of Allah full of evil and filth on every side. Therefore, we need to show respect to these nights and days, so Allah does not make us go astray and we constantly remain on the right path. May we not jump off the cliff, and be in safety and security while proceeding on the right way.

Therefore, the month of Shaban is also the month of our Holy Prophet and the month of our Holy Prophet is important. Our Holy Prophet wants every means to be a means for good for his nation. We also need to increase the number of salawat on our Holy Prophet Inshallah this month.

From 100 to 1000, and whoever can do more may do more as there is no harm in it and it would be beneficial. Those who are able to fast should fast Mondays and Thursdays or on the holy day. The holy day will coincide with Thursday as it is on Wednesday night. You can get up that night and pray 100 rakats, three [Sura] Yasins, and beautiful worships. Thursday is the 15th of Shaban. Fasting on the 15th of Shaban is a huge virtue, there is a huge treat (ikram) in the sight of Allah.

Inshallah let us respect our Holy Prophet as much as possible, since honoring our Holy Prophet is a great virtue. Allah Exalted and Glorious be He would give its reward. Beware. These people are being fooled. They are saying you cannot respect him. These newly out Wahhabis and Salafis are showing it as a sin.

Whereas Allah Azza wa Jalla will give you greatest rewards to those who honor our Holy Prophet because he is Allah's Habib, Allah's Beloved. Respecting the greatest and

highest of people in the Universe, our Holy Prophet, makes Allah happy and makes Allah pleased.

Our wish is for Allah to be pleased. "Ilahi, anta maqsudi wa ridaka matlubi." Your consent is what we wish for. Therefore, make salawat and honor our Holy Prophet at every moment, every minute, and every opportunity and never refrain from it. May Allah bless (mubarak) Shaban. May we reach Ramadan and the next year as well Inshallah. Let us say, "With Mahdi Alayhis Salam next year," and pray so.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

74. ALLAH LOVES THE COMMUNITY
Friday, 28 April 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He loves the congregation. "Yadullahi ma'al jama'ah," is a holy hadith. "Allah's help, His hand, is with the community." Wherever there is a good congregation they need to stick together.

Shaitan is breaking the community and unity in the Islamic world. If there is unity he says, "There is power in unity." Allah's command is: "Always be together," but Shaitan and those who follow Shaitan strive to especially divide and break apart Muslims. They are nonstop busy with this task starting after our Holy Prophet and continuing to this day.

They never want unity to exist, and they always think about a new dissension (fitna), a new hypocrisy, and a new evil. They are doing their job as their job is to do evil. The infidel (kafir), as the name implies, is already unbelieving and means the person who does not believe in Allah. Do not be with the infidel. The unbeliever never wants good for you. Good only comes from believers (mumins) and Muslims.

We see now that Muslims do not understand Islam. Allah Azza wa Jalla says: "Wa'tasimu bihablillahi jami'an wala tafarraqoo." (Sura Aali Imran:103) "Hold firmly to the way, rope of Allah all together and do not become divided," says He. Muslims understand the exact opposite: "Do not hold together, be in piecemeal fashion!"

Alright, we understand everybody might have someone they love and might follow him, but in the end they need to follow the true path. We need to be all together when necessary. It does not befit a Muslim to follow his ego and strive to ruin all the people. A Muslim needs to be humble and needs to accept the truth. He says, "I can do better." You could if Allah gave you the opportunity, but for now Allah gave the opportunity to someone else and we need to help him. Later if Allah also gave you the opportunity, you can serve in a better situation. However, if you sabotage this service, Islam now, you can never be of service and you would never get this opportunity later. When a person sees oneself in a convex mirror and says, "I can do it," one is always at a loss. It would not be so important if he were alone, but this carries a burden. The Islamic world, Muslims

already have no branch to hold on to. The only thing to hold on to is Allah's commands. The land of the Ottomans is the only place left that is on the way of the Prophet, that respects the awliya, and that respects the Ahl-e Bayt (Family of the Prophet), thank Allah. And they are trying with all they have got to ruin and destroy it.

The infidel might be doing it as it is normal for the infidel to do so. So if that kafir does not attack us, we should be skeptical: we must have become like them that they are happy with us and not attacking us. It is quite normal for them to do so but for people who claim to be Muslim to join such a dissension and to follow their evil ego is unseemly. Those people will have no good in this world and they will suffer in the hereafter.

As we said, this matter is not a game. It is not a game at all. These are fitnas of End Times. People need to be vigilant, Muslims need to be vigilant. Muslims should not be fooled like children. Everything is very clear. We are in the time our Holy Prophet described. End Times: fitna everywhere and holding on to religion is like holding coal for people. They live in difficulty as if holding cinder.

We have arrived in times just as described by our Holy Prophet. This is the time our Holy Prophet spoke about and we need to be careful. There is much we do not know, but the hadith of our Holy Prophet is clear. Be careful: do not go astray, and preserve your religion even if it burns your hand. Even if it is hard for you, still be with the Muslims and do not comply with the unbeliever and the hypocrite. Be with the community, be with the assembly, and be with assemblies who are on the right path.

Our Holy Prophet says, "Be united all together on the right path. People who have deviated from this way have deviated to hell." Because that deviation ruins many people and makes them wretched. That person who deviated will certainly go to hell. What we need to do is stay on the path granted to us by Allah. We need to be thankful to Allah that we made huge strides. We need to appreciate this and be grateful to Allah.

You could be from another tariqa, but the person across is still a Muslim and he is still on the path of Allah. You need to respect him and show him love. You cannot view this person as an enemy. Everybody has a person they love, who has a lovable habit, and who fits in their heart. Everybody is not obligated to be in your tariqa or in your mazhab (school of thought). There are four true mazhabs and forty tariqas. He can be in any one of them. He can be in whichever one he wants as he is on Allah's way and following a murshid (guide). We need to be thankful for this. We also need to respect that person and be together with him.

This is the way shown by our Holy Prophet. Our Holy Prophet said: "Nobody can reach true faith until he loves his believer brother the way he loves himself." Therefore, people and especially people of tariqa need to pay attention to this. Because now they are in

tariqa but are upon an ignorant method. If you are not from their community they pretend not to hear your salam (greeting). We see people who do not even reply to the salam. This is unseemly.

A person who enters tariqa needs to train oneself, needs to train one's ego, needs to know how to behave properly, needs to know the divine law (sharia), and needs to know Islam's beauties. May Allah show all, those in tariqa and those not in tariqa, the right way Inshallah. May Muslims be united so nobody [from enemies] can approach. May evils stay away Inshallah. May good deeds be for us and evils be with anti-Muslim people and those who are with the infidels.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

75. MAY 1 IS SHAITAN'S DAY
Monday, 1 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He told us about the beautiful and holy days. The Arabs had two days, meaning two holydays, at the Time of Ignorance. He said, "I will give you better days," and gave the Feast of Ramadan (Eid al-Fitr) and the Feast of Sacrifice (Eid al-Adha).

Now they are calling every day a holiday and a festival. Today is May 1 and it is called "Workers' Day". Are workers not people? They are people. Their festival is on the same day too. This has nothing to do with workers. It is an invention of Shaitan. Workers suffer pain, they get no benefit, and it becomes a disturbance to people.

Therefore, the days Allah has treated us with are more than enough. Days made up by Shaitan certainly cause and become a means for an evil. May Allah protect us. Now people's hearts are in their mouths when you mention May Day: "I wonder what will happen today? How many people will die?" Watch all over the world: what they call a holiday is the day they get beaten and nothing else. Or it is the day they bring down windows and dive into each other. This is not reasonable at all. This is not a holiday but a straight trouble of a day.

May Allah give these people common sense and intelligence so they celebrate on the day Allah has made into a celebration. None of the other Mother's Day, Father's Day, and what-not-day, none of them have any use whatsoever. Some ill-minded people made up things according to themselves. There is a group that takes advantage of people's troubles and blood. It only benefits them. It has no benefit to anyone else. May Allah bless (mubarak) our holidays and may our sacred days be mubarak InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

76. MISTAKES ARE TOLD WITH ADAB
Tuesday, 2 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

People want to do things with a thought most of the time. They might have seen a mistake on others according to themselves. They can tell the person across or write to them with adab, in the proper manner. They do it this way so they do not become offended in front of others. This is also a good manner. Telling in front of people, "You did such a thing, you are like this, and you are like that," would be ill-mannered.

A person's ego can show everything as good. It can show mistakes as good too. Regarding goodness, people think what they receive and what fits them is a good thing. That person might have realized a mistake and might tell you about the thing that you did not know or you thought was good. As we said, it would be nice to say it with manners. One needs to accept and fix it if the mistake is truly a mistake. The person needs to thank the other: "You saved me from a burden." One needs to say, "I had no idea. I thought it was good when it was a bad and ugly thing. You showed this to me. You warned me. I am grateful," and not get angry. "Allathina yastami'unal qawla fayattabiuna ahsanah." "Those who listen to speech and follow the best of it." (Sura Zumar:18) People listen to what is said and take what is good. It could be that the person across even tells you thinking something right is bad, not knowing your intention or your purpose. Again you need to be thankful to him for putting a brake on your ego and became a means not to trust it. In other words, people can even see the good as bad. Therefore, do not jump up and down as the ego wants. You are in front of people and everybody might not forgive you.

This is also a good thing so there is no need to defend your ego right away. You can thank your brother. You need to say, "You did not truly say enough for my ego." This ego can come round by continuously whipping it. Do not compromise on your ego. The more you do not compromise the more you would rise. If you compromise on your ego and tag behind it, then your level would fall, your station would fall. May Allah give us strength so we may accept the truth and not follow our ego.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

77. THE FAVOURED FEW
Wednesday, 3 May, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

We thank and praise Allāh that He put us together in this beautiful community. We thank and praise Him. It is something not meant for everyone. These people are a minority. People on the way of truth are in the minority. "Wa qalīlun minʿibādiya sh-shakūr." (34:13) says Allāh 'Azza wa Jalla. Who are thankful are in the minority.

Ḥaḍrat 'Umar was making ṭawāf one day. One man was praying to Allāh asking to make him from the minority. He was asking this from Allāh 'Azza wa Jalla. It seemed strange to Ḥaḍrat 'Umar. Why did he want it? Because the minority is acceptable; it is said in Qur'ān Karīm "Wa qalīlun minʿibādiya sh-shakūr". Wa qalīlun (and few are) the people who make shukr to Allāh, who worship and obey the truth, they are in the minority. Therefore, there is a saying now: the favoured few. They mean the people of dunyā, properties, possessions, cars, money, women, someone who has everything, not an ordinary rich man, but those who are very rich, they say they are happy. All people look at them not with admiration but with envy. They say how happy these people are, they have everything. Whereas, they don't know they are not happy. They have everything but no one can say they are happy. Everyone knows that but they still call them the favoured few.

The real favoured few are the people of Allāh. It is hard to do it by ourselves. People are gathering here by the will of Allāh, those who are on this right way - they are the really happy ones. They are happy in dunyā too, as they know everything has a reason and a cause. To accept the cause and comply with it is the biggest reason of happiness. You know everything comes from Allāh 'Azza wa Jalla. If He tests or favours you every day, you should know everything is from Allāh. You should thank Allāh. Then there can't be anyone happier than you. Because a man has no worry from dunyā then but inner peace. Otherwise, even if the whole world belongs to him, he cannot make time for himself out of greed. All his time, there were water wells in the old times. They put a donkey there and it would run around from morning till evening. It would remain in its place, not able to go anywhere. People who run after dunyāare like this. That animal is

at least of use to people. It brings up the water. It is useful for people. But people are for themselves.

Who are for Allāh, no one will envy this happy minority. No one will say "You prayed too much, you are on the right way" and envy them, shukr to Allāh. Therefore, may everyone

be able to to accept this beautiful community. Whoever asks, Allāh's door is always open. Whoever wants may enter. Allāh won't block anyone. Shayṭān is the one who blocks. If someone wants to join this beautiful community, not just one but thousand shayṭāns will oppose him to stop him. Even if everyone takes from Allāh ʻAzza wa Jalla's treasures, they won't become less. Moreover, Allāh ʻAzza wa Jalla will give even more to people. This is important.

Shukr to Allāh, we met again with barakah of Mawlānā. It is through him that so many people are coming. All his life, Mawlānā worked without getting tired and without laziness in order to bring more people to this way. Shukr to Allāh, much more people joined this beautiful community. In shāʾAllāh with his barakah more people will join. The doors are open. Allāh ʻAzza wa Jalla, we are thanking Him for making us in this gathering. This is nice gathering. This is the most perfect and most happy because this gathering for sake of Allāh.

Allāh He is happy with thankful people. But they are a few people. "Wa qalīlun minʿibādiya sh-shakūr" (34:13) Allāh He said in Qurʼān the thankful people they are very few, very little. They are not majority. They are minority. Al-ḥamdu li-Llāh we are happy to be minority. Minority everywhere in this world, they are people they try to finish them. Especially in countries there is minority, they don't like them. Al-ḥamdu li-Llāh we are minority among human being.

Once Sayyidina ʿUmar ibn Al-Khattāb ʼAmīru l-muʼminīn, second khalīfah after Prophet ṣallá Llāhu ʻalayhi wa sallam was making ṭawāf in Kaʻbah. And one man was praying, making duʻā "O Allāh, make me from these people, few people, minority people with, not with many people." And he was astonishing. Sayyidina ʿUmar ibn Al-Khattāb asking "What are you doing? What are you saying this?" He said "In Qurʼān everywhere for people who are very few people thankful, very few people accepting truth, very few people loving Allāh, loving Prophet. This in Qurʼān everywhere - only few people following right way. For this, I am asking to be like them." So al-ḥamdu li-Llāh we are also minority.

Many people they are not happy. Even to see they are not happy. There is in material world, I don't know. In Turkish there is one saying: "happy minority". I don't know if in

English any term like this. This is what meaning? Meaning for the very rich people, very rich people in the countries they are very little people. So everybody looking for them. They say this is happy minority and they have everything. Elite. But there is few, not so much. The favoured few. Yes. In Turkish mutlu azınlık they say - Favoured few. So people they are looking for them and more water coming from their mouth. They like to be like them. And looking, looking like with envy. Everybody who looking for them with envy because they have car, they have women, they have land, they have factory, they have shops, they have houses, everything they have. The people they are thinking these people favoured few.

No, this is not favoured few. They are not happy even. The favoured few al-ḥamdu li-Llāh we are. We are in shā' Allāh. Because people they are not thinking for this. Because we are, when some people they are real following way of Prophet ṣallá Llāhu 'alayhi wa sallam and way of Awliyā'u Llāh, they are happy because they know what is reason and who make this reason. The most important for us to know there is one who is doing all this for us. We say we are accepting this. And we are saying this is not going for empty. It is everything Allāh reward us. And we are happy He put us in this gathering, small gathering. Because even Muslim people they are not thinking at all for Creator. No. They are Muslim. Some of them praying. Most of them not praying even. But who are following right way, they are happy. So in shā' Allāh we are... Nobody envious for them. They are ok. "You can do what you like to do", they say. "We are nothing to take from you or to be envious for you." For this, they are not making envy for these people. But they are not clever.

And Allāh 'Azza wa Jalla He is happy to be all human being like this. But human being not accepting. Allāh not prevent anybody from coming to Him. Who prevent? Shayṭān. If you will go one step to good place or good people, not one shayṭān, thousand shayṭān coming prevent you to go to there, to meet the right way or to be with good people. So we are also like, like Mawlānā Shaykh he was whole life trying to bring people to this happy way who very few people. But al-ḥamdu li-Llāh he bring thousand, hundred thousand people. And he was still at the end in this way. In shā' Allāh with his barakah this way also bring many people to this happy gathering, real happiness.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

78. STRONG BELIEF
Thursday, 4 March, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin.

Allāh ʻAzza wa Jalla He said the victory for who is with Allāh. Maybe sometimes getting difficult, but the end, who is with Allāh ! he will succeed and he will win. To be strong, you must obey Allāh's ! order. He ! give you spiritual power. It is more powerful from weapons, from missiles, from guns, from cannons. But shayṭān and his followers they are making our belief, īmān, to be weak. They are using every kind of trick and every dirty play to make us away from Allāh !. In these countries, of course, it is more dangerous. But even in Muslim country also they have nearly like here. Everything for ego, for bad desire they can do. Because shayṭān, he knows with belief, who are following Allāh ! order and they are believers, they have power. He cannot win on them. All time they are winning, they are beating him.

Allāh ʻAzza wa Jalla create us for what? Allāh ʻAzza wa Jalla He said "wa-mā khalaqtu l-jinna wa l-insa illā liyaʻbudūn" (51:56) For worshipping. And Prophet " he said if you really believe and worshipping, Allāh ! He will give you your rizq, your food without doing anything. He make example for like birds. They are morning waking and flying to place, nighttime coming with their stomach full of food. Maybe people they cannot believe this. But even Allāh ʻAzza wa Jalla He give for Mūsā and his nation, when they are running away from Pharaoh to Sinai, every day they were giving them food, heavenly food. It is example for human being. Allāh ! He can give. But this belief you cannot find. What Prophet ṣallá Llāhu ʻalayhi wa sallam even for ṣaḥābah, they don't have. They of course, many of them they have. But also they go working, not to be lazy.

But Prophet " he said giving good tiding, he teach us your belief's not so strong. If your belief strong, you have everything. We are trying to get belief, īmān. Some of īmān, from Prophet " īmān to save these people. They are maybe we said 1-2, maybe 5%. But at least, 50-60% they are following or more following shayṭān. And they are losing their belief. We must teach children, our children to be good believer. How to teach them? To take them in front of you and tell them. Of course, you can do this all. But if you are not practicing, not showing them what is belief, they will not follow. You must first correct yourself. For yourself, you must be tough. Don't give any chance for say today you can do this, tomorrow we will not do it. Don't say this. From today we will finish this bad habit and make it to be clean.

If you have the belief, you'll be like Sayyidinā Ibrāhīm ʻalayhi s-salām. He was in middle

of fire and fire becoming paradise for him. We can say everywhere in this world, if you have this belief, nothing affect you. Because our people who Allāh ʻAzza wa Jalla He sent them to these countries, first they come to get money work, to go back for their family. But they're stuck. They're stuck here and they bring their family or they are married from here. They have house. It is like home country for them now. So the important thing to not forget their belief. Money, food, as we said from beginning of ṣuḥbah, Allāh ! give this. Keep your belief strong. That time you are not afraid from anything. The most important thing - if you have it, you're safe.

Because shayṭān knows these people. "Here more easy for me to finish them here" he said. Because, of course, we are not criticize this country's system. Because this is land of non-believers, kufr. And Prophet ṣallá Llāhu ʻalayhi wa sallam saying "Laysa baʻda lkufri dhanb". What this meaning? After who they are non-believers, no bigger sin than this. They can be communist, they can be atheist, they can be fascist, they can be everything - it is not important. We are not trying to fix the system in this country. What we try to keep believers solid like iron ball, not crushing. Not like rice or wheat, they can crush and finish. Must be like iron, strong belief. If you have this, this is no problem. But if you don't have, this is problem.

So, in shāʼAllāh, we must be together. Don't be alone. Bring your children, bring for mosque, for dargāh, for everywhere. Bring children and tell these some retired men sitting in mosque, they are getting angry for small children. If they're coming and making noise, they are shouting on them. And these children they're running away, not coming to mosque anymore. We must have wisdom. Not for your... Even when you are in mosque, you can make harm for people. You send one boy, young boy or child, and his whole life he will not come back to mosque or he will hate mosque. So we must have wisdom. We must be happy with these who are coming from children, young boys, young girls who coming to mosque or to dargāh. We must be happy with them. We must help for them, to help them from everything, to teach them, to listen for them, to help them.

In shāʼAllāh we hope with your good intention to save these. Because Allāh ʻAzza wa Jalla He look for heart and for intention, and He ! give with your intention. Of course, we are hoping. Allāh ! knows when Mahdī ʻalayhi s-salām comes. But he's near, look like very near. But also Prophet ṣallá Llāhu ʻalayhi wa sallam saying you do, don't wait. Mahdī ʻalayhi ssalām he will come. Until that time we will not do anything? No, you must make your best to help and to save people. In shāʼAllāh we hope. He is savior. He will save small and big, all human being. Because they finish everything in this world. Everything they try, nothing helps. Going from day to another day from worse to worse. But al-ḥamdu liLlāh we have good tiding. Prophet " saying Mahdī ʻalayhi s-salām he will come and he will save all believers. Human being, they will be saved when he comes.

And these days Prophet ṣallá Llāhu ʻalayhi wa sallam he " mentioned exactly what happen nowadays. And he " said after this Mahdī ʻalayhi s-salām comes.

For this, don't be hopeless. "Lā taqnaṭū min raḥmati Llāh" (39:53) Don't be hopeless from mercy of Allāh. Allāh ʻAzza wa Jalla He said "Alaysa ṣ-ṣubḥu biqarīb" (11:81) Āyah meaning the morning light, it is not far. So don't be sad. Be happy. What will happen now, it is Prophet " prophecy. And it happen. And we must be more strong believer. Prophet " make his prophecy. And this prophecy one by one since 1,440 years nearly coming one after one, one after one. Until Qiyāmah what he " said, it will be. And now time of Mahdī ʻalayhi s-salām and Antichrist and ʻĪsá ʻalayhi s-salām also. And we are believing for him. Who believe to be with him, in shāʼa Llāh, he will reach him and to meet him, in shāʼa Llāh. Even there is Muslim scholar, they are saying this is not true. This coming also from shayṭān, make them to lose their way. Because there is ḥadīth Prophet " saying about Mahdī ʻalayhi ssalām, about ʻĪsá ʻalayhi s-salām. And it will happen. In shāʼAllāh, we meet him soon and reach these good nice days after all this darkness, all this bad thing. Everything is spoilt in this world. When he come, everything it will be perfect.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

79. ALLAH LOVES THOSE WHO FORGIVE
Thursady, 4 May, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is saying: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wal-kāẓimīna l-ghayẓa wal-ʿāfīna ʿani n-nāsi wa Llāhu yuḥibbu l-muḥsinīn." (3:134) Allāh 'Azza wa Jalla created mankind. He created them beautiful. And for their behaviour, He sent the prophets to people to clean their wild character, to make them good people. A good person is a person who believes in Allāh. A person who follows Allāh and the Prophet is the good one. He is the one who keeps Allāh's orders and prohibitions. And these orders are to get along well with people, to treat people well. The true Muslim people love for the sake of Allāh and dislike for the sake of Allāh. Of course, you should treat every one well. Everybody is the servant of Allāh. However, a person who says "I don't love Allāh", a person who denies Allāh - of course we mustn't beat and swear at them - but we should dislike them. At least, we shouldn't love them. You should say "Allāh created them like this, may Allāh protect us". You should say "Shukr to Allāh He didn't create us like them". But Muslims and those who are on the path of Allāh, you should treat them well.

As all Muslims believe in Allāh and are on the right path, they should be treated well. But those who enter Islām and mislead people from their way, they can't be given love. As they are not on this way, we should pray to Allah that they are guided and come to the right way. But between Muslims, there should be love and respect. As long as a man is on the way of Allāh and the Prophet, people can make mistakes. There is an ego. Sometimes the ego wins. Mistakes are made. We should not turn those mistakes into a grudge. Grudgebearing is not good. It doesn't suit Muslims. The one on the way of our Prophet cannot hold grudges. A grudge is not a dislike. A grudge is different. To dislike means to not show admiration for what they do. To have a grudge is to have some enmity against them, it is a shayṭānic thing. If someone lets it inside, it won't go away. Therefore, when people, to be more accurate, people on the right way see a mistake or something not nice, they should love for Allāh and dislike for Allāh. If they come to the right way, that dislike goes away. No aversion remains. It turns into love. But the grudge doesn't leave. Even if a the other person is Awliyā', that grudge remains inside him. Therefore, we should be careful about it. People who are on the way of our Prophet never keep a grudge, not dislike.

There are many groups in the Islamic world. And there is a middle group which goes on the way of our Prophet. And there are two more groups, both are built on grudge-bearing. They are harming Muslims. Nothing can harm Islām. One group is those who don't love Ahlu l-Bayt of our Prophet. They have a grudge against them. They have grudge. They have grudge saying "Why are those descending from the Prophet so valuable while our (descendants) are not?" And also they have a grudge against the ṣaḥābah. And that is an invention of shayṭān. Our Prophet had the closest people, they call them "cihari güzin", Ḥaḍrat Abū Bakr, ʻUmar, ʻUthmān,ʻAlī. They don't accept the three. They begrudge them. Those people should correct themselves in order for their ends to be good, to be true Muslims. Otherwise, those two groups, they are out of their way and they are harming Muslims. They are without mercy.

Allāh doesn't love those people. Allāh ʻAzza wa Jalla is saying "Wa l-kāẓimīna l-ghayẓa". Who suppress their anger, who forgive other people, Allāh loves those who are kind. Allāh ʻAzza wa Jalla loves such people. So He doesn't love the rest. Of course, as we said, small things happen between Muslims and people of ṭarīqah because of the ego. That is nothing. Allāh is forgiving. And Muslims forgive each other. That passes over, not so important. But as we said, we shouldn't hold grudges. We should educate our ego. Not like other groups - right since breastfeeding, they inject this grudge into them. Then they come out claiming they are Muslim. It can't be like this. You can see it as it is. The condition of the Islamic world is clear. Because of these two groups, blood is all around. Muslim is killing another Muslim. He's killing everyone he sees. It's wrong. Allāh won't forgive them. They will pay for this. And they will regret it. May Allāh make us from the forgiving ones. May we not have even an atom of grudge in our hearts, in shāʼa Llāh. May we love only for the sake of Allāh. And those who are not on the way of Allāh are not so because they are not following it, but because everything is in the hands of Allāh. We dislike those attributes.

Allāh ʻAzza wa Jalla He creates human being and he is like animal. But from His generosity He sends for human being prophets to make this wild creature, to make them following to be good creature, to be human being. Allāh ʻAzza wa Jalla He said "wa lkāẓimīna l-ghayẓ wa l-ʻāfīna ʻani n-nās wa Llāhu yuḥibbu l-muḥsinīn" (3:134) Allāh He like, love the people who are kept their anger to not be angry; when they become angry to hold themself and to be forgiveness, to be forgiveness for people. And Allāh He is loving generous people also. Allāh love this people. And we must be following this order. This order very important to make the human being happy, to not be wild. Everyone they have fault, they have mistake. We are looking because we also have. We say to be forgive for them. And we are loving for Allāh ʻAzza wa Jalla. And we must hate for Allāh ʻAzza wa Jalla also.

Of course we are loving people who are following order of Allāh and follow Prophet. And we are happy with them. Because they are, what Allāh they love them, we love

them. But if some people not accepting order of Allāh, even they are not accepting Allāh we are not obligatory, obliged to love them. We are not love them. We are because Allāh He said don't love them, we don't love them. But we not do anything for them, only we make pray for them may Allāh changes them to be good people.

And for people who are following order of Allāh we love them. But in this who are following religion there is people also out of order of Allāh. With this people also we also not love them - not for ourself, for order of Allāh. Don't love this people, we are not loving this people. But we are not put a hatred, no hatred in... grudge, grudge very bad thing. Not love thing but, grudge it is very bad thing. Grudge in Muslim heart you cannot find this. But in non-believer, kāfir they have this. And they have other kind also. The people who are out of right way in Islām they have grudge also. But we are only, we not love when people they are not following Allāh order. We don't have not put grudge because if you put this in your heart you cannot take it out. It is very bad seed.

And Islamic world there is many kind of people and there now there is three major group in Islamic world. One the middle "Ummatan wasaṭan" (2:143) Prophet saying they are following Prophet. They like what he like. They not like what he don't like. And there is two group they are following what they are happy to follow and not following what they are not happy with it. This two group they put grudge in their hearts since childhood. Even they are baby they put this grudge against one group, against Ahla l-Bayt, The holy family of Prophet. They have this grudge because they are coming from same place, so they have why his and this man we are more powerful one, we must be on him, on his family. They have this grudge and they are when they find any chance they like to finish them. This is what they learn. Other also group even this they are worse because they are, whole their culture build on grudge. Especially against Prophet's companion. They say against, first group against Prophet Ahla l-Bayt but they are really against Prophet also. Anything you tell them about Prophet they become crazy.

Other group also they said we like Ahla l-Bayt but we don't like companion of Prophet and Prophet cannot be different from his companion. So they are also, they have a grudge for Prophet. This two group they are destroying Muslim world these days. They don't have any mercy. They don't have any forgiveness. We don't like to be like this people. We are not agree. Muslim, real Muslim, who following Prophet, accepting Ahla l-Bayt. They are our masters, they are our beloved people and we are accept companion of Prophet beginning from Sayyidīna Abū Bakr, ʻUmar, ʻUthmān other also - all they are like bone and meat, you cannot make any difference. But when they saying something they are really against Prophet. They try to hide but al-ḥamdu liLlāh this is end of time, they open, everybody can see this. We not accept this, for this we are our teaching - we don't have any grudge in our heart. What people they can do, we are forgive them. Even when they ask forgiveness, when they are asking, coming to way of Prophet, our hate coming to be love for this people.

So we are, our teaching this is, this is teaching of Prophet. For the whole time he was asking forgiveness for his nation. Saying ummati, ummati, my nation, my nation. This even Day of Resurrection he is asking forgiveness for his ummah. So we are anything between us but what happen, it is we can forgive for everything. So this is we must learn. Don't learn any hatred any bad thing. Allāh reward us for this. He said, I love this people: "wa lkāẓimīna l-ghayẓ wa l-ʻāfīna ʻani n-nās wa Llāhu yuḥibbu l-muḥsinīn" (3:134) Allāh make us from His lovers. This is the biggest thing can human being have it. Nothing more than this. People, many people they are wondering why I'm in this life. In this life for to have this love of Allāh ʻAzza wa Jalla, this is the main reason. Remember this in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

80. ASK ON LAYLATUL-BARA'AT
Friday, 5 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

May this Jum'ah be blessed. It is Jum'ah of Sha'bān, the holy month. In shaAllāh next week we will reach the day and night of the 15th of Sha'bān, in shaAllāh. It is revealed from our Prophet that the 15th of Sha'bān is holy and it is revealed in Qur'ān by Allāh 'Azza wa Jalla. He says that on that night it is written what everyone will do, where they'll come and go for the upcoming year. That night is a holy night. Our Prophet used to pray till the morning on those nights, especially on the 15th night. Ḥaḍrati 'Ā'ishah said she heard prayers she never heard before until the morning. And Ḥadrati 'Ā'ishah asked our Prophet, "Why do you pray so much on this night?" "This night is the night when everything for the coming year is written. I want to worship and stay awake praying during this night", said our Prophet.

We can't interfere with Allāh. How does this happen? Does it change or not what Allāh has written? He orders us to pray. The book in which there is everything written for everyone is in the presence of Allāh. Even if He writes whatever He wishes, "Yamḥū l-lahu mā yashāu wa yuth'bit." (13:39) Even if anything He wants is written, He can erase and rewrite it. Or He will make do with what is written. And the minds of people are capable up to a limit. Allāh 'Azza wa Jalla - the whole universe, everything we see in it, is smaller than an atom of His knowledge. All kinds of knowledges are nothing next to the greatness of Allāh.

Allāh 'Azza wa Jalla with all His greatness is granting us these nights. "You pray. I will give you what you are asking for. I will forgive you. I will raise you up. I will increase your rizq (provision). I will cure you". Everything is in the hands of Allāh. He orders to pray till the morning. "I will accept it. I will accept everyone's prayers and forgive everyone who is not making shirk, not drinking alcohol, not doing adultery." And if they repent for their sins, Allāh 'Azza wa Jalla will forgive them. But if they object, they are preparing their own punishment. Allāh 'Azza wa Jalla Arḥamu r-Rāḥimīn - His mercy is endless. Allāh 'Azza wa Jalla has mercy oceans. Whatever you do, Allāh still forgives. But if you insist on disobeying Him, you will have made your own punishment. Therefore, we should be careful. We have to think why we came to this world. Did we come for dunyā? If we came for dunyā, this suffering wouldn't be necessary. Just like

Allāh created animals, we'd live and go like them. So He created us for something. He favoured us. He sent us the prophets so that they could show us the right way by reason. Don't leave the right way. When you are on the right way, some shayṭāns may bother you. You think you're on the right way, and even when you're on the right way, he (shaytṭān) can push you to evil. Therefore, we should be careful.

On this night, we should beg Allāh with sincerity, as we are weak servants, to not leave us to our egos. Don't let us act as we like. May we be on this way only for Your pleasure - we should beg for this. And the Islamic world is in a bad condition. A Muslim is a brother to other Muslims, says our Prophet. Muslims are like one body. If any part of the body has pain, not only does that part hurt, but whole body will feel it. Even if a finger nail is hurt, the whole body will feel that pain. And we as Muslims should pray for Muslims in this world, for this oppression to end because we can't do anything else. But praying to Allāh is our biggest weapon.

May Allāh punish those who are oppressing these people. May He trouble them so that they are busy with their own troubles and leave Muslims alone. May we pray that He sends us Imam Mahdi ʻalayhi s-salām. This is the biggest prayer we should make on the 15th night of Shaʻbān. The one who will show us the way of Allāh, the one who will raise Islām is Mahdi ʻalayhi s-salām. May we reach him. We pray that he comes as soon as possible. Then you can pray and ask whatever you want. Allāh ʻAzza wa Jalla loves the persistent ones, when you ask for one thing for a hundred times. If you tell someone something several times, he'll say "Enough. You are too annoying". But Allāh ʻAzza wa Jalla always wants His servant to be with Him, to beg Him. If one asks for a hundred or a thousand times, Allāh loves such a person. Therefore, its wisdom is to not go and beg other people. Beg Allāh. Allāh will certainly give.

But people have no patience. People are without patience. If He doesn't give now, He'll give later. If He doesn't give later, He'll give even later. But He will certainly give. Then a person will realize it happened but he'll have had discomfort from lack of patience. Therefore, these nights are holy nights. They are a gift from Allāh ʻAzza wa Jalla. We should respect them. We read Yāsīn 3 times between maghrib and ʿishāʾ. A Yāsīn will be read for health, rizq and long life. Then we will pray 100 rakaʿāt prayers. It is sunnah nafl. If you do it and make duʿāʾ, Allāh will grant you 70 wishes, says our Prophet. The least is the forgiveness of sins. Forgiving sins is not easy. People, all of us have sins. We don't feel the heaviness of sins. But when it's released, a man feels better and lighter. Even if he doesn't feel it, when sins are forgiven, he worships better and he lives better.

May Allāh bless these nights. May we spend them next year with Mahdi ʻalayhi s-salām in shaAllāh. Al-ḥamdu liLlāh we are in Shaʻbān-i muʻaẓẓam. The month of Prophet, month of light of Prophet, month of Laylatu l-Barāʼat. This is night of what will be for next year for everybody - not only whole together, everybody. Allāh make program for

everybody from 15th Shaʻbān to next 15th Shaʻbān. In this they write, Allāh ʻAzza wa Jalla write what will happen - you be married, you be travel, you be go to ʻUmrah to Ḥajj. Who will be pregnant, who will be given birth. Who will die, who will maybe something happen for him. All this from 15th Shaʻbān to another 15th Shaʻbān Allāh write in the Ummu l-Kitāb, the mother of the book, that book for what write for human being. This is Allāh greatness. Allāhu Akbaru l-Akbar.

The greatest greatest Allāh ʻAzza wa Jalla. His knowledge it is what whole this universe they have from knowledge, from think people, they are even for this not maybe one atom they are not finding even with this Allāh knowledge you cannot compare at all. Whole this universe not even like one dust. And He is with His Mightiness saying, looking for the believer people and told them to ask what they want to ask. He said The writing, what I write it must be done, but also He said everything in His hand and He can change "Yamḥū llahu mā yashāu wa yuth'bit." (13:39) He can cancel and can make the new one. For this, for giving this idea for believer and saying be careful, ask what you want from me this night. It is written there is, but I can cancel and write a new thing.

When people they ask, "How they can?" People now they are many people trying to make themself are they're more clever for other people, said "No, Allāh ʻAzza wa Jalla He write everything and when I go to wrong way, doing wrong thing is also was writing." This is bad adab, bad behaviour. It is even for if you say this for normal man you not respect him. How you can, how dare you are saying this for Allāh ʻAzza wa Jalla, for His whole this Greatness, His Mightiness? And you say making wrong thing and after you say this is Allāh will. This is very bad for people, this is shayṭān idea. Many group they coming between Muslim also and saying this, making people to lose their belief. No. Allāh ʻAzza wa Jalla He make this good occasion for us to get more blessed, to get more mercy from Him.

"Ask" He said. Don't worry. Maybe somebody when somebody coming to one asking something many times, it is saying "Oh you are too much for me. Why you all time saying something the same coming and you catching me and saying and repeating and repeating?" Allāh ʻAzza wa Jalla opposite. This He is liking to be ask Him, maybe 100 times, 1000 times. He is more happy when you ask. Don't make, say I'm not asking, not make Allāh angry for me. No. You can ask. He is happy because every time you ask you remember Him. You believe on His High Greatness and Generosity of Allāh ʻAzza wa Jalla. So we are, in shaAllāh, this night it will be for to asking, you must ask not only for yourself, for your friend, for your family, for your country. And Muslim he is ... Prophet saying Muslim like one body. If anybody can have any problem like in body, if you have one nail in your feet, your whole, you are feeling this. But if for Muslim also - You are here happy and other people they are suffering and you cannot do anything. We only our weapon to pray, to make duʻāʻ to Allāh take this oppression, take this war, take this miseries from this people, our brothers, Muslim brothers. Because whole shayṭān and

follower they are follow trying to destroy Muslim. So don't say this is they are far away from us. No. We are feeling sad, feeling sorry for them and we asking Allāh ʻAzza wa Jalla to help them, to make them win on this oppressor people.

And we especially praying for Mahdi ʻalayhi s-salām to come and to make justice. Now no justice at all. Before they was saying, third world no justice but now we seeing first world they more oppression people. Whole world now, no place there is justice. No at all justice in this world. Only now Mahdi ʻalayhi s-salām when he come he will fill with justice. Because before sometime some country they have justice, some country they don't have. But Prophet he said, when he come he will fill whole world with justice as it was filled with, full with injustice. So now time of no any place in this world they have justice. Al-ḥamdu liLlāh we have reached to this time so it must be Mahdi ʻalayhi s-salām, time to Mahdi ʻalayhi s-salām to come and to fill with justice, in shaAllāh. We are praying for this and you know every Shaʻbān we do this, in 15th of Shaʻbān.

After maghrib, between maghrib, ʻishā' we read Yāsin sharīf three times. And after ʻishā' until morning you can pray hundred rakʻat nāfilat for 15 of Shaʻbān. And Prophet saying, who pray this Allāh give him seventy thing what he want he ask for this. The lowest one Allāh forgive your sins, all your sins. People now, all we have sins but we are not feeling. But it is heaviness, really heaviness for people they are not feeling heaviness but when Allāh forgive and no more sins, it become more happiness for people, more light and more barakah. So it is real blessed night. We must be happy, thankful for Allāh, He give us this holy night as gift. For who want, who want this he can take, He not prevent anybody. He asking "wa-Llāhu yadʻū ilá dāri s-salām" (10:25).

Allāh ask for people, invite people to come but people not coming. They are only harming themself. Allāh saying, don't do this and when you do so it is your fault. If you asking forgiveness and barakah, blessed, from Allāh, He will give you. But when you are not listening what you done - not Allāh, make this oppression, you make this oppression for yourself. Allāh He is merciful. His mercy oceans endless. "wa mā rabbuka biẓallāmin lilʻabīd" (41:46) He said "I am not oppression." It is not from His attributes. Everything you done, you done for yourself. So we must, in shaAllāh, appreciate this night. And make duʻā', especially for Mahdi ʻalayhi s-salām to come. This is most important. Mawlānā's will also he said every time: "ask for Mahdi ʻalayhi s-salām every time." In shaAllāh we ask for him. In shaAllāh for next year we hope to be with him, in shaAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

81. KNOW YOUR SELF
Saturday, 6 May, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying "Man 'ārifa nafsahu faqad 'arifa rabbahu." Mankind should know themselves. When you know yourself, you know Allāh, you know the Creator. In order for a man to know why he was created, he should know himself. Not according to his mind, but only according to the teaching of Allāh will someone know himself. Allāh is telling us how we are and shayṭān is telling other things to others.

Allāh 'Azza wa Jalla is saying "We created you from clay. Then you became bones and flesh. And We gave you soul". A soul is the order of Allāh. No one carries that secret but Allāh. Even our Prophet is saying "It is known to Allāh, I don't know it". Our Prophet - the one who knows his self the best is our Prophet. He is giving us good examples. All knowledge of this world has been given to our Prophet, from beginning to the end. They call these sciences different names. And all of them were revealed by Allāh to our Prophet. He knows them all. And because he knows them, he is telling us about Allāh 'Azza wa Jalla. He is teaching us about Allāh 'Azza wa Jalla.

In order for us to know our limits, our Prophet is telling us the thing he doesn't know. Because as everything has been created, Allāh 'Azza wa Jalla put a limit. And there is nothing like limit for Allāh 'Azza wa Jalla. You can't say He's unlimited either. You can't say He's limitless because it puts something, some limit to it too. Even unlimited has a limit. But Allāh 'Azza wa Jalla is far beyond the mind. Don't even think about it, wasting your time. You should know that you should know Allāh. That's it. Allāh 'Azza wa Jalla cannot be reached with mind. You cannot reach Allāh 'Azza wa Jalla even with your imagination. You can't reach Him with anything. You should know it. You should know Allāh 'Azza wa Jalla as so.

As it was revealed by our Prophet, a soul is by the order of Allāh. We cannot interfere in it. The Jews came to test our Prophet. If the soul was like people are saying now, they would have run away. Nowadays, there are people who don't know how to take ablution. There are people who don't know how to wash up and they talk about the soul. Know your limit. Don't misbehave. Don't be without adab. Allāh 'Azza wa Jalla is not what you are talking about. What you talk about is your ego. You're not talking about

the soul but about your ego. That's why there is a limit. A man should know his limit. And what our Prophet is saying in his ḥadīth is know your limit, know your self. Then you will know Allāh. When you keep your morality, Allāh will show it to you. You should wait at the door with good manners and behaviour.

"We are Allāh's servants here. Allāh created us. Shukr to Allāh", you should say this. And He showed us our limits. It is a big favour. You should be thankful. Don't be deceived by people who say how nice you're talking to gain this cheap world and be destroyed. Everything has its way. And its way is in ṭarīqah. They say "Ṭarīqatu kulluhā ādāb." All good manners and discipline is taught in ṭarīqah. When out of ṭarīqah, even if a man learns rivers of books by heart, it has no use as long as he doesn't have adab. It's useless to him, and also to others. It's harmful both for others and for him. May Allāh protect us.

Prophet he saying, to know your Lord Allāh ʻAzza wa Jalla first you must know yourself - man ʻarafa nafsahu faqad ʻarafa rabbahu How is this? This is what Allāh ʻAzza wa Jalla showing people there is two ways. One way Allāh He is saying for us, telling us how we are created. How He make our body, our self, showing us, telling us. And other way what this non-believer saying for people.

Allāh ʻAzza wa Jalla telling in Qur'ān, you were only earth. After to be from mud, you become small piece of meat. After, Allah He send His order to with soul for everybody. Soul it is order, secret from Allāh ʻAzza wa Jalla. Other people they are saying, they are coming, not we, they are coming from animal from monkey, from I don't know, from fish, from scorpion. They are saying we are like this. But this no soul how you can say for.. how you can find soul from coming from monkey to you? It is also ridiculous. Especially for people they are saying - reincarnation - this is their most ridiculous. Because they know something but they want to put it in limit and put it to make people to cheat people. Said for soul coming from rat will coming for you, from you coming to elephant, from elephant coming to stone - so like this. This is maybe, this is their poor mind, they have very small limit. They not believe for Creator.

Creator He is Allāh ʻAzza wa Jalla, this is our belief. What Prophet teach us, he said about soul. They ask him about soul. Like what is this? And he said, "I don't know, this is secret from Allāh." And he didn't because when they ask him, Jewish people they come and ask him many question. And after he said after 15 days - even he said tomorrowcome I will tell you. So when they come, Allāh He make - because without saying "I will in shā'Allāh", say this no answer until maybe fifteen days. After fifteen days said, this is only for Allāh. This is Allāh, He is, He didn't tell us for this knowledge.

And Prophet he is knowing everything in this universe from beginning to end. Now they think Prophet he was in desert and he don't know any knowledge. No. He know

everything since beginning of creation until end of the creation. But there is something, many thing, not something only. But Prophet knowledge it's also like, even less than dust knowledge comparing. No comparing for Allāh ʻAzza wa Jalla knowledge - it is one drop less one than one drop. So it is showing us Prophet the greatness of Allāh His mightiness of Allāh. But showing us how he is humble. And there is limit for who are created by Allāh ʻAzza wa Jalla.

Allāh ʻAzza wa Jalla - our mind cannot reach any thing from Allāh ʻAzza wa Jalla. This is what Prophet saying to us. You must first know yourself because many people these days for to be famous or to be between people saying "oh this man is very knowledgeable. He speak about soul and saying what is soul." This is not good behaviour. This is worst thing mankind do. Even Prophet who know everything, he saying it is not for me, it is for Allāh ʻAzza wa Jalla and he not telling anybody for soul. For qadar also. But many people they are becoming crazy, becoming to be three, four people happy with them, they can lose their ākhirah and to be in wrong way. For this Prophet saying you must know your self, you must know your limit. Don't go beyond your limit. And limit is openly saying.

Even but this people, Prophet, many people they are saying about soul, speaking about soul, discussing with this, it is. Even to say anything for this it is forbidden. And it is not the truth. What they say all lies. So we must know our self, we must know our limit to be know greatness of Allāh, mightiness of Allāh. This is teaching you, showing you. Not what people saying - you must know yourself, when you know yourself, you, they think they know Allāh ḥāshā impossible. Just to know your limit - this is ḥadīth from Prophet. Allāh make us humble. The humbleness it is most important thing in ṭarīqah, in Islām. And Allāh loves this people. man tawāḍaʻa liLlāh rafaʻahu who he become humble for Allāh Allāh make him, raise him. But if he is proud, Allāh make him down. He make proud to say I know this and know that. You don't know anything. Allāh save us from this people and save to people from them, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

82. GOOD TIDINGS FOR BELIEVERS
Monday, 8 May, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

May Allāh always keep us on this way, in shā'Allāh. Mankind lives through hardships. From one perspective, hardships are rewards for some people and punishment for others. For people who believe in Allāh, hardship is never a punishment, it's a reward. We are given good tidings "Lahumu l-bushrā fī l-ḥayati d-dunyā wa fī l-ākhirati" (10:64) They are happy both in dunyā and in ākhirah. People who believe in Allāh are always in peace. They are so peaceful that, despite the sufferings, we believe it will benefit us in the end. When this is so a man feels happy. He is satisfied.

But for most people, even the tiniest thing, because they don't believe in ākhirah and don't believe in Allāh, is nothing but punishment. They are punished both in dunyā and ākhirah. We are always thankful to Allāh for being on this way. Who has problems should come to this gathering - his burden will be lifted. He will feel lighter. A man will feel comfort. If he goes for other ways to get rid of his problems, especially if he goes for ḥarām, who wants to get rid of his problems will get more problems and fall into a worse state. If the problem was one, it will become a thousand. His face will darken and he'll fall into darkness. He will be close to bursting. There won't be an escape. That's why, he will fall sick too and he won't get along with people.

But a person with faith, whatever troubles there are, because he believes in Allāh, he will say it comes from Allāh, and he will accept it and feel at ease. Some people are not affected at all because of the power of their īmān. Some are affected for one hour but later rise above it with īmān. Some take one day, some need a week. But a person with īmān certainly overcomes that hardship in the end. Even after years, sometimes years may pass, because of weakness of īmān. As we said, as long as there is faith and belief in Allāh, a man won't mind if the whole world falls on him - the man with true īmān. But īmān has levels. According to their level, troubles are removed with permission of Allāh. May Allāh make it lasting.

As we said, these gatherings are recommended for people with problems. Attend good gatherings. Go to mosques. Go to awliyā'. Go for ziyārah. Mawlānā used to say that burdened people should visit the tombs of 7 awliyā''. They should ask for their help.

Their burden will be lifted. In shā'Allāh our īmān will become stronger. No burden will be left with permission of Allāh.

Our life for whole human being - they are complaining it is not easy. Life difficult for everybody. Allāh make it like this. His wisdom to make this world, this life for everybody to be not easy. But who are believer, they are believer, this for them it is easy. This dāru l-bala', dāru l-ibtilā' meaning this world not paradise, it is for miseries, for test. For every kind of thing don't think we can be one hundred percent happy in this life. Life only for short period like exactly, like exam in the school. One hour many people they are sweating. After when they go al-ḥamdu liLlāh now we finish, some of them not succeed, some of them succeed. Our life exactly like this. So it is not, nobody like to be whole life in this class to do exam but it is necessary.

So for people who like to be happy they must be believer because believer they have safe shore for themself. Everything happen coming from and when real belief, it is the strong believer in one second this difficulty nothing for him. For other less believer maybe after one hour they are become comfortable. Some of them after one day because they are not so - they are believer also but they are not so strong like first one. Some of them one week, some of them one month, some of them years - this if for believer. At the end they will be passing this difficulty.

But for who are not believer it is no more difficult because believer they believe every difficulty Allāh give us here He will reward us in next life, in paradise. So who are very strong belief, one second finish this. This is coming from Allāh, it is test and we are happy with what Allāh send for us. He is happy. And Allāh give them good tiding. Good tiding for believer they have, they will be happy here - "fi l-ḥayāti d-dunyā wa fi l-ākhirah". (10:64) - in this life and second life also they will be happy.

So here this place this gathering, who are believer, it is medicine for unhappiness. Who come here he will be happy now or even later. It is like hospital for our soul to be happy. Mawlānā many time he was for people who are getting difficulty, every kind of difficulty, he said to them to visit maqām of awliyā', seven maqām. In which city they are they can visit and they can ask help from them. And they help by permission from Allāh give them this power. Without permission from Allāh they cannot do anything. So it is for normal people also if they cannot find this gathering, they can visit maqām of awliyā'u Llāh. And they will be, in shā'Allāh, satisfied and what difficulty they have, they will take from them. Al-ḥamdu liLlāh you whole this people coming for sake of Allāh and for love of Prophet and love for the Shaykh and Allāh He is happy with this people because they coming only for Him for sake of and they are will be rewarded. For every step and for their maqām they will be rise, in shā'Allāh. And they will be going with happiness with blessed and with barakah, in shā'Allāh.

Like this poem, they say they the Arabs too much like this - "idhā rajaʻtum bimā rajaʻtum faqul rajaʻnā bi l-khayri kulluh" If they ask you when you go back, what you bring, tell them we bring all blessed khayr, bring every good thing. This is what, in shā'Allāh everybody they will take from here when they are going back to their home, to their country, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

83. GUIDANCE IS FROM ALLAH
Wednesday, 10 May 2017

Allah Exalted and Glorious be He states, Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem: "Innaka laa tahdee man ahbabta walakinnallaha yahdee man yashaa". "Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills." (Sura Qasas:56) Guidance is from Allah. Allah Azza wa Jalla says, "You cannot guide whom you like or want." Allah guides whom He likes.

It is beautiful being with people whom Allah has guided. Mashallah so many people coming a long way. Everything is in the hands of Allah Azza wa Jalla. People who have been guided have reached a great blessing (nimat), because Allah created us to find this path, to be on this path, and He announced it to everybody. Some people lent an ear and reached guidance. This is also by Allah's favor and generosity. Others moved away and ran away. Even though they were in the midst of guidance it did not benefit them.

This has been said about our Holy Prophet's tribe. Our Holy Prophet tried for 13 years so the ones he loved, his relatives, his friends, and his tribe would be honored by Islam but it did not happen. Even though our gigantic Holy Prophet himself with all his spiritual support (himmat) tried day and night only 40 people became Muslim. Afterwards Allah gave guidance to others. These people who were granted guidance rose and reached goodness in the sight of Allah.

What we mean by goodness is guidance both in this world and in the hereafter, and being on the right way. Otherwise, people are in loss. May Allah be content and may the blessings (baraka) of those who reached guidance Inshallah be upon us. May we also be together in the hereafter Inshallah and be together in paradise.

Fatiha.

84. THE WISDOM BEHIND FRIDAY PRAYERS
Friday, 12 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thank Allah today is Friday, our holiday. Allah Exalted and Glorious be He gifted this day to Muslims as the holiday of the week. Today is a sacred day. He reserved this day for our Holy Prophet because the time the Universe was created is this best day, Friday. Allah Azza wa Jalla counts going to bed and waking up at night as reviving this day [with worship], meaning worshipping the whole night without going to sleep. On this day, our Holy Prophet would recite Sura Jumaa every Friday night at Isha and he would secondly recite Sura Munafiqoon. After worshipping at night, at Sabah (morning) prayers he would recite Sura Sajda along with Sura Insan. It is also a sunna and a baraka (blessing) to recite Sura Kahf during the day. People should do these if they want to increase their good deeds and rewards. Of course, it is also more rewarding to give alms (sadaqa) and do good deeds on this day compared to other days. It is also a sunna to do a full-body ablution, to make ghusl on Fridays. Allah willing all our sins are taken away when we do this.

People do not realize it but there are those who pray Friday to Friday. There is a wisdom of Allah in this too. Those who do this have the seed inside and could start praying the five daily prayers later. What can we say about those who do not even do this? The weakest of faith is at least going to Jumaa Prayer every Friday. This is a sign in matters relating to marriage or a job that the man has faith inside. Jumaa Prayer strengthens a person's iman, it becomes a seed inside, and later becomes a means to pray all the prayers Allah willing.

It could just happen that with one word of the imam, the preacher, he realizes why he came to this world. People did not come to only eat, drink, and sleep like four-legged creatures. He might realize this and reach guidance with the blessing of the Jumaa. May these Fridays be blessed, be mubarak. May they be with enlightenment, rewards, and blessings Inshallah. May they be a victory for Islam.

Wa Minallah at-tawfeeq.
Al-Fatiha.

85. COMMUNITIES OUTSIDE OF TARIQA
Saturday, 13 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Association, tariqa is a good gathering, a good place. Communities outside of tariqa certainly end up at a shaitan, because tariqa connects to our Holy Prophet and comes from our Holy Prophet. Communities (jamaats) and this and that are again part of this world. They could be right or they could be wrong. However, 99% are not right and they address people's ego.

The ego does not like tariqa and immediately runs after other communities. And this ruins the person. It ruins themselves, their families, and everything. Therefore, if it is to be a good community, it must surely be on the path of Allah and based upon tariqa. Of course, tariqa also needs to come from a true source. Now, they are also using tariqa for self interest. But if you ask, "How should we do it?" Allah gives according to the heart of the person who wants it sincerely and shows the person the right way. However, if you say, "I could gain a benefit from this," then He would send you to other places.

Humankind has gotten used to evil. The ego has gotten used to evil. The only thing capable of training it is the tariqa and the murshid (guide). Tariqa is for training. It teaches all kinds of goodness, manners (adab), and beauties. It teaches politeness. The others never teach goodness and are nothing but harm. Therefore, may Allah make us all stand firm on this way. We have nothing to do with this world as our work is with the hereafter. The others are for this world. They can try as much as they want to collect from this world but it is useless. May our occupation be for the hereafter InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

86. DO NOT BEFRIEND THE ENEMIES OF ALLAH
Sunday, 14 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He states: "Ya ayuhal-lathena aamanu la tattakhithoo 'aduwee wa aduwakum awliya." "O you who have believed, do not take My enemies and your enemies as allies." (Sura Mumtahina:1). Allah Azza wa Jalla states: "My enemy is your enemy. Do not befriend them, do not have an inclination towards them, and do not trust them." When it is within their power, they will never show you tolerance and be your friend. Who is the one called "Friend of Allah"? The believer (mumin) person. The enemy of a mumin is the enemy of Allah. There is no better friend than Allah. Those who befriend Allah are on the right path. Those who are enemies of Allah are with Shaitan. They are on the wrong path, their end is not good, and their end is frustration. Do not be with them!

Wa Minallah at-Tawfeeq,
Al-Fatiha.

87. DO NOT THINK BADLY OF EACH OTHER
Monday, 15 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He states in His Holy Koran: "Ya ayyuhal -lathena amanu-jtaniboo katheran minathanni, inna ba'dathanni ithmun, wala tajassasoo wala yaghtab ba'dukum ba'da." "O you who have believed, avoid much negative assumption. Indeed, some assumption is sin. And do not spy or backbite each other." (Sura Hujurat:12) Allah Azza wa Jalla gives us advice and shows us the way saying, "Do not think badly of each other, do not suspect each other." "Even a little bit is bad," says Allah Azza wa Jalla. Shaitan picks on people, on mumins, people who believe more so they do not get together. He gives them waswasa (evil whisperings) so they do not unite. What is meant by negative suspicion is evil thought such as thinking, "Those people did this, so what should I do against them?" Whereas it is no big deal. Muslims do not get along together just because of this man's evil thoughts, because of his evil whisperings. This is what Shaitan wants and this is what those who follow Shaitan want. Most of the time Hazrat Shaykh Mawlana would try to make up between the ikhwan (brothers and sisters) and between Muslims saying it was not such, showing an excuse, and not doing anything even though it appeared bad to him. This is the way Allah and the Prophet love. Do not suspect each other. Do not think badly of each other. Even if it is bad, you should never think about it. People become restful when they think, "It is not like this. It is because of my whisperings," and so love and respect occurs between Muslims. Otherwise, you would treat the man badly for no reason and due to a bad thought. Of course, he will treat you back badly. That time no peace would be left, no blessings would be left, and people would be committing sin. This is an important matter because people are all looking for faults. They are looking for each other's faults while Allah says, "Do not spy, do not search [for faults], and do not backbite each other." Allah Azza wa Jalla gives beautiful advice. May Allah grant us all to listen to this advice and to apply it. Because listening is one thing and doing is another. Lots of obstacles emerge. Shaitans are plenty. There are lots of obstacles when people attempt a goodness. May Allah keep us safe. May Allah put out the fitna (dissension) between Muslims InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

88. ALLAH RIDICULES MOCKERS OF THE TRUTH
Tuesday, 16 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He states, Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Rahim: "Wa laqad-istuhzi'a birusulim min qablika fahaqa billathena sakhiroo minhum maa kanoo bihee yastahzi'oon." "And already were messengers ridiculed before you, but those who mocked them were enveloped by what they used to ridicule." (Sura Anbiya:41) Allah Azza wa Jalla says to our Holy Prophet in the Koran: "This happens to all the prophets. They mock and do not like Allah's prophets and the words He sent."

Allah Azza wa Jalla says to those who mock: "They ridiculed people then Allah ridiculed them." Because the truth is Allah's truth. The truth is only with Him, while the rest are a dream and an imagination. They do not like it and do things according to their own heads saying, "We did it better." They do not like the commands coming from Allah Azza wa Jalla, the heavenly books coming from Allah Azza wa Jalla, and the prophets. They oppose them and mock them, but Allah Azza wa Jalla says in the end Allah will ridicule them. They will be ridiculed in this world and in the hereafter.

They also constantly mock people on the path of Allah. This is not a current issue. They even mocked prophets ever since the beginning. That is why normal Muslims are sometimes upset or ashamed. There is no need to be ashamed. There is no need to be upset. There is nothing to be ashamed of for those who are on the true path. They are the ones who are shameless: they oppose Allah. They are people who make a laughing-stock of themselves. They also made a spectacle of people.

While saying, "We are always making something better. This is better and better," they laugh when they see the older. "Is this what we used to do?" they ask. However, the commands of Allah do not change. The beautiful orders of Allah are the same and never change. It shows people the beautiful way. Those who abide by it are never disgraced. Those who do not abide by it are always disgraced, are in evil, and are on a way that has no end. We need to be careful! There are people who knowingly or sometimes unknowingly conform to those who are on the wrong path. Never conform to them. See whether something is the command of Allah or not, and account for yourself

accordingly. The door of repentance and asking for forgiveness is open if there are things you did unknowingly. Allah forgives when you say, "We made a mistake unknowingly. We repent and ask for forgiveness."

May Allah forgive us all and may we be on the path of prophets with his good servants Inshallah. There is no need to be ashamed of anybody. We have nothing to be ashamed of. Those who need to be ashamed are those who are with Shaitan. They are always in shame and are disgraced. May Allah protect us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

89. RESEARCH WHETHER A NEWS IS TRUE
Thursday, 18 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Yaa ayyuhal-lathena aamanu in jaakum fasiqun binaba'in fatabayanu antusiboo qawman bijahalatin fatusbihoo ala ma fa'altum nadimeen."

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." (Sura Hujurat:6) Allah Azza wa Jalla says: "When someone brings you news, see if that person is in his right mind. Is it a right person or not? Find out completely whether the brought news is true or not, so it does not cause a rift between you and people later. You could find out that it is not as that person says it is and you regret it."

Humankind can misunderstand and these things happen a lot of the time. That is why when you get a news, when someone tells you something, you need to find out and research fully whether it is true or not. Because the person bringing the news could be an open sinner (fasiq), meaning it could be a person who is not virtuous (salih) or who does not do good. When someone brings you news that upsets you, intending on causing a rift amongst Muslims anyway, then even if the news is true that person is also considered a fasiq.

Our Holy Prophet tells us to have affection amongst Muslims. We read it in the hadith sharif too. Our Holy Prophet says, "For a Muslim to view his Muslim brother with affection is better than being in withdrawal (itikaf) for one year in the Prophet's Mosque (Majid Nabawi)." Now think about how important it is.

Therefore, the person who causes dissension (fitna) and a rift between Muslims, who brings things that arouse hatred, falls in the fasiq kind. We need to be careful of this. We also need to stay away from these types of things, so we do not also fall in the fasiq category and we gain that beautiful station. Affection amongst Muslims is the affection of our Holy Prophet. It is something he loves. Let us pay attention to this InshaAllah.

May Allah grant us all to love each other more. May Muslims always be on the right path InshaAllah. We do not like those whom Allah does not like. May we also love the people whom Allah and the Prophet love InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

90. WHEN YOU MAKE A PROMISE KEEP IT
Friday, 19 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Wa awfu bi'ahdillahi itha 'ahadtum." (Sura Nahl:91) Allah Exalted and Glorious be He says: "When you make a promise, hold on to your promise, keep your promise." Many times people make a promise saying, "I will do this and I will do that." Really they are not lying when they are saying this. They say, "I will do it," and say it with the intention to really wanting to do it. They say 100%: "I will hold on to that promise."

Time passes and let us not say 100% but 99% of people do not do it. Why do they not do it? They are overcome by their ego. People who are overcome by their ego do not do what they promise. When you make a promise, you will do it! In daily life too, when you make a promise you need keep your promise even if it is a small thing. In the past they would say, "Our word is an obligation (they would take one at one's word)." And now all obligations are becoming a protest. Leave the word aside, even if you write it, even when it is written people still do not keep their promise. Therefore, courts are full of these cases. The number of such incidents occurring between people are innumerable. Keeping a promise is the work of a man.

"Minal mu'minina rijalun sadaqu ma 'ahadullaha 'alayh." (Sura Ahzab:23) "Among the believers are such men who are true to what they promised Allah." They are men. The person who keeps his promise is a man. The person who does not keep a promise cannot be a man anyway. He is not a man. His manliness is shortcoming.

It is like this with everything. When you make a promise in daily life you should not twist it. Why do they say "He twists"? It is said about women. The one who is a man does not twist. My brother, when you give your word you need to do it. If you are not able to do it, do not give your word. Nobody is forcing you to give your word. Nobody has the right to make you do something by force. Give your word if you are going to do it, and if you are not able to do not give it. Make this into a habit.

You are a Muslim, you are the nation of our Holy Prophet. Go out to the presence of our Holy Prophet with the attribute of a man. Thank Allah ever since we were a kid, Hajji

Anne and Shaykh Baba did not get us used to expecting and asking for something from anybody. Here and elsewhere, we saw too many people making a promise saying, "If that happens I will do this," and not doing it.

If you make a promise hold on to that promise. Keep your promise because if you do not do it in little things you can never do it for bigger services. A person who cannot come close to little things can never approach bigger things. They say, "This is unnecessary. What is the use for me to do this service, this good deed. We are more in need." You made a promise and you have broken your promise. Actually, it is a great shame. But people have no shame left anymore. People who enter this way need to get used to it little by little. They will keep little promises. They will make it a habit. Even if nobody is aware of it, if they make a promise to themselves they will keep that promise.

Allah Azza wa Jalla is the one who is aware. Say, "Allah is my witness, Allah is with me. Allah is my witness everywhere, and He sees me." You should be most ashamed of Allah. You need to be ashamed of Allah such that even if you did not openly give a promise to anybody, if you gave a promise to yourself you will keep that promise of yours. Some people say, "I will Inshallah pray namaz." They start: one day, two days. Then something happens, they comply with their ego and leave prayer. They say, "I will fast," and again the same way. "I will leave this bad habit," and again they cannot do it. "I will stop smoking," and they cannot stop. If there are other bad habits they say, "I will stop them," but cannot.

These are all the same. The person who makes a promise and cannot do it is not acceptable. He is not an acceptable man in the sight of Allah and is not counted as a man. As we said, people now see breaking a promise as a talent. The whole nation, the whole of humanity is like this. That is why this idea that is settled in their mind needs to change. They do not all happen at once. As we said, learning little by little. Just like warming up before doing sports. Again it is the same way. A person needs to make a promise and get themselves used to it saying, "I made a promise today and I was able to hold it this much."

While doing more and more later, in the end when like a man you do the things you are supposed to do and keep the promises you make, you become an acceptable person in the sight of Allah and the Prophet. You would also become an acceptable person amongst people because those typepeople are rare now. People want it but say, "There is no such thing and everyone has become like me. They make a promise but they do not keep it."

Arabs have a saying, I remember it: "I break my promise a thousand times," it says meaning for the common people. It says, "I break my promise a thousand times so I do not get cheated once." The man did not make you give your word by force. You gave it

to him. Why should you break it a thousand times or one time? But not just our nation, the whole of humanity young and old has become like this. It is End Times. May Allah save us all from these bad habits Inshallah. May we become from the true ones and from the people Allah Azza wa Jalla praises in the Koran.

He says about them: "They keep their promise." They made jihad with our holy Prophet (SAW), they fought, and they did not go back on their promise. Some of them lost their lives, some of them waited so they can become a martyr, and they did not go back on their word. May we also be amongst those who do not go back on their word and be next to them Inshallah. May Allah make us all stand firm and from those who keep their promise.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

91. THE BEST NATION
Friday, 19 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

We are continuously grateful to Allah that He created us Muslim. For a person being created a Muslim is the greatest honor and the greatest virtue. A believer (mumin) person is better than the whole world in the sight of Allah.

People need to know the value as people who know the value are acceptable. Ungrateful people are not acceptable. This is the last nation prior to the Day of Judgment, it is the Nation (Ummah) of our Holy Prophet. Allah Exalted and Glorious be He informed our Holy Prophet: "This is the best." The best nation is the nation that follows our Holy Prophet.

There were many prophets who desired, "I wish I were not a prophet but just a member of the Hazrat Prophet's Ummah." It is such a virtuous nation but people do not know. Those who follow our Holy Prophet are his Nation, and those who do not follow him are not considered from his Nation.

As we said, people do not know the value of the honor and bounty given to them. That is why they go to other way and do not accept this honor. They are at a loss if they do not accept it. What is important is for us to know its value. We need to be happy for this and not for something else. Allah Azza wa Jalla says, "Be happy." "Fabithalika falyafrahoo." "In that let them rejoice." (Sura Yunus:58) "Let them be happy with this and be at rest, since this path is the path of Allah and the Prophet. Let those who follow it rejoice." Otherwise, there is nothing else to rejoice about. They are all empty things. Things assigned for this world, such as rank and position, none have any value whatsoever. It is useless as long as one does not recognize Allah and the Prophet. We need to be careful of this. What Allah has treated us with - Islam, the Koran, and our Holy Prophet – are relief, joy, healing, and light for us. May Allah make us amongst those who know its value. May we follow them and may affection for them always be in our hearts InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

92. EVERYBODY IS WELCOME
Saturday, 20 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The elders have said, "Likulli maqaamin maqaal." Our Holy Prophet says, "Yassiroo wala tu'assiroo." Every person can be spoken to differently. There are many people who do not know about Islam, let alone tariqa. People are assuming to be Muslim, but they do not know anything while claiming to be Muslim. However, it says not to be hard on someone who comes curious to learn about Muslim manners and worships. You would offer them little by little as much as they can do.

However, there is more to offer and a lot more to be done for those who are readier and who have been on this way for a while. "People can do as much as they want. Do not force them," says he. Our Holy Prophet says, "Yassiroo wala tu'assiroo." "Let them do as much as they can. Do not offer more than they can handle." For whatever you are to speak, our Holy Prophet says, "There is a subject to be spoken at every gathering so talk accordingly."

You can teach people more about what they know. If not, if they do not know anything, you need to tell them starting with the most basic. All of our ikhwan (brothers and sisters) thank Allah are doing Shaykh Mawlana's instructions. However, some people think our tariqa or Shaykh Mawlana did not know anything! That is why they do not see these people as 100% sofi (sufi). Many people attacked Shaykh Mawlana verbally and criticized him, but thank Allah Shaykh Mawlana took those people from zero and brought them to very high stations. They are in very high stations when it is both external and internal. This is what is important. Therefore, do not lend an ear to some people's words.

Of course, everyone has a method and a manner. Their training and guidance can be different. The result is what is important. Allah willing the result is always good. We do not interfere if others do it as they like and however they like either. Allah sends everyone according to their readiness. Some want more and can do as they like. Others cannot. We are thankful to Allah for their taking a step on this way, as this is also very beneficial. They reach high places once they set foot in that door Allah willing.

Therefore, Shaykh Mawlana says welcome to those who come. And our Holy Prophet says, "I was sent to people for them to say 'La Ilaha Illallah'." Meaning the weakest. Even that is a big benefit because we are hearing things that offend us much these days. Children are saying, "I have no religion," and do not accept religion. Well, there cannot be a more offending thing than this. We are really very sad when we hear this.

Therefore, we see these beautiful words of Shaykh Mawlana as 100%, one million percent true, as he says, "Let a person say 'Allah' once and the rest will come." But now if they deny that too then you should not make them run away. The burden is on you when a person comes, you load everything on, and they run away.

We are trying to make them Inshallah say "La Ilaha Illallah" like our Holy Prophet said. Let people say "Allah". This is an important thing. There are some Islamic authorities who say it is bidah (innovation in religion) and say this and that. Then the burden is on them when they make people run away from religion. Allah forbid. May Allah keep this nation, the Nation of Islam, and children safe from Shaitan. May they not lose their iman (faith) InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

93. A PROPHET WAS SENT FOR YOU
Monday, 22 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He says in the Koran, "Humans and jinns: have I not sent you prophets?" This means just as humans have prophets, jinns also have prophets.

Allah does not oppress anybody. He sent everyone prophets and messengers to notify of Himself. They will say, "Prophets came but we did not follow them," so, "Then you have deserved hell. Suffer the pain. You will suffer this pain and torture because we did not oppress you and sent you thousands of prophets to show the right path. But when you do not accept your sin, you will suffer the torture in hell for the things you committed as sin." In this world, when you say something, people can deny it telling a bunch of lies. They say things like, "I heard; I did not hear. I did it; I did not do it." But in the hereafter, they cannot lie in front of Allah Azza wa Jalla. They will say, "Yes, You did send." That time Allah Azza wa Jalla will say, "Suffer!"

Everybody is trying to learn in this world. The most important thing they need to learn is to acknowledge the presence of Allah, to love Allah, and to follow the commands of Allah. This is it. You are saved if you do these. If not, if you do not do them, it is useless even if you study and are successful in school, if you are successful at work, or if you are the most powerful and the wealthiest man in the world.

The useful thing, the useful knowledge is knowledge that introduces Allah. Allah loves those who recognize Him, and He does not like those who do not recognize and acknowledge Him. Allah does not like unbelievers (kafirs) and He does not like polytheists (mushriks). These are written in the Koran. "Sir, they are Allah's servants and Allah loves everybody," and what not: you cannot tell Allah what to do. Allah Azza wa Jalla says He does not like them. If He does not like them we do not either. We can get along, but we are not obligated to like them. Because those who love Allah make sure to be with Allah. Those who do not love Him, Allah forbid, are ruined. May we be with those who are with Allah, InshaAllah. May we be on the path of truth InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

94. THEY SHOULD NOT BE STUBBORN BUT REPENT
Tuesday, 23 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

They say, "May Allah not deviate us," because there are lots of deviated people. There is a clear path shown by Allah and people cannot even see it. They follow a person and that person has deviated from the path Allah commands. Even though so many troubles and calamities are befalling them, they are still continuing on that path. They think they are on the true path.

You need to look a little. A person who is a believer (mumin), a person who is on true faith does what Allah commands. Whoever says "La Ilaha Illallah, Muhammadun Rasulullah" is a Muslim, but this is the lowest level. There is beyond it. The more you do the more iman you get, and the more iman is completed you become a mumin. And this is the most important thing.

Allah Exalted and Glorious be He would forgive His own rights for those who repent. However, there is also the rights of others. Allah says, "I do not oppress anybody." If you infringe on the rights of another, then you need to conciliate that person so he forgives you. It could also happen unknowingly, may Allah forgive. However, for something done knowingly, you must certainly ask for forgiveness from that person.

There is an incident that occurred here. Why are we saying this? Because there are lots of deceived people. They need to wake up. It could be a cover as the awliya (saints) sometimes do things we do not understand. However, these people we are talking about do not accept the awliya and do not accept karamat (spiritual gifts) either. These are people who infringe on the rights of others. They are thieves. These people are dishonorable!

The least they do is infringe on the rights of other and are an obstacle on the sustenance of others. A person has worked and done things, and you come to certain positions without ever working or struggling. They helped you because you said you would serve that person, they gave you preferential treatment, and by this means you came to high positions. This is not for the sake Allah but for the sake of a servant [of Allah]. You have sold your hereafter for self-interest, yet you are thinking you are on the right path.

The situation is clear. There is much to be ashamed of here. There is something you need to be ashamed of and you are not being ashamed. You are saying, "I made a promise." Nobody's word is superior to Allah's word. We have made a promise to be Allah's servants. We did not make a promise to be servants of a person.

Nobody, no awliya consider others servants of themselves. They firstly consider themselves a servant of Allah. He says, "I have not made anyone a servant of another." Our Holy Prophet says the same thing. We are the Nation of our Holy Prophet. He did not want it. He says, "Be servants of Allah."

They neither listen to their families nor do they listen to the religion nor anything else. They are directly being servants of Shaitan. That is why: wake up! Save yourselves and save this country. Turn back from that way. That is not a good way. Repent and Allah accepts repentance. There are rights of others. It will not be forgiven as long as you continue on that way, because the servant might forgive someone on the path of Allah but would not forgive someone on the path of Shaitan.

Therefore, let them be careful. They still continue stubbornly, even though so many troubles and calamities befell them. Stubbornness is the character of Shaitan. There is stubbornness and there is persistence. Persistence is the quality of a person on the path of Allah. While stubbornness is the quality of a person who is on the path of Shaitan, on the evil path. Shaitan is stubborn. "Tooboo ilallah," (Sura Tahrim:8) says Allah Azza wa Jalla. He says, "Repent to Allah." These kind of people should repent. Even if they do not save themselves here, they should come clean to the presence of Allah Azza wa Jalla in the hereafter. But it would be beneficial here too.

Treachery is not good. It takes place in so many places in the Koran. He says, "Allah does not like traitors. Allah curses traitors." May Allah keep us safe and may Allah reform us. May Allah save the Nation (Ummat) Muhammad from these people. Because this is the only land left on the Nation of Muhammad now. Inshallah this is the land of the Ottomans and it will stay clean. May it become the land where all Muslims can take refuge against the world of disbelief (kufr) and the land that helps Muslims Inshallah. Do not be with kufr. Be with Allah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

95. ALWAYS BE WITH GOOD ONES
Wednesday, 24 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Ya ayuhallathina amanut-taqullaha wa koonoo ma'as-sadiqeen," says Allah Exalted and Glorious be He (Sura Tawba:119). "O people! Fear Allah. Fear Allah so you may not do evil." It is not just that. He says, "Be with the good ones, with those who are true." If a person is with good people, the person starts doing whatever they do. If not, if the person is with bad people, the person will do all evils and will harm oneself first.

"Al-kawnu ma'as-saliheena falaahun." He says, "Being with those who are true is a gain." Therefore, we need to always stay away from bad people. Their evil will hurt you even if you say it will not. As our Holy Prophet says, "The good person is like a store selling beautiful scents: you get relief even if you do not buy anything."

And the other is like a smithy. Unlike today, iron would be burnt on fire in the past. Many materials would be used and it involved smoke and soot. Even if you do not do anything, as long as you stand there you will be bothered by the odor. That is why you should always try to be with the good ones. The good are not that many so we need to find them. Be with them InshaAllah. May Allah make us always be with the good ones Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

96. THE SULTAN OF 11 MONTHS
Thursday, 25 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah made us reach these days so we are always saying thanks. The beautiful days are for Muslims, for Islam, and for true believers (mumins). May Allah not misguide any one of us. Inshallah tomorrow night we will pray the Tarawih as we will have entered Ramadan after Maghrib.

It says Ru'ya (seeing the crescent moon): You enter when you see the crescent. The government and the Religious Affairs (Diyanet) is whom we follow because they are the Ulul Amr (those ruling). They are calculating it as Ru'ya and Saturday is the first of Ramadan according to Ru'ya. We will start Tarawih tomorrow night. The month of Ramadan is a holy month and a beautiful month. Everybody recognizes the beauty of this month. So it is not only material but what is essential is the spiritual life.

There are beautiful times and beautiful months of Allah. And the most beautiful of them is the month of Ramadan. "The month of my Nation," says our Holy Prophet. Rajab and Shaban are also beautiful, but Allah made this month more beautiful because it is the month of the Nation. He made it especially more beautiful so we may take more pleasure, become happier, and get our spiritual food. The sultan of 11 months is the month of Ramadan.

May it be blessed (mubarak) and may it be good Inshallah. May it pass with abundance (fayd) and baraka Inshallah. Fasting during the day and Tarawih, night prayers, and sahur at night: it is all baraka and beauty. Allah Exalted and Glorious be He has many material and spiritual gifts for those who pay attention to and show respect to this month. Yet there are poor people: Ramadan comes and goes and they have no idea. They are poor people. They are poor people because they do not get their share of this beautiful month and of this beauty. No fasting, no prayer (namaz), and no supplication. They should be called those who have no idea what is going on because the world is not [just] a place to puff away and eat food all day long like four-legged creatures. They are only satisfying their stomachs. As we said, four-legged creatures do the same thing too. Allah created humans as higher and gave them His commands. Those who follow these commands rise, and of course those who do not, as we said, are poor people since they

did not receive a share and they have no kismet. There is no need to emulate them when you see them. A person on this way does not emulate them anyway. As we said, we need to feel sorry for them for not receiving their share of this beauty. We are saying, "May Allah give them guidance too."

May Allah not deviate us from the right path. May we not follow our ego Inshallah. May it pass with goodness, with baraka, and with beauty Inshallah. May it be safe and sound for this country and for the Islamic world Inshallah. May dissensions (fitnas) stop. May this trouble be lifted from the Nation of Muhammad, the whole Islamic world. May wars and fighting stop from now on InshaAllah so we may hereby reach peace InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

97. ISLAM IS THE SECRET OF HAPPINESS
Tuesday, 30 May, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is saying: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem."Fa man yuridi Llāhu an yahdiyahu yashraḥ ṣadrahu lil-Islām Wa man yurid an yuḍillahu yajʿal ṣadrahu ḍayyiqan ḥarajan ka-annamā yaṣṣa''adu fī s-samā'i" (6:125) When Allāh 'Azza wa Jalla wants goodness for a person, He makes him love Islām. He finds peace in Islām and becomes happy. Together with that favour Allāh gives happiness and peace. With that peace, people around him feel at peace too. They feel themselves in comfort. But when He wishes evil for a person he's given pressure, he's given troubles. And when he hears the name of Islām, he feels even worse.

Indeed, those who are not honored with Islām, those who don't follow Islām, are always in troubles, in pressure, sadness and stress. But the true believer is at peace. He has a good life. Life can be good with or without money. As long as Allāh wishes, the one gaining the pleasure of Allāh is in peace. Ilāhī anta maṭlūbī wa riḍāka maqṣūdī. "Allāh, You are my goal. My aim is to reach You. And Your pleasure is what I ask for." We say "May Allāh be pleased" very often. They say it's the manner of speaking. People don't realize that it is a very big station, a very big favour, the pleasure of Allāh. A man gaining the pleasure of Allāh reaches everything.

May Allāh be pleased with all of us, in shā'Allāh. May we always be at peace. May we be at peace, in shā'Allāh and always be in guidance so that this peace lasts forever. May there not be pressure. May we never be troubled for dunyā. May all our problems be the pleasure of Allāh, how we can make Allāh pleased, in shā'Allāh. The pleasure of Allāh. As long as He wants, we will be happy inside and have reached His pleasure, in shā'a Llāh. Nevertheless, people in other conditions are by the decree of Allāh. If Allāh wishes, they'll be granted too. Therefore, don't trust your ego much and don't blame others. Always seek refuge in Allāh.

Don't forget Allāh so that this favour lasts forever. With shukr favours last. Most people fear that they may lose it. If you make shukr, you won't lose. The promise of Allāh and the Prophet is that favours last with shukr. The biggest favour is Allāh's pleasure. Therefore, shukr for our conditions and situations, hundred thousand shukr, in shā'a

Llāh. May this favour last for us, our brothers and ummati Muḥammad, in shā'a Llāh. Allāh 'Azza wa Jalla He said in Qur'ān He what when He want for somebody hidāyah (guidance) his heart is open. It is coming happiness from his heart for hidāyah of Allāh or Islām and Allāh opening for him Islām. Islām it is secret of happiness. Nobody can change this because Allāh 'Azza wa Jalla He is our Creator. and He said, when He want somebody to be happy and his heart to be open, Allāh give him hidāyah, right way. Right way it is Islām. The most beautiful way the most perfect system for human being, for human being and for jinn also. Because there is another creature also. All this they are following Prophet accepting Prophet when they are mentioned in Qur'ān.

So who will be, Allāh want him to be happy, He open way for him to reach to this happy way. Other, who want them to be miserable make them when they are hearing name of Islām to be afraid, to be become not happiness, miseries for them. But also if they are, if you without hearing this name, they are also not happy because real happiness is Allāh 'Azza wa Jalla saying for Islām. "wa man yurid an yuḍillahu yaj'al ṣadrahu ḍayyiqan" (6:125) He is making his heart very tight and very narrow and feeling as his breath finish. It is thing Allāh 'Azza wa Jalla, He is our Creator, His description He is our situation, human being situation, and giving address for people for happiness.

Happiness not in philosophy. Happiness not in lie. Happiness not in this system of human being every time they are changing. No only system can be happy but Allāh 'Azza wa Jalla He put perfect, it is system for each very small thing - even saying about what you can do, what you cannot do. So Allāh 'Azza wa Jalla He is, give this favour for us. We must be happy. And you must be thankful. Because this is from Allāh and He can every time change it. But we are afraid to change it. But there is also good tiding. He is saying, if you are thankful, Allāh give you more and make it continuous, not cutting. Wa bi sh-shukru tadūmu n-ni'am By thanking favour is continue, not cutting. This is His promise also. So every time we must be thankful for Him to not be make us like others, to take us from this way, way of His pleasure. It is the most important thing for our life, for human being.

Because main aim for us to find pleasure for Allāh and to reach to Him. This is our aim. And, in shā'a Llāh, He is opening way. And He happy with people who are thanking for Him. And He promised to make it more and more, in shā'Allāh. Alḥamdu liLlāh this is good tiding from Allāh for all of us. Allāh keep this favour for whole of human being and give them hidāyah also, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

98. DON'T WASTE
Wednesday, 31 May 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem."Yā banī ādama khudhū zīnatakum ʿinda kulli masjidin wa kulū wa-ishrabū walā tusrifūinnaHu lā yuḥibbu l- musrifīn." (7:31) Allāh 'Azza wa Jalla is telling people when you go to a mosque, enter it with a good and proper appearance. Eat and drink from what is ḥalāl. Ḥalāl is one of the best orders of Islām. Eating ḥalāl, drinking ḥalāl strengthens people's faith. It brings health to the body. And shayṭān doesn't want it. He says don't eat ḥalāl.

Now at the end of times, they are bringing up every means to try to prevent ḥalāl. That is a different matter. The matter is Allāh 'Azza wa Jalla orders not to waste. Eat and drink from ḥalāl, of course, but don't waste. Allāh doesn't love those who waste. We are Muslim, shukr to Allāh. We pray five times, shukr to Allāh. What is wasting? Wasting... Allāh 'Azza wa Jalla says eat and drink. Eat and drink as much as you want. You should do it with the intention that it will give you strength and help you in your worship. That is not wasting. You can eat as much as you can. There is no prohibition in that. Wasting is when you eat one bite and throw the rest away. That is wasting.

What you don't eat, you can give to the poor. It will be thawāb (reward) for you and not be a waste. If there are no poor people, you still shouldn't throw it away. You can feed the animals. It will be written as ṣadaqāh (charity). You'll be rewarded. But throwing away doesn't suit Muslims. Muslims have developed such habits that when guests come, especially when people in Saudi Arabia invite guests, they always put a sheep there filled with rice. A man takes one or two bites of it. Then how much can he eat? He can't eat. But that's just showing off and wasting. And [for them] it is shameful to give it to the poor. They must show it was offered for the guests and throw it in the garbage so that people see it and say someone had a guest and he offered this. These are Muslims, people who pray five times a day but this means they are people whom Allāh doesn't love, as people loved by Allāh don't waste.

As we said, eat as much as you can and give the rest to the poor so that Allāh writes rewards for you, so that you are among the people loved by Allāh. But otherwise, you can know the Qur'ān if you want or pray all the time, you won't be loved by Allāh. You

will have wasted and thrown the favours away. It is not shameful to finish the food on the plate. That's a shame next to shayṭān. We went to some place last year. They were Muslim too.

They always leave some food on their plates so that it's not embarrassing. That is embarrassing for shayṭān. Shayṭān is embarrassing them that they eat everything. But Allāh ʻAzza wa Jalla says to clean the plate and not to waste. We should pay attention to this because shayṭān comes from unexpected doors to Muslims.

May Allāh make us among the loved and loving ones. May He not let us waste, in shāʾa Llāh.

Allāh ʻAzza wa Jalla saying "O human being when you go to mosque or to praying place be handsome or to be good wearing, putting clothes on yourself." Don't go with clothes from work but if you are near work you can do this but not from your house. If you will go be look for yourself. Not like going to for dinner but also you must be clean, you must be good. Because you are going in front of Allāh ʻAzza wa Jalla, you must be respect. And He said: "kulū wa-ishrabū walātusrifū" (7:31) Eat and drink. No anything - only in Ramaḍān when you are fasting you cannot eat but after eat and drink. But be careful to be ḥalāl. Because these days everything shayṭān and his followers trying to make everything ḥarām.

Now our, there is many Muslim brothers, Muslim organisation or Muslim countries they put ḥalāl in label, ḥalāl. I said for but shayṭān he is more clever not putting ḥarām for his because people they will run but with ḥalāl even they are cheating people. Many people they put not ḥalāl. But it is for this people who cheating people, they will be asked. Because Muslim only he will said we find ḥalāl and we eat. And ḥalāl also to eat not to cheat people, take their money and eat [with it]. This is also ḥarām also must be ḥalāl and drink ḥalāl.

This is ok. Allāh permit for this. But He said, don't waste. He not like the people who are waste. musrif israf, musrif. Wasting people wasteful people. There is in Muslim country you can eat as much, you can eat ok you eat. Say bismi Llāhi r-Raḥmāni r-Raḥīm and eat, drink, as much you can. Your intention, you make this for power for your body to make ʻibādah, to obey Allāh's order.

You must be strong, ok. This is, He said eat and drink. But what He said? Don't waste. Not Allāh not like wasteful people. Now people taking thing eating and throwing what left in garbage. This is waste. If you can eat, eat. You cannot eat, maybe you can give for poor people - this also not waste. Even you will [be] rewarded for this. If too much there is no also, you cannot find poor people, put this food what you left, for animal. Allāh also

reward you because there is no tongue for them and you feed them. You be big reward for you.

But Muslim, especially shayṭān cheat them by customs. Muslims they are praying five times a day, fasting, doing Ḥajj, zakāt everything but they have custom. What this custom? If you invite some people you must make big food. And after what left, you must not give to poor people just to throw in garbage. Especially in Arab country - not this poor Arab country, the petrol Arab country. We see many.... and they are same, they are telling us. He said, "if any guest come we must buy sheep in oven and they full inside rice and you can eat as much you can eat. After what you will do? You must throw it in garbage, dustbin. If you give for people it is very shame for us. Our custom it is not allowed us to do this. Not allowed to give anything for from what left from guest or from ourself. You must throw it in garbage." This is people, this people Allāh not like them. "innaHu lā yuḥibbu l-musrifīn" (7:31) He not like this wasteful people.

Last year also I was in one Muslim country and after they eating food everybody they have in his their dish there is some, they left something. They say, if we don't left this, it is shame for us, shameful. We cannot, we must leave something to say this people they are not poor people. They eat and they left something. This is shayṭān's trick because Muslim he must clean - in Turkish we say 'sunnet', yani sunnah of Prophet - meaning you must be your dish very clean, not leave anything inside. But this how they understand we don't know. It is isrāf, making poorness for people also. And they worse than poorness, to be not loved by Allāh. Allāh He love people who are not wasteful.

In shā'a Llāh, be careful. Mawlānā he was very careful for this, for isrāf. Many time looking for dustbin, for garbage, to not waste anything. It is big lesson for ourself and for human being. Don't be ashamed from thing Allāh make it ḥalāl. We ashamed of something ḥarām. Allāh give us good understanding, in shā' Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

99. ĪMĀN IS CLEANLINESS
Thursday, 1 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. Allāh 'Azza wa Jalla is ordering. Bismillahir Rahmanir Raheem."Wa thiyābaka faṭahhir wa r-rujza fa-hjur." (74:4,5) "Inna Llāha yuḥibbu t-tawābīna wa yuḥibbu l-mutaṭahhirīn."(2:222) Allāh loves cleanliness and those who repent. He orders to keep your clothes clean. Make them clean. Cleanliness is from īmān. Cleanliness is an important thing. The main important thing in Islām is cleanliness. If you are not clean, no worship will be accepted. Prayers won't be accepted, ḥajj won't be accepted. It is required for the worship. And it is one of the beautiful orders of Islām.

Cleanliness is an order for Muslims. They should keep it. We should be careful about it. But unfortunately, there is no cleanliness. And dirtiness is from shayṭān. Dirt is from shayṭān. Kufr is dirtiness. They are swimming in dirt. What we mean by dirt is not only the clothes, you have to clean your inside too. We make tawbah (repentance) to Allāh. When you make tawbah, you clean yourself. Allāh loves those who make tawbah and cleanse, those who keep themselves clean from outside and from inside. Allāh 'Azza wa Jalla said unbelievers should not come to Makkah and Madīnah after that year. After the year of the conquest they were given a four months extension. Then He said they were dirty.

Dirtiness can be physical and a person who doesn't believe becomes dirty too. He is dirty. There's no reason to imitate him. Our ignorant Muslims sometimes imitate the foreigners. Their outside is merely a shell. And they can't even keep their shells clean. There are all kinds of dirtiness. And inside, they are dirty completely. Therefore, first we should start with the outside cleanliness so that our worship is accepted and so the inside is cleaned. And if you don't clean from outside, your worship won't be accepted. If it's not accepted, it is useless.

Cleanliness is from īmān. Therefore, Allāh 'Azza wa Jalla said this. And being clean suits us, in shā'a Llāh. Clean not only yourself, but also around you. If you don't throw garbage in the street, the street will be clean. You throw, they throw, everyone throws. And it's dirty. Neither streets, nor the country is clean. Everywhere is dirty. Whereas

there is a simple way for it. There would be no need for the cleaners then. If only people were on the way loved by Allāh.

May Allāh make all of us from the clean ones. May dirtiness be far away from us. May the dirtiness of kufr and shayṭān stay far from us, in shā'a Llāh.

Allāh 'Azza wa Jalla He said, Allāh "inna Llāha yuḥibbu t-tawwābīn wa yuḥibbu l-mutaṭahhirīn" (2:222) "wa thiyābaka fa-ṭahhir wa r-rujza fa-hjur" (74:4-5) This Āyah, many Āyah in Qur'ān-i Karīm, showing us and ordering to be clean. Cleanness it is very important thing in Islām. Only in Islām they are looking for cleaning, cleanness. No any another religion looking for cleanness. You can, you cannot do without washing yourself, no 'ibādah. After washing yourself, if you don't take every day ablution, wuḍū', also no 'ibādah for you. This giving cleanness for you beginning from outside coming to inner side cleaning, spiritual cleaning.

First you must clean after you be in spiritual also clean because imān it is cleanness. Imān - Allāh like, love people who are clean people from outside to inside. But shayṭān he not like this. In opposite he like every dirty thing. Every dirty thing only shayṭān and his followers like and love it because who following shayṭān not accepting Allāh. Allāh say for them, this is dirty people. Dirty, dirtiness with non-believer. Allāh say, don't let them come to My house, Ka'bah Makkah. For Madinah also for Prophet place don't let them. This people who are not believer they are dirty. They are not acceptable in divinely presence. Maybe in world, people they are happy to see them and love them. They thought they are clean and beautiful but not - it's only small thing from outside. If you take it you will look very dirty thing.

So important thing for human being, for believer to be clean. Clean yourself from outside. After inside also it will be clean. To regret, ask forgiveness from Allāh so you will be clean. And you be lover for Allāh 'Azza wa Jalla "inna Llāha yuḥibbu t-tawwābīn wa yuḥibbu l-mutaṭahhirīn" (2:222) what meaning: forgiveness. To ask Him: I accept You forgive me and I will be clean. This is cleanness of imān and Islām the religion of, last complete religion of Allāh 'Azza wa Jalla. If you not like this, you are... if you not going out from water, whole your life you are dirty. Don't think you are be clean and with water and with soap or shampoo. Cleanness - when you be take this dirty of kufur, nonbeliever. When you accept and you are believer you been very clean.

Allāh make us clean people all time, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

100. THE BLESSINGS OF RAMADAN
Friday, 2 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh, we reached the first Jum'ah of Ramaḍān. Days are passing by quickly. It's been seven days of Ramaḍān. Last Friday it was not Ramaḍān but the last day of Sha'bān. And today it is holy Ramaḍān. Our Prophet is saying who fast during Ramaḍān, Allāh 'Azza wa Jalla watches them from the first night. He looks with mercy. Every day angels make tawbah for these people who fast. During Ramaḍān, shayṭāns, the bigger shayṭāns, are chained up and thrown into the oceans so that they don't harm the fasting of Muslims. And when Ramaḍān is over, Allāh 'Azza wa Jalla forgives those who have fasted. They will have reached His forgiveness and will be pure. The evil, dirtiness and burdens will be removed from us. And we will reach 'Īd light and without sins.

This is the virtuous kindness of Allāh. It is the reward He gives in dunyā. And the reward in ākhirah is much higher and much more. To those who are fasting, Allāh gives more peace in dunyā compared to those who don't fast. They get the taste of what they eat. Who don't fast can't even imagine such freshness and peace. And they can't get that taste. Therefore when people are eating, if they digest it for the pleasure of Allāh, that food is ḥalāl for them. It will have benefit and it will give strength. Allāh created us in order for us to know Him, to obey Him and to worship Him. Whatever you do with this awareness, it is accepted in the presence of Allāh.

But if someone doesn't know it and says "What's this fasting? Why fast in such heat?", that means he came to this world for eating and drinking and that is not an acceptable thing. He won't be an accepted creature. Because there are creatures which came for eating and drinking. They are without speech and have no responsibility. Neither did Allāh offer them to pray, nor did He offer them to fast. But they are offered only one thing and they know it very well. They know Allāh. They remember Allāh - the animals, the fourlegged animals. But if the two-legged creature sees no responsibility for himself, then he becomes even worse because he doesn't know Allāh. He doesn't know the Creator. He doesn't remember and never thinks of Allāh. But animals remember Him every moment. They make their dhikr. They eat and drink and wander until their end reaches them. They have no responsibility or accountability.

But mankind is responsible. For the things they don't do Allāh will punish them in ākhirah if they are believers. If they believe in Allāh and Islām, they will be punished in ākhirah and then be sent to jannah. And if they are even worse and lived without belief in Allāh, they will be punished forever. They will neither enter paradise, nor smell it, says our Prophet. We ask that Allāh protect us and guide them. And don't curse. Cursing is not good. Always ask for goodness. For us, a person coming to guidance is thousand times better than his punishment. It is more favourable which is what we want. A Muslim should wish so. If you see, you should ask that Allāh guides and corrects him. And we ask that they take their share of these beauties, in shā'Allāh.

Al-ḥamdu liLlāh today we arrived first Jum'ah from Ramaḍān, Friday. It is our very blessed day for ummati Muḥammad. Allāh grant us this month and these days and months also. And we are, from first day of Ramaḍān Allāh He is looking for believer who are accepting and knowing the Ramaḍān and Ramaḍān worshipping, what you do inside [it], Allāh look for them by His Merciful eyes from first day. So al-ḥamdu liLlāh who are in that position what Allāh is happy with this, he will be happy forever. Because Allāh when He is giving His blessing for somebody He is not taking anymore, He is generous.

So this is good tiding for believer and in Ramaḍān also every day there are angels they are asking forgiveness for fasting people from Allāh. Every day until end of Ramaḍān. And end of Ramaḍān Allāh He forgive us all what we have from bad thing and become clean for 'Īd, for feast, 'Īdu l-Fiṭr. We are, we will be, in shā'a Llāh, happy because this dirtiness coming from bad thing we do. but we know or without knowing it is not good and heaviness and darkness and dirtiness. In shā'a Llāh when Ramaḍān finish Allāh take all of this from us.

This happiness Allāh grant us, believer. Because many people they are not fasting and they are thinking they are happy. No they are with, every time they are not doing what Allāh ordering, one more darkness coming on them, one more heaviness coming for them. Every badness coming for them. And this is for human being order from Allāh. And there is many kind of people. Some of them al-ḥamdu liLlāh they are obeying Allāh and doing what He said, what He is order, what Prophet said. They will be reward in this world and other world also. The next world in Jannah it will be real reward. But even in this world also Allāh give them happiness. Give them something nobody can have it, reach it, from people who are not fasting, who are not praying. This taste even material taste also. When somebody fasting and break fast nobody can reach this from anybody from who are not fasting.

For other thing also and other thing we are eating, you can eat, you can drink as much you like but, and do other thing also. But there is thing you must be know - we are doing this not for dunyā, not for happiness of life. No, you must know this. We are eating,

drinking going coming for āhkirah, for Allāh. We doing this not for our pleasure, for pleasure of Allāh. For Allāh He give pleasure here also and after also. But there is people, there is creature, they are coming for this dunyā for only for eating and drinking. This animal, insect, everything Allāh create them for to do this. They are coming, they are quiet, they are not asking anything, not shouting, arguing. Why you are here? What, why you don't give us? Why you are taking? We are not taking. No, they are good. They are only eating drinking and they are dying. But they have no for any responsibility for them. Allāh not order them to pray, not order them to fast, not order them to make zakāt or ḥajj. Only they have one order and they make it perfectly they are making, poor creatures. They are knowing Allāh and they are mentioning His name, dhikr. They have own dhikr, own mention name of Allāh by their think, whole time they are doing this. This order they are doing.

But for human being Allāh ʻAzza wa Jalla He give orders and who are not doing and they are saying we are also not responsible. There is many kind of people, one of them they are doing, other they are believe in Allāh and but not practicing. This people they will be ask in ākhirah and Allāh will make them to do what they didn't do here. But it take for them long time. Before that and after when they finish this they come to paradise, jannah. But there is one kind they are not accepting even Creator Allāh ʻAzza wa Jalla. And this people they will be for hell forever because they are not accepting.

And, but we are all time asking from Allāh ʻAzza wa Jalla to guide this people to right way. We are not cursing them because to curse it's easy but [it is] better for you to get one for right way, to give them good guidance, better than this world. So every time we are asking Allāh give this people hidāyah, give them to know right way. Allāh make us whole time with people to come to hidāyah, in shāʼAllāh. And Allāh bless us for Ramaḍān and many Ramaḍāns, in shāʼa Llāh and we are asking also in Jumʻah time there is time for acceptable duāʼ praying. Duāʼ accept, in shāʼa Llāh, every good thing we are asking especially Mawlānā's saying - ask for Mahdi ʻalayhi s-salām. We are asking, in shāʼa Llāh, to come soon to make whole this world clean after this dirtiness, in shāʼAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

101. DON'T BETRAY
Saturday, 3 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is ordering: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Yā ayyuhā alladhīna āmanū lā takhūnū Llāha wa rrasūla wa takhūnū amānātikum wa-antum taʿlamūn." (8:27) Don't betray [be false to] Allāh and the Prophet. Don't betray believers, says Allāh 'Azza wa Jalla. Allāh is seeing. Betraying Allāh and betraying the Prophet is mindlessness. Because the traitors are liars. People assume them to be righteous people and they deceive them by betraying. And they do this to Allāh 'Azza wa Jalla.

As it is their habit, they want to betray Allāh too. Therefore, Allāh 'Azza wa Jalla tells not to do this. Allāh 'Azza wa Jalla is warning us. In order not to commit a sin and to not be harmed, He orders us not to betray. Don't consciously betray Allāh, the Prophet and the believers. It can be by ignorance that someone thinks he's doing right and does wrong. But people may do betrayal for personal interest, for some reason or any kind of thing. And Allāh is warning so that their ends are not bad.

Allāh is merciful. Whatever evil there is, Allāh is warning not to do it. People are not listening. People are going according to their minds. The matters addressed by Allāh are very clear. Who ignores them is betraying. And who orders you to do so is also a traitor. His order is not good either, because he's against Allāh's order, it is a betrayal and a wrong way. And for the evil done in awareness, the repentance door is open. And the door of repentance is even more open in Ramaḍān. If there is a wrong-doing someone did knowingly and he repents for it, angels make tawbah for him too. He can become completely clean by the end of Ramaḍān.

Don't believe a person who says differently than Allāh. A man can say things when there is a need in order to save his life. But a person betraying without any need just for his own interest won't get any benefit. May Allāh protect us.

Allāh 'Azza wa Jalla He say in Qur'ān don't, don't, don't betray - first for Allāh 'Azza wa Jalla, second for Prophet and for believer mu'min. Don't be betray with knowing because who used to betray people, first he can betray believer. Because believer they don't know,

they seeing him as good man, good person but he is a betrayer. For Prophet, Prophet, "Allāh what He said, what He show me I know." Allāh give him everything for Prophet. Also cannot be betray Prophet. And to betray Allāh Azza wa Jalla, our Lord it is madness, craziness because you cannot hide anything, He know the open and secret.

So for this Allāh 'Azza wa Jalla giving advice for people. O people, don't do this because you cannot betray Allāh 'Azza wa Jalla, you cannot cheat Him. He know everything. If you do this Allāh He is not love you. He not like you. He don't want people like you. He love people, honest people. Because betray it is the worst also some attribute from human being. Nobody like it. But for especially for believer and for Prophet and for Allāh 'Azza wa Jalla. It is completely like suicide. Because you will go to - not paradise. This is sure because you make thing opposite what Allāh order.

All Allāh order merciful and to be honest and to be obey and you only do harming people for your benefit. And this for Allāh for Prophet also, all of them they are merciful and they are door of repentance is open until before qiyāmah. And especially in Ramaḍān angel also asking forgiveness for people. So who they have bad intention, bad attribute like this, if they repent and ask for forgiveness, Allāh forgive them. He is not oppressor for anybody, He is most Merciful.

In shā'Allāh Allāh keep people, give them good understanding and keep them in right way, in shā'Allāh. Allāh save us from bad people in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

102. GIVE SALĀMS
Sunday, 4 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa-idhā ḥuyyītum bitaḥiyyatin faḥayyū bi-aḥsana minhā aw ruddūhā." (4:86) The meaning of this āyah: if you are being greeted, or if you are told something like welcome, you should reply even better. You should reply to it. Say something nicer. Allāh 'Azza wa Jalla is seeing everything. "Inna Llāha kāna 'alá kulli shay'in ḥasīban."(4:86) Allāh will write it in your book.

People, some people became estranged. They don't get along with people much. When someone enters some place and gives salām, people present there will give salām in return. There will be connection. There will be wellness. People nowadays, when most people go somewhere. For a simple example - they come to the dargāh. The door is open. When they come in, they look around and say salāmun 'alaykum, someone will say 'alaykum as-salām, welcome. But when they come quietly, the rest look at them quietly wondering why they didn't give salām. And there will be no connection. There will be estrangement, wildness. Wildness, not in a general meaning, but there will be no relation. There will only be coldness.

So when you enter somewhere, say as-salāmu 'alaykum wa raḥmatu Llāhi wa barakātuh, then enter. You should ask permission first, then come in. They will ask how you are and say welcome. And you'll give your gratitude. So there will be connection. But people nowadays are weird. They go somewhere in fear and they wait for some attention. You should certainly... It is a beautiful thing shown by Allāh, by our Prophet. You should give salām when you enter a place. People won't eat you. They won't harm you. As long as those being greeted are not your enemies, they will say welcome. They will treat you well.

Therefore, always giving salām is sunnah and replying it is farḍ. There is an order to reply better if they give salām. But there are some Muslim people now, it is a different matter now. You give salām and they pretend not to hear. Why? You are from a different ṭarīqah. You are not from their jamā'at. They pretend not to hear you. That is worse. They come completely against Allāh's order. They are committing sin.

Therefore, this order is a nice order. It is for your benefit when you go somewhere and you earn thawāb when you give salām. Our Prophet says "Afshu s-salām". Give salām everywhere so that there is connection and love between people and believers.

Allāh ʻAzza wa Jalla He is saying in āyah if you, somebody greet you, you must answer more greeting for this people who are greeting you. Because making softness for people. People, normally Allāh created them like wild. But when slowly slowly coming together, one saying greeting salām or welcome or something like this, other he will say wa ʻalaykum salām. wa raḥmatu Llāhi wa barakātuhu. So it will be some friend or welcoming to be warm, warm thing in this moment. But without saying anything it is cold and not friendly. Especially between Muslim they must be this.

And there is also somebody coming to other place but mostly when they are coming to dergāh, because our dergāh it is open. They are coming inside, looking like this, do this, and not saying salāmu ʻalaykum or hello or something, just looking, going; like looking looking and going. And there is this not, you are not in the street, you are not in... Even when you, if you going to cafe or to restaurant maybe can do this, no need. Even they you greet the waiter there because they are waiting. Hello you saying. But here when go to dergāh you must from beginning going, knocking door, saying Salāmu ʻalaykum. There is many people sitting there they will be happy to greet you, to welcoming you. And asking how are you and you will be speaking, it will be nice atmosphere for you and for others.

This is what Allāh teaching us. Prophet, through Prophet teaching to make our wildness to be become more human being. Not like wild thing, they are only afraid from everybody. No need to afraid. If you afraid only from enemy. Enemy not accepting you, not saying welcoming you. But when you are doing to any place, especially for dergāh, we say you must greet and say. Because who coming from outside must greet inside. He is going coming walking must greet the sitting one. Who is coming from outside. But if you are in road you can make first the sitting one. Who is coming from outside. But if you are in road you can make first.

And it is to make salām one good attribute from Prophet what which we saying sunnah. But to accept and to reply it is obligatory because order from Allāh. If you are, somebody greet you, must greet him and make him more pleasure for him. This for whole people, for Muslim, for non-Muslim. So also make you when greet some human being when he come to you, he will be happy. This is our way. Most of people they are greeting even in the street. But we must be teach them for this. Because many time we go through them, if you not saying anything they are not talking for you. But once, once, twice, they will be happy to replying you. But there is also some kind of people, they are claiming they are Muslim, they are not answering when greet, when you greet them salām they making themselves they are not hearing. But they are hearing why they not? Because you are not

in their way. You are, your way another way. Your Jamā'ah from other. This also Allāh will punish them because they are coming against order of Allāh. Not listening. When say, who, however who saying for you salām you must reply, not saying this one he is from our people or from other people or ... No you cannot look and reply for this kind. When somebody greet you, you must reply and Allāh will reward you, in shā'Allāh.

Allāh make us to be polite people. Polite people they are good people. Politeness - way of Prophet. He was most polite one. "wa law kunta faẓẓan ghaliyẓa l-qalbi la-anfaḍḍū min ḥāwlika" (3:159) If you are tough and your heart is hard this people they will be run from you. This Allāh 'Azza wa Jalla saying. So he was very polite, Prophet and teaching us to be polite, to be respectful and to be good people, not wild and tough people.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

103. OTTOMAN ISLĀM IS REAL ISLĀM
Monday, 5 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Today is the 5th of June, Monday. Exactly 50 years ago, on Monday, the 5th of June, we remember that time very well. We were 10 years old in Damascus then. We looked, bombs were blasting. That was the war. The war between Israel and Arabs. The Jews took over everything in five hours. They didn't leave anything. We looked on the second day, thousands of refugees were running away. They were sleeping in tents. 50 years before that in 1917, they exiled the Ottomans - The Arabs united with the British, French, unbelievers and fought against the Ottomans. "We want our own government". And they: The Ottoman government was one government. They divided it into 40 governments. 22 of them were Arab governments. And they put Israel there too. It attacked them from time to time and does what it wants.

That day, we remember it later, those were people against Allāh - all of them except Jordan were communists, people not believing in Allāh. There was a man called 'Abdu lNāṣir in Egypt. In Syria, the Ba'ath Party, they became so proud against Muslims and against Allāh that there came a fist from Allāh. In 6 hours Israel didn't leave anything for them. They took Quds, they took Sinai, they took Golan and have not given it back until now. In one day, in 6 hours. They say it was a 6-day war. In fact, 6 hours. They finished everything in 6 hours. Wisdom of Allāh.

I remember that today. Exactly 50 years ago, on Monday the 5th of June. Why are we remembering it? Ḥajjah Anne used to make dhikr and sohbet on Mondays. It was right during dhikr, in the afternoon around this time. It started suddenly with bombs from antiaircraft. We went outside to check what was going on. We got scared. Then we realized Allāh was hitting people who were not on His way. He was giving them a lesson because they said they didn't want Islām. "We are Ba'ath" - Ba'ath meaning Arabs. They wanted to revive the old Arabs. "Ba'thu ba'da l-mawt." (resurrection after death). They wanted to bring back the Ba'ath Arabs. Allāh sent them such a fist, they couldn't come to their senses till now. It is still going on the same way. The Islamic world is just an entertainment for kāfir. Islāmis neither with Wahhābi nor with Shī'ah. Let us make this clear. Islām is with people on the way of our Prophet in shā'Allāh. When Mahdi 'alayhi s-salām comes, he will put everyone in order. Only he will make the whole world

Muslim. And the time is near, with permission of Allāh. Because in 1967, all the leaders were unbelievers - socialists, communists, ba'ath. The majority were people swearing and cursing Allāh. They would do such a swearing and cursing that you can't say it to people. And they were saying against Allāh. But Allāh gave them their lesson. They are living as Muslims now, but as they are not on the right way. Allāh ʻAzza wa Jalla gave this trouble to them so they return to Allāh's way. But instead, they are losing their way completely. They must make tawbah and return to the way.

But since the Ottomans, for exactly 100 years, the Ottomans were withdrawn in 1917, they didn't have any goodness. All the time they have had troubles, sufferings, wars, poverty, all kinds of misery after the Ottomans. It is exactly 100 years since the Ottomans. In shāʼa Llāh, people now are missing the Ottomans. Because the Ottomans were helpful to the whole world, not only Muslims but also kāfir. All these kāfir countries with British on top, Germans, French, Italians, Russians, Chinese, how many kāfir countries there were, they said "We will finish Islām and relax". You relax when there is Islām. If not, you cannot relax too.

The true Islām is Islām on the way of our Prophet. The rest have lost their ways. All of them are following their mind productions. In shāʼa Llāh, may these Ottomans appear soon, may Mahdi ʻalayhi s-salām come soon. In shāʼa Llāh, we will have peace then. Otherwise, as Mawlānā used to say, every day is worse than the next. Every day is worse than the other. In 1967, there was still some barakah but now every day is worse and going into darkness because people are not using their minds. But Allāh ʻAzza wa Jalla will raise His religion. "Wa-Llāhu mutimmu nūrihi walaw kariha l-kāfirūn." (61:8) Allāh will complete His light even if kāfir don't like it. Allāh will help Himself. As long as He wants, no one can stand against Him. There is Allāh. Even if whole world comes against, Allāh will do what He wants.

Today it is 5th of June. It is also Monday. I was thinking from two, three days every 5th of June I have some remembrance from old time. But this time, before fifty years ago, and it was also Monday and same time like this time. I was ten year old child. Suddenly I was in the house this Monday, Hajji Anne she was making ṣuḥbah and dhikr for ladies. And suddenly we hear explosions many. And we afraid. What happen, what is this? First we thought maybe they are blowing from mountain to open. After and quickly everywhere and after we look for sky it was for firing against airplane. Enemy airplane they was attacking Damascus, Syria. So it was making this and so I was a child. But was very afraid from this what happen. First time because before we more smaller I was, they also fighting but this is what I remember very clearly and it is now fifty year from that day.

Before fifty year also from that day now - meaning 100 years ago, this people they was ruling by Ottoman and by Khalīfatu l-Islām, successor of Prophet who is head of Islām.

And they must obey him. This people they cheated by non-believer, by their enemy, the friend of shayṭān. They say for them, "O Arab why you are following this Ottoman? You have everything, you must be, you have your country, you must rule this country by yourself." And they was cheated really. And they was throw out Ottoman. They killed hundred thousand of Ottoman army and they was coming back to their only Anatolia. Because whole this area also belong to Ottoman, for Khalīfah. Who fight against Khalīfah, Allāh will ask him what for what he done. But Allāh make this people - from one country, Ottoman country, this people, enemy of Islām, they make 40 country, 22 of them Arab.

They said we are Arab. Why you do 22 country? If you are Arab, one country it's ok for you. No because this fox non-believer they must divide them to small small country to be easy for control them and easy to fight them, if anything happen. And they was cheating and this is what happen in before fifty year, 5th of June. Israel was attacking Syria, Jordan, Egypt. And Israel they take land double of their land, from first nineteen year ago, they take double. If they was one they make three times bigger. And this people they was ruler of Egypt and Syria. Only Jordan they was Ahlu l-Bayt. And they was poor because they are, they don't have anything. But they obligatory to attack them and they finish them also.

But the worst there was Syria and Egypt because they was following communist and nationalist. Egypt he ban everything from Islām. Syria also they have this Ba'ath regime. This Ba'ath regime they are not accepting anything from Islām. They said we are Arab, we are from before Islām. No need for us for Islām. We are Arab and we are coming before Islām, [when] there is no Islām. We are from this people. And they was making for, make people army to be, they thought to make them more stronger, they bring singer dancer before one week going around the army to make them motivated. Motivate this people and after one week Israel - they said six days, no only six hour - they was finish everything. This slapping from Allāh 'Azza wa Jalla. But still they are not waking up. Still following shayṭān and his follower.

Now hundred year since Ottoman finish it is everything is getting worse. Getting worse, getting worse. And Ottoman it was good for whole human being. Not only for whole humanity, for this English, French, German, Russian, all of them they was getting benefit from Ottoman. But they thought, because they are army of shayṭān, if we finish this it will be everything for us. They are coming worse and worse for all of human being. Muslim, nonMuslim it is coming like this. What we must do? We must ask Allāh 'Azza wa Jalla to send us real Islām. Real Islām - the Ottoman Islām. Who they are with weak and with [them] they are merciful. And Shī'ah not good. Wahhābī also not good, they are extreme these two. We are saying openly. We are not afraid from anybody. We must say the truth because the most of this trouble coming from this two part and this part, two part, they have their teacher from shayṭān. This country they give them, supporting

them they are non-Muslim country. Because never they are not fighting with, all time fighting with Muslim. Not fighting with non-Muslim. And they make big theatre but many people, most of people they understand this. Even in their country also they understanding this but they cannot do anything now.

But Allāh He said "Wa-Llāhu mutimmu nūrihi walaw kariha l-kāfirūn." (61:8) Allāh He will complete His light. What light? Islām. And it will be for whole world, in shā'a Llāh, when Mahdi 'alayhi s-salām coming. No need for us to fight. We are now waiting, waiting Mahdi 'alayhi s-salām. When he come, he know what he will do. In shā'a Llāh we are hope it is near. We are hope very very near because everything it's very bad. Nothing good except who are in right way, in shā'a Llāh. O Wahhābī, O Shī'ah come to right way. Don't be follow your idea what - not Prophet, not even - openly denying Qur'ān, denying word of Prophet. Follow them. Follow this and to be safe here and hereafter.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

104. ASK ONLY FROM ALLĀH
Tuesday, 6 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

It says: al-mas'ala li-ghayri Llāh madhallah To ask from other than Allāh is debasing. Whatever you ask for, ask from Allāh. It becomes difficult for people to give as much as they want to. It's not easy to give. That's why these people go to the man saying he's rich, we go and ask from him, They come back without taking anything. Don't go in that direction the Prophet is saying. Don't ask from people, ask from Allāh. If you ask from Allāh. Allāh will send you. There's no need for you to go and come back, becoming contemptible and disgraced. Ask from Allāh sincerely. Allāh will give you the best, what is necessary for you.

Very few people - "Wa-qalīlun min 'ibādiya sh-shakūr."(34:13) - give thanks and say, "this is Allāh's blessing, I should give it." Very few people say this. That's why Prophet is saying "The giving hand is better than the one that takes." But people still don't listen. They obey their own ego. And when they obey their ego, they become disgraced. In the old days people said, "I've very little food so I've a carefree mind." Even if you've very little, it's nice and a great grant to live without needing anyone. This is a reason, a means for him to respect himself and others to respect him. A Muslim has to be respectable. He's of the ummah of the Prophet. He has to be honorable among people. He should not ask from people who have no value in Allāh's Presence. He should ask from Allāh.

In shā'Allāh, Allah will give him with blessings, barakah. When there's barakah - if he takes a thousand fold from somewhere else if it has no barakah it has no benefit. The Prophet or mashāyikh they never asked for anything for themselves. The Prophet never asked. They only fulfilled Allāh's order. They had zakāh and zakātu l-fiṭr and the taxes of the people who didn't accept to be Muslims. They collected these. They didn't ask for anything from any other person.

But when something comes to someone there's no obstacle for him to take it. You didn't ask for it. So it means Allah sent it. You can take it at without worry. For the person who's entitled to receive zakāh, he may use zakāh. If you're not entitled to receive zakāh, then you say, "I'm not entitled to receive." You say to the other person if you wish: "I know people who are in need. I may give this as a trust", you may say. But if you're not entitled

to receive it, don't take it. Whatever is given, as long as it's given without having been asked for or demanding, there's no obstacle for taking it, it's ḥalāl. "mā jā'a bi-ghayri s-su'āl fahuwa aḥallu l-ḥalāl" he said. It says, whatever comes without asking or demanding is ḥalāl of the ḥalāl.

That's why may Allāh give all of us this understanding - that we, as a Muslims, should not be despicable to the non-Muslims, to the ones against Muslims and Islām. Muslims among themselves, they should be humble but in front of others, who are disobedient to the order of Allāh, they must never be contemptible for money, stuff, for anything. Don't ask from them.

I think it is ḥadīth, I think not sure but "al-mas'ala li-ghayri Llāh madhallah". Saying, if you ask something from people it is for you.... zelil... humiliation yani not good. Don't ask anything for yourself, for your family or to go and ask money to ask something from people. It is not good. Prophet never asked, he was, he is never happy for people to ask. Every time saying the hand who give it is better than hand who take. It is upper from hand of taking. So don't ask anything from people. Ask from the Lord of people. Ask.

Allāh saying, "ask from Me what you want. I will give you." If some rich man he say to you, "come ask what you want, I will give you" and you are going to his driver or to his worker and ask from him how it is look stupid thing. We are doing all the time like this. We are not asking from Lord, ask from the worker, from driver. This people they are very poor people, hardly they can survive. They only for themself they... but you are leaving the rich man and asking from... This is our what we doing. Asking from anybody like this. Allāh He has everything. Ask from Him. He Said: "ud'ūnī astajib lakum" (40:60) "Ask I give. I am the most Generous, Akramu l-akramīn."

No need to. Because people very few people they are real generous, real good people. You can ask from them. And this people you cannot find them. So don't make yourself to be low position for you, don't. Ask from their Lord. And, in shā'a Llāh, He will send you what you want, what you need, with barakah. Because if even He give very small thing with barakah, it is better than thousand time from other. What you ask and you get with not happy people. This time people they are when they saw, seeing somebody they thought they will get benefit from him that our days people just quickly in their mind making calculation making this, this man good, this man like this, like that. We can get benefit from him. No you cannot because everybody they are looking for him. He cannot afford even he give, not for everybody.

Ask from his Lord, He is enough for whole universe. Allāh make people to think good, to think proper thinking. If you, they think like this, Allāh will give him. And Allāh what He give we can take. Without asking it is ḥalāl. "mā jā'a bi-ghayri s-su'āl fahuwa aḥallu l-ḥalāl" he said. What this is also rule from Islām. Without asking, somebody giving you

you can take, it is ḥalāl. No need to ask. But maybe sometimes they give zakāt or something. if you don't in need for zakāt your, you are in good situation, you can tell him - "zakāt I cannot take but if you like I can give for people they are in need." If they accept ok. If not you can give him back. But for other thing you can take it, in shā'Allāh.

Allāh give us from His endless treasure. Allāh make us to not be in need to anybody. Because to be need to some people who are, especially who are not practicing or not knowing anything from religion, or sometime they know religion but they are more like they're, what they have. I don't... Allāh make us to not be in need for this people. Allāh give us from His endless treasure, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

105. DON'T BE HEEDLESS
Wednesday, 7 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying Allāhumma aʻinna ʻalá dhikrika wa shukrika wa ḥusna ʻibādatik. Wa lā tajʿalnā mina l-ghāfilīn. Our Prophet is praying to Allāh and we are repeating the same thing. Help us to be constant in Your remembrance. Help us thank You, make shukr to You. Don't make us from the heedless ones. A man can fall into heedlessness at any moment. Therefore, it is a good prayer. And its thawāb (reward) is big. Its virtues are great. It says: help us to have good worshipping. Don't deprive us from Your dhikr. Help us make dhikr and worship well. People are doing but there is a way to do it better. The most important is heedlessness. All of us are heedless. They forget worship in a moment, forget other things and get involved in dunyā. Whatever there is in dunyā, games for children, cars for young people, they become heedless and follow these. Some people are watching TV, some are worried about earning money. Every moment shayṭān puts us in heedlessness to estrange us from Allāh.

There is heedlessness in everyone. In a minute, a man thinks about useless things and he forgets Allāh, which is useful. He forgets dhikr of Allāh. Whereas you can do what you have to without forgetting Allāh and being heedless. Everything would be perfect then. Allāh ʻAzza wa Jalla created us. In order to be able to do everything, Allāh ʻAzza wa Jalla gave us arms and legs. And He is saying - eat, drink, go wherever you want but don't forget Allāh ʻAzza wa Jalla. "Don't forget Me", says Allāh ʻAzza wa Jalla. Don't fall into heedlessness. Heedlessness, even from the perspective of this world, sometimes a second of heedlessness can put a person into difficulty.

This is materially. And in the presence of Allāh ʻAzza wa Jalla every minute, every breath is a treasure for us. Once it is gone. When money is gone, it may come back but when a breath, a life is gone, it cannot return. Therefore, we have to know its value and not be heedless. May Allāh protect everyone from doing useless work, from going to useless places, bad places, in shā'a Llāh. When a person is in a good place, he should not forget that he is always under Allāh's gaze and is always with Allāh. Who doesn't forget this is not heedless. He is always winning. Prophet he making this duʻā' Allāhumma aʻinna ʻalá dhikrika wa shukrika wa ḥusni ʻibādatika wa lā tajʻalna mina l-ghāfilīn Meaning, O our Lord, help us to be remember You, to thank You, to be, to make nice beautiful

worshipping. These three are very important. And more important than this - don't let us to be heedless. Don't let us to be heedless. It is very important because this life we are doing, al-ḥamdu liLlāh, who believer they can make good worshipping, thanking for Allāh and mentioning name of Allāh. But many time they are heedless. One second you are with Allāh after you going to some, your mind going to other place or you working something. You forget and you be heedless.

Allāh 'Azza wa Jalla He create us and He give us everything: hand, foot, you can go here, there, travelling. You eat, drink, enjoy but He said, don't forget, don't be heedless. Every time must be remember Allāh to be knowing He is every second with us. Every minute with us, every time He is looking for us but cannot go any place without Him. This is, if you remember this you will be from good, happy people.

Prophet very important duā' very important praying this. Short but it is real. We need very much this because you know our life it is precious. Money, if you lose money maybe you can bring again, maybe you can bring more money. Sometimes people they lose money but they after they become more. But from your life, if you lose one minute, one second, you cannot bring again. This only very limited. So it is more important than money, more important than everything. Your time to not be heedless. If you are every time with remembering you will be the most happy in next life because you are whole time with your Creator. When you remember this so you must, you meaning this, you are loving your Creator. And when somebody with his with loving Him, he will be whole time happy. He whole time with bless from Allāh. When you happy with Allāh, you love Allāh, He will love you also.

This is very short but Mā shā'Allāh Prophet He was making ḥadīth short but he is oceans of meaning. In shā'a Llāh for this Ramaḍān day Allāh accept this duā' of Prophet for us also. To be from this people, to be remember, to not be heedless, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

106. THE MOST FORGIVING
Thursday, 8 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is saying Qur'ān: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa law annahum idh ẓalamū anfusahum jā'uka fastaghfarū Llāha wastaghfara lahumu l-rasūlu lawajadū Llāha tawwāban raḥīmā."(4:65) He says if people oppress themselves - how can a person oppress himself? Oppression is doing bad deeds, committing sins, cruelty. Who are you oppressing? You oppress yourself first of all. Allāh doesn't oppress you. You oppress by yourself. We oppress, then regret it. What shall we do?

Allāh 'Azza wa Jalla is saying if you come to our Prophet, our Prophet will ask forgiveness for you. You should repent. And our Prophet will ask forgiveness for you from Allāh. Allāh is forgiving and merciful, very forgiving and very merciful. He has endless forgiveness. You can oppress yourself and commit sin as much as you do, Allāh will forgive. As long as you repent, He forgives.

For the honor of our Prophet, He opened that door for ummati Muḥammad,. "Raḥīmā" (4:65). And that is very merciful. Merciful, His mercy is endless. Therefore, nobody should be desperate and hopeless. If you commit a sin, make tawbah immediately so that your sin is erased and Allāh writes for you thawāb (reward) in return. Because you have acknowledged your sin and repented Allāh will forgive you and your sin will be converted into thawāb. There is nothing better than this.

If you make a mistake in dunyā, nobody will forgive you. You will carry your punishment for sure. After you're done with your punishment, most people won't even approach you. "He was a bad man." "He paid for it. Let it be." But people won't care. And Allāh 'Azza wa Jalla is not like this. Allāh 'Azza wa Jalla forgives your sin. And as a favour to you, He will write it as thawāb for you. You should know its value. Allāh 'Azza wa Jalla gave us such favours, He gave us such kindness that this beautiful condition... Just think if all our sins are not forgiven, how difficult it will be. You will be held accountable for them. You will pay a lot for it. Therefore, we should make shukr to Allāh for Allāh 'Azza wa Jalla has endless mercy. Thousands of shukr.

Allāh ʻAzza wa Jalla saying in this surah, in Qur'ān: Aʻūdhu biLlāhi mina sh-shayṭāni r-rajīm bismi Llāhi r-Raḥmāni r-Raḥīm. "Wa law annahum idh ẓalamū anfusahum jā'uka fastaghfarū Llāha wastaghfara lahumu l-rasūlu lawajadū Llāha tawwāban raḥīmā."(4:65) Ayet yanlış da şimdi ayetleri yanlış da okusan. What we read I don't know if read right but I think, but in Qur'ān even when you read something maybe you miss some word or you forget something it is ok. Allāh He has angel to correct it. It is preserved - Qur'ān nothing can change for it. For this no matter for Qur'ān when you are, maybe saying one word less, one word wrong. So Allāh it is for Qur'ān it's ok you can. Allāh there is angel to correct it. But for ḥadīth you must say it as what Prophet saying or you said as Prophet he said. We don't know exactly. But for Qur'ān like this.

So this in this āyah is saying, O believer, if you oppress yourself what you do. How can somebody oppress himself? Everybody they like themselves, their body, their everything. They are happy with this. Nobody likes to oppress himself. But oppress himself - to make wrong, to make bad deed. To make sins, to make sins it is oppress. First thing you oppress - yourself. So what we must do? Allāh saying if they come to you and they repent and ask forgiveness and Prophet ask for them forgiveness, they will find Allāh ʻAzza wa Jalla very forgiving, the most forgiving, most merciful. Nobody can be like Him. He will forgive you and even He will give you reward you because you ask for forgiveness and you come to right way. He will change the mistake, sins, to reward for you. It is very merciful Allāh. No anything, anybody can do this.

In life many people they are making mistake or making something if they catch them they will be charged and they will be taking their punishment. Even they ask for forgiveness, nobody listening for them. "I'm repent I will don't not I will not do this again. Please don't let me in jail. Don't beat me, don't do this, don't". No nobody listening for him. They will punish and after when they punish even after punishment the people around them, nobody like to be with them. Nobody take them to work. Nobody to help them. It is like this but for Allāh what you everything Allāh forgive. And He is reward you for your repenting. So it is something very good. He must be very happy because if you imagine if Allāh ʻAzza wa Jalla not forgive us and everything we will be ask for, it will be horrible.

Al-ḥamdu liLlāh Prophet saying for one ask him, "if I do wrong, I ask for forgiveness from Allāh He forgive me?" Prophet say: "yes." After he ask him again. Ok again "He will forgive you" he said. He was asking many times and Prophet "if you ask hundred time, it's same it will be" he said. As much you can you do Allāh will forgive you when you ask for forgiveness.

So you are must be very happy and very hopeful, no be sad for life of real life. Allāh, in shā'Allāh, when we coming to His divinely presence we will be, in shā'Allāh, by shafāʻat

Prophet very clean. This is our belief. We are happy with people to be forgive them Allāh ʻAzza wa Jalla. Not like envious people, they like people to go to hell. No, we are like people to repent and to ask for forgiveness from Allāh to be in jannah, in paradise. Al-ḥamdu liLlāh we are happy with His Allāh ʻAzza wa Jalla's Allāh ʻAzza wa Jalla good tiding for us. Every time, every minute this good tiding going around, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

107. THE COMPANIONS OF BADR
Friday, 9 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is saying "Wa-mā n-naṣru illā min 'indi Llāhi inna Llāha 'azīzun ḥakīm." (8:10) Allāh 'Azza wa Jalla sent our Prophet during Ramaḍān like this between the 11th and the 17th. Our Prophet went to his first battle. The battle of Badr. Holy Badr became a great victory for our Prophet. Allāh 'Azza wa Jalla granted the promised victory to our Prophet. Our Prophet had suffered for thirteen years. After being oppressed by his tribe, being patient and going to Madīnah, at the end an order came for resistance. An order came to our Prophet to fight the kāfir, to make jihād. There were made several battles like this but the battle of Badr was such a great battle and the first one.

The battle of Badr is the battle of miracles. Because from ṣaḥābah, 313 are ṣaḥābah of Badr. 305 joined the battle and 8 were assigned duty in Madīnah by our Prophet. Altogether it makes 313. And they had their share from the spoils. The booty doesn't matter, just worldly material. Allāh granted them the highest rank. Ṣaḥabah are the highest people of ummah. And among them there are 'Ashara Mubashshara, four khalīfahs, azwāji ṭāhirāh, and then come these 313 ṣaḥābah of Badr. For them Hell fire is forbidden. They won't enter hell. There are ḥadīth of our Prophet. They are the highest of ṣaḥābah. And there are 'Ashara Mubashshara inside them.

As our Prophet says to Jibrīl 'alayhi s-salām, not only them but also 5000 angels were sent by Allāh to this battle. And those angels are the highest among angels. As they participated in the battle of Badr, they were favoured too, shukr to Allāh. And if the names of ṣaḥābah of Badr are written and kept, there will be barakah. And if there is a problem or an unsolved situation, it will be solved.

Our Prophet, as we said, trusted in Allāh and by carrying out Allāh's order went on this jihād. To make an example for ummah there, he didn't say "Allāh 'Azza wa Jalla is my Protector. I don't have to do anything". Our Prophet didn't say so. He made sajdah and prayed till the morning and worshipped so that people do the same. Because du'ā' is important too. It is the weapon of Muslims. They should do it. Then the victory is

from Allāh. "Wa-mā n-naṣru illā min ʻindi Llāh." (8:10) The victory is in the presence of Allāh. granted the victory to our Prophet Allāh.

During that Ramaḍān that was the first victory for the Muslims. Allāh's help is with Muslims until Qiyāmah, with the true Muslims, with those who have no evil inside them had been patient for 13-14 years. He against Islām and Muslims. Our Prophet suffered a lot. And they were preventing people to become Muslim. They were sending news everywhere: "Don't believe. We are his family, his tribe but we don't believe him". This battle was not only for booty, not for gold or silver or whatever there was. It was for Islām. And it was for Allāh. And He made it happen.

Allāh helped them. There was both physical and spiritual help. Because unbelievers were more than 1000 people. Their horses more than 100, camels more than 700. And Muslims were only 300 with 3 horses and they had a few camels. That was it. There was nothing. There was no armour. As Allāh ʻAzza wa Jalla wanted, He helped them. He sent them angels. One angel was enough to destroy all of them. But with mercy of our Prophet, in order that they might become Muslim in the future, Allāh punished only the fierce ones, those who were harmful for Islām and Muslims, in front of ṣaḥābah and angels. Because when angels hit... As they never fought before, Allāh ʻAzza wa Jalla "Fa-ḍribū fawqa l-aʻnāqi wa-ḍribū minhum kulla banān." (8:12) He ordered the angels to hit on their necks. Because the angels had never fought before, Allāh ʻAzza wa Jalla gave them such inspiration. When an angel hit - a Muslim said "Just as I was about to hit the unbeliever, his head went one way and his body another way". An Angel was hitting him. But as we said, they did this to who deserved it. Otherwise, Allāh ʻAzza wa Jalla sent down 1000 angels, then 3000, then 5000 angels so that those angels have their favour. They are more virtuous among the other angels.

And among Muslims, the ṣaḥābah of Badr are very precious. May Allāh be pleased with them. May we have their blessing, in shā' Allāh. May we walk on their way. Their way is the good way. Because all of them are the greatest of ṣaḥābah. They have no mistakes. Because some had sins and their past sins were forgiven. Allāh ʻAzza wa Jalla forgave their past and future. That's why, they are protected from sin.

Today al-ḥamdu liLlāh 14th of Ramaḍān and in these days Prophet he settle in Madīnah, first battle for him. These days it was, between 12th of Ramaḍān until 17th or 18th something - ghazwah of Badr. We say ghazwah when Prophet He is fighting in this. So this is the first one and it is real blessed one. And who was in this battle with ṣaḥābah, companion of Prophet, they are the most perfect and most acceptable companion of Prophet. Because there is one hundred twenty four thousand ṣaḥābah but each one they have level. This Badr companion they are the most highest station and they are three hundred thirteen three hundred thirteen, three hundred five, They come with Prophet for this war, battle. And eight Prophet he appoint them in Madīnah to keep security or

to for looking after people. And this, with this becoming for three hundred thirteen. And they are all of them the most high station.

Prophet he said all my companions like star but this is they are more. Because the many ḥadīth saying these companions who fighting with Prophet they was also from angel. Five thousand angel fighting also with Prophet in this battle. And they are also the highest station between angels. Because they are also Aṣḥābu l-Badr, companion of Badr. They are also companion of Prophet from angel. And they was, Allāh give them, send them for help for Prophet to make his... One angel he was enough for to finish all this enemy. No He, need for five thousand but for generous for make fakhāmah, to honour Prophet send him five thousand from angels.

This, who will coming for fighting Prophet, they was very strong army. More than thousand non-believer, five, seven hundred camel, (five) hundred horse and with dira' shields but Prophet and his companion only three horses, maybe five camels and only the, even they don't have, all this army, any weapons. With stone, with stick they was fighting. So al- ḥamdu liLlāh Allāh He send this angel but for mercy of Prophet he didn't want them to finish this people. Only finish the most harmful for Islām, for Muslim - seventy, the dinosaur from this people. They are no mercy, they have, they are very proud, they are very no mercy. Every badness it was with them. Only this seventy people they deserve to be killed and only this. Other they catch seventy four capture them. After they leave them also.

And it was miracle whole this battle many miracle. And Allāh 'Azza wa Jalla show us Prophet And Allāh He, he was whole night praying and giving for sujūd, asking help from Allāh know this but this is for us to be know every time to ask from and he is helping him Allāh. Ask help don't be lazy. Allāh He happy with you when you ask Him. Not like people, if you ask some people once, twice, third time he will be fed up from you. But Allāh He is happy as much you can ask Him He is more happy. So this is also lesson for us.

And this ṣaḥābah three hundred thirteen we are asking anything, if anything happen you can read the name and ask from Allāh for barakah of this people to make this problem finish, to what you want to get, you get, in shā'a Llāh. Allāh bless them because, this also ḥadīth, they will not go, no one of this going to hell, only in Jannah. And they was forgive them before and after because if you are done something you ask forgiveness you, Allāh forgive you for what you done - not what you will do. But for these ṣaḥābah, Allāh He was forgive them for whole life and generous them to good tiding they will be in Jannah all of them.

We asking for ummati Muḥammad for them to help us, to send us, in shā'Allāh Imām

Mahdī (as) to make this world beautiful, clean from every badness. Now every everything becoming dirty in this world. Need somebody to clean it. Allāh send him, in shaʾAllāh, for this ṣaḥābah Aṣḥābu l-Badr, in shaʾAllāh. Allāh save you from every badness and keep you safe, in shaʾAllāh. And make you to spread this nice good way of Prophet, tarīqah.

Tarīqah, is way for Prophet. And to make be people understanding not to misunderstand ṯarīqah. Ṭarīqah it is real pleasure for Muslim and human being, in shaʾAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

108. THE VALUE OF AL-FATIHAH
Saturday, 10 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla granted many favours to our Prophet and our Prophet is giving these favours to his ummah. He is giving to those who ask. He says "Take it". Allāh 'Azza wa Jalla is the most Generous. And among the creatures, no one is more generous than our Prophet. Anything he was given, our Prophet would give away. In addition to physical things, all universes belong to our Prophet, there are some spiritual favours. And from them is what is called "as-sab'an mathānī" - seven good things - This is the first sūrah of Qur'ān, al-Fātiḥah. This sūrah was given to our Prophet.

There is before and after it. It is such a great sūrah that our Prophet says in ḥadīth, Sūratu l-Fātiḥah is more valuable than Zabūr, Torah, Injīl and Qur'ān. It is so precious. He says if you put Qur'ān on one tray of the scale and put Sūratu l-Fātiḥah on another tray, Sūratu lFātiḥah will weigh seven times more. Shukr to Allāh, in Qur'ān we read daily and in our prayers I think not less than 100 times. It is such a great favour. We read it without realizing its value. Therefore, we have to know its value and make shukr to Allāh. It is shifā'. When recited to the sick, it becomes a cure. People in difficult conditions, whatever problems they have, if they recite it and make du'ā'; they make du'ā' and recite Fātiḥah so that it is accepted. And Allāh accepts it.

With permission of Allāh, it is the first sūrah of Qur'ān, it is the ornament of Qur'ān. It is a very big gift to ummati Muḥammad and first of all to our Prophet. It is very precious for us, the most precious gift. Because the material gifts don't go with you when you pass away but gifts like this, spiritual gifts, granted to you will be with you until Qiyāmah. They will be useful. It is the ornament of Qur'ān. It is the head of Qur'ān. And it is a grant to our Prophet. Allāh has given gifts according to his value.

May Allah make these favours last for us, in shā'Allāh. May He make us from those who appreciate, in shā'Allāh.

We are thanking Allāh 'Azza wa Jalla for what He give for our Prophet. He is most honourable between all creatures and he is most generous. Allāh give him as what his value because he is most valued - give him everything, every good thing. But there is

one thing, it is more valuable - Sūratu l-Fātiḥah. First sūrah of Qur'ān, we are reading this every day, al-ḥamdu liLlāh. It is very precious. Prophet saying this sūrah it is more precious than Zabūr, Tawrāh, Injīl, and Qur'ān. From four holy book it is more precious.

Very small sūrah, seven verses, but Allāh He give this value for this and keep it for Prophet Sayyidinā Muḥammad. Not giving to any Prophet before him. And the Prophet also saying if Qur'ān put in one for scale, Qur'ān in one side, other side Sūratu lFātiḥah - Sūratu l-Fātiḥah it is seven times stronger than whole Qur'ān. So we are ignorant people, not knowing value. It is reading like this every time. But is very valuable thing and Allāh give for our Prophet. And Prophet - the more generous Allāh 'Azza wa Jalla - and among whole creatures our Prophet is the most generous. Even not leaving anything for his living. When somebody coming, material thing quickly giving. He was giving for this spiritual gift, he is also happy with this for his ummah - to distribute and to make people get benefit from this. He is very happy al-ḥamdu liLlāh.

We are thanking Allāh, thanking Prophet for this and it is shifā' cure, give cure. When you read this Allāh cure you from illness, from bad thing, and keep you safe. For this we every day maybe we read hundred times Fātiḥah but without knowing - from Qur'ān, from praying, from du'ā'. After du'ā' making this because when you say Fātiḥah after praying, after du'ā', Allāh accept this. And He al-ḥamdu lillāh He is putting - Allāh want us to be get benefit from everything - and He put the most important sūrah after every du'ā' you must read this Fātiḥah. We are thanking Allāh for this.

Without any difficulty He giving us - just you be believe. "Me love Me and love Prophet I have whole thing, whole generous for you. I am not, I am not in need for anything." saying Allāh 'Azza wa Jalla only He is wish to human being to accept Him and take from His gifts endless treasure, endless mercy, endless happiness. This is what Allāh promise us. Allāh promise this in Qur'ān He say. And other side, most of human being they are going for another promise. What promise? Shayṭān promise. He promise you miserable. He promise you sadness. He promise you every bad thing. And people they are running for this and leaving the good thing. Allāh make our eyes and our heart to open, to know reality, and coming after reality, in shā'Allāh, after happiness, after beauty, and after whole good thing, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

109. KEEP FROM BAD THOUGHTS
Sunday, 11 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla, Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem, says "Yā ayyuhā l-ladhīna āmanū jtanibū kathīran mina ẓ-ẓanni inna baʻḍa ẓ-ẓanni ithmun." (49:12) Allāh 'Azza wa Jalla is telling not to think badly. People may have waswasah (whispering) "This man is harming me. This man doesn't like me." They make waswasah and feel hatred against that man. Therefore, thinking badly is not good. You should cover everything in a good way. Many people come here with such complaints. They say "This man is putting a spell on me". What spell? A man is completely clean. He has nothing to do with you. Shayṭān puts waswasah inside people. "I saw in a dream that he is harming me. What shall I do?" He is therefore ready to get into fight with him, to beat him. Some people go so far. That's why you must explain everything away in a good way, says Allāh 'Azza wa Jalla.

Stay away from bad thoughts and assumptions. Bad thoughts make a man uncomfortable and worried. It is possible that a man has difficulties in his life by the will of Allāh and he makes it even worse with such thoughts. You should look on the bright side. It is a test. It comes from Allāh. It has nothing to do with other people. All people now are saying they have had a spell put on them. You look at them, you... I don't want to say it or belittle you, but why would someone want to put a spell on you? You are not worth the money which it costs for doing it. We are saying it here. Don't think big of yourself. You should be humble to be able to say "Who would put a spell on such a poor man as me? Who can deal with it?" in order not to say there is black magic.

The biggest sign of the end of times is that nobody sees the faults in himself. They want to blame on others. And then they see them as enemies. And Muslims are brothers, says Allāh 'Azza wa Jalla. Don't have enmity. Don't think badly. Don't keep bad thoughts. Therefore, if you want to be in peace, stay away from these things. Don't get involved in things according to your mind which you can regret later. It is the life of dunyā. Dunyā is a place of tests, not of spells or magic, or something else. If there is actually something, it can be evil eye. And for that every day in the morning recite 7 Āyatu l-Kursī and āyah against evil eye. Give your ṣadaqah. With Allāh's permission nothing will happen. It has its cure, shukr to Allāh. And spells and magic, they don't exist. We mean, it is not

something to be dealt by everyone. It is a very rare thing and it's hard to find. As we said, it is nothing but bad thoughts and assumptions.

Allāh ʻAzza wa Jalla say in Qurʼān: Auzu Billahi Minashaytanir Rajeem. Bismi Llāhi rRaḥmāni r-Raḥīm. "Yā ayyuhā l-ladhīna āmanū jtanibū kathīran mina ẓ-ẓanni inna baʻḍa ẓẓanni ithmun" (49:12) Allāh saying O believer be careful and be away from bad thought. Bad thought, lot of bad thought - don't. Be away from a lot of bad thought even little bit also. It is dirty and it is not good for you.

Nowadays people they are whole time thinking this - from nothing they make and make big problem for themself. For people they are not doing anything for them they make by themself. They saying "this man he making for me bad thing." What is this man is away from you. What he will do for you? "No I saw this in a dream and I feel and he is doing this for me." This is every day we have many people coming to say this. And we are saying, don't put your this bad thought in yourself so you will be not rest, not restful. You will be every time anxious and stressed and thinking bad thing for people.

You must think this man, many people, we are saying this to make them wake up. Not look for them they are not so high. Who are you? Why this man he will make bad thing for you? You must thought this. You must be humble - "I'm very poor man. Who will be come and make for me black magic and any bad thing?" But to put your bad thought on yourself for your brother, believer and Allāh saying be brothers, don't be enemy for believer. Believers they are brothers. Allāh accept them like this and no enemy between brothers. So it is thought from ego, from shayṭān making this in yourself and your whole life it will be miserable.

When you see something, of course our life here in dūnya in this world, it is not paradise here. Some people, every people they have each one, rich or poor, they have problem for themself. Allāh give everybody from this. So don't blame others. Just be satisfied and say this is from Allāh and this is our life. It will be sometimes nice, sometimes not so well. So we must be patient, not to put. What will they do people? The easiest thing. They not accept anything wrong from themself. They put blame on other people. This is not good thought. Good thought what Allāh ʻAzza wa Jalla saying "liyabluwakum ayyukum aḥsanu ʻamalā" (67:2) "We are puting you in this world and you will be make your test for you to see who is better than others." Who better than others to every time he can put a blame or accept what going in his life. Not putting bad thought for other people and make them enemy for this. It is real sometimes illness. Sometimes from themself they can cure themself, but sometimes even coming more and more. It need maybe doctor to cure them.

From beginning everything you thought good, don't thought bad. "Inna baʻḍa ẓ-ẓanni ithmun" (49:12) And even a small thought, small thought it is wrong, beginning from

small thing. Take out of this bad thought from your head from your heart and be happy, in shā'Allāh. Allāh make it easy for everybody because everybody, as we said, sometimes there is one saying people not accepting fault for themself, even they give them by gold jacket. That not accepting. If they say this fault for you but it is gold - no no I don't want this even. Not accepting, any people, fault. Allāh make us to accept and to be humble; to not say ourself - everybody can want bad thing for us, they trying to make black magic, they doing thing. To make black magic it is nearly impossible. Very very few and what is very few, they cannot be acceptable.

Only for bad eyes and for bad eyes you must read seven times Āyatu l-Kursī every day and read for bad eyes āyah and Ikhlāṣ, Qul a'udhu bi-rabbi l-falaq, Qul a'udhu bi-rabbi n-nās, and give sadaqa and go. For yourself and your family. In shā'Allāh you be safe from even from this also. Allāh save us from every badness. Especially from bad thought, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

110. BE OF THE NATION OF IBRAHIM
Monday, 12 June 2017

Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla made us honourable. He favoured us. Among other creatures, He created mankind on the highest level. A Muslim man possesses humility. That is a good manner. True Muslims have that. A man who worships dunyā, a man who runs after dunyā, has no humility. He has no humility but a different thing which is bad and low. Allāh put you on a high level and you are putting yourself down. That is not acceptable. How does a person fall down? When he moves away from the true way his level becomes lower and lower. And he starts to go down. Moreover, he can go down very deep.

Allāh 'Azza wa Jalla is saying: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa-man yarghabu 'an millati Ibrāhīma illā man safiha nafsah." (2:130) Who doesn't follow the nation of Ibrāhīm 'alayhi s-salām, who doesn't respect Ibrāhīm 'alayhi s-salām, makes himself worthless. Worthless is the person without value, a useless man without reputation. He has no dignity in the sight of Allāh. He may have the whole world but he has no value. The nation of Ibrāhīm 'alayhi s-salām - all of us Muslims are from the nation of Ibrāhīm 'alayhi s-salām. Allāh 'Azza wa Jalla says "I chose Ibrāhīm 'alayhi ssalām and increased him". And you are given the honor to be from his nation. You should keep that honor. If you say "I am not from his nation. I don't want it", you belittle yourself. Ibrāhīm 'alayhi s-salām was not Jewish or Christian. Allāh 'Azza wa Jalla says he was Muslim and he is the grandfather of the grandfather of our Prophet. Because he comes from his generation, his fathers and grandfathers are from his nation. And the nation of our Prophet is from the nation of Ibrāhīm 'alayhi s-salām, from that great nation. It is the nation raised by Allāh.

Mankind is raised when being with Allāh, they are raised when they follow Allāh's orders and they are degraded when they come against Allāh. They become worthless and low. They lose value. Shayṭān and his followers in contrast, do whatever dirt and embarrassment there is. They become famous. To become famous, they do all kinds of dirt and worthless things. They are famous but by being famous they are not saved from worthlessness. They become more worthless and lower. They have no value at all. You should go high. Your level is high. Allāh has opened for you to reach high, so that you reach up high. He doesn't want you to go down. Humility is different, worthlessness is different. Humble are people who are this way for Allāh. No need to show humbleness

for worthless people because the more you show humbleness, the more they get crazy - they assume they are something. Don't give them any value. Allāh didn't give them value. Value those who are valued by Allāh. You will be valued too, in shā'Allāh.

Allāh 'Azza wa Jalla He honour us create human being, they honour them, make them the most high station between creatures. "Wa-laqad karramnā banī Ādama fi l-barri wa lbaḥri." (17:70) Even in sea and in land, everywhere Allāh 'Azza wa Jalla He honour human being. And this honour we have to be humble. Humble it is nice, very good attribute for Muslim, for believer. When you see some believer they have know something and they becoming proud, it is not so nice. But we are happy with this what Allāh give us. And He honour between human being. "Inna Llāha iṣṭafá Ādama wa Nūḥa wa-āla Ibrāhīma waāla 'Imrāna 'alá l-'ālamīn." (3:33) He choose between human being the highest, the most perfect, and most what they must people follow them. And especially for Ibrāhīm 'alayhi ssalām.

There is āyah saying: Bismillahir Rahmanir Raheem. "Wa-man yarghabu 'an millati Ibrāhīma illā man safiha nafsah wa-laqadi ṣṭafaynāhu fī d-dunyā wa-innahū fī l-ākhirati lamina ṣ-ṣāliḥīn." (2:130) Allāh He said, "We choose him and who follow him, he will be with him, he will be going higher and higher. But who not caring about Ibrāhīm 'alayhi ssalām, his nation - he said, "I don't want this" - he become no value for him. He is like safīh yani, alcak gibi. No value for him. Not only value, it is like impolite and unbeloved one, worthless - and this is real word worthless, no value for him. And when you are following Ibrāhīm 'alayhi s-salām Allāh give you value. Make you higher and higher and higher.

And Ibrāhīm 'alayhi s-salām, who follow him they are from his nation. No difference between race. You are black, you are white, you are green, you are... Arab, you are English, you are German. No any difference. Who follow Ibrāhīm 'alayhi s-salām, he saying "I'm from his nation", he is from his nation. They was, before they was teaching in Ottoman time, we are all from nation of Ibrāhīm 'alayhi s-salām. Ibrāhīm 'alayhi s-salām Allāh He said he wasn't Jewish, he wasn't Christian. He was only Muslim. Muslim meaning, who like peace and making peace. And he living with peace. And this ancestor of Sayyidinā Isḥāq, Ya'qūb, Ismā'īl from coming until Sayyidinā Hārūn, Mūsá and Prophet, all coming from Sayyidinā Ibrāhīm 'alayhi s-salām.

And when you are following, you happy with him, you be higher but you are not following, doing against him, you will be worthless. Even you have everything, even you have whole countries, whole companies, whole treasures, you are worthless, you are useless in divinely presence of Allāh. And it is the most important thing. And you follow this, you becoming more lower, more lower, more lower, by following shayṭān. And shayṭān making people, cheating people, make them to make very wrong thing to be very famous. Especially these days it is the end of time. Whole bad thing teaching in

country they are saying for them - "we are top of civilisation". But they are only going lower and lower and lower, worthless, useless. No value for them. Because if there is value, they will be living forever. They can do but they will live only short time, after they will ask and they will be regret. And who following order of Allāh and saying "I'm from nation of Ibrāhīm", he will be higher and higher.

Allāh praised him. This is the most important thing to be with who praised by Allāh ʻAzza wa Jalla and not to be with cursed people who are inventing new thing, new dirty thing, new bad thing. No value for them. Only they becoming, trying to be lower and lower. Allāh save us from them. And to make us to know value what we are in, who is following this way of Prophet, and especially to be with Ibrāhīm ʻalayhi s-salām, his nation, in shāʼAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

111. THE IMPORTANCE OF FASTING AND I'TIKAF
Tuesday, 13 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The month of Ramaḍān mā shā'Allāh is passing with blessings. The half is already over. This virtuous month, from all perspectives, is the month of trading for ākhirah and thawāb. Our Prophet is saying, "Ṣawmun nawma 'ibādah. Sukūtuhū tasbīḥ." And then, "Amaluhū muḍā'af, du'āuhū maqbūl, dhanbuhū maghfūr." Aw kamā qāl. As our Prophet said: the sleep of a fasting man is worship. Our Prophet is saying this. So that it is helpful, you can sleep before 'aṣr. After 'aṣr it is makrūh - sleeping is not good. If you sleep before, it gives strength for worshipping and it is a worship as our Prophet says. You sleep and have rest and Allāh 'Azza wa Jalla writes it as worship for you. How nice. You are silent and by being doing nothing just being silent, tasbīḥ is written for you - it is as if you make tasbīḥ. If you do voluntary good deeds, it is written several times more, not twice. Allāh knows how much. He says muḍā'af, which means multiple times. And then dhanb, sins, are forgiven. There was a fifth part as well but we forgot it because of fasting.

How nice is our religion. How nice is our Creator. How nice is our Prophet. They are granting us so many favours. You do the least. A man is fasting and that is nice too. For a person to control his ego, fasting is a worship and a means to capture his ego. It is a very good thing. Shukr to Allāh, we have completed more than half of it. And there is another worship after this. Who wants can do. What is this worship? It is farḍ. But what we mean by farḍ, there is Farḍ al-'Ayn which must be done by everyone - like fasting, praying, zakāh for those who can give, ḥajj. Everyone who is able should do these. And there is Farḍ al-Kifāyah which if one person does it, other people are released from it. If no one does it, it will be written as a sin for everyone since the farḍ was not done. And who does it makes farḍ. And he is doing it in Ramaḍān. He will have carried out Allāh's order and have made voluntarily made a farḍ which can't be made by everyone.

A reward for Allāh's farḍ can't be compared to nafl or sunnah. Our Prophet is saying, if you intentionally miss one day of fasting in Ramaḍān and then regret it, even if you fast without a break from when you are 20 till you are 90, you won't reach its reward. The reward of farḍ is that big. Therefore, as we said, this I'tikāf, making I'tikāf during the last 10 days of Ramaḍān in a mosque or masjid is Farḍ al-Kifāyah. Who makes it makes farḍ.

And who doesn't make it is released since someone else makes it. Of course, who is able should do everywhere. There is permission. And it is not like khalwah. Khalwah is heavy. This one, as it is made by everyone and they make farḍ, it feels easier for people. And Allāh helps them. And they receive as much reward. Who wants can do. May Allāh accept it. May Allāh let everyone do it. May we be able to do, in shā'a Llāh. For ladies, it must be done at home. They shouldn't go outside their homes. It's even better if they have a separate room for praying. They can cook for their children, then go back to their worship. They can't go out. And for men, they should do it in a mosque. They should stay in the mosque and go out for ablution. They can eat in the mosque, if allowed. If not, they should eat and go back to the mosque immediately and stay always there. 10 days must be like this, in shā'Allāh.

We said it timely because tomorrow night after maghrib adhān it should be started. You should make intention for I'tikāf. And you go on I'tikāf until the first day of 'Īd or until the eve of 'Īd, until 'arafah. And who ends it on 'Īd, it is better. We are al-ḥamdu liLlāh nearly we fast most more than half of Ramaḍān. It is nice thing Ramaḍān. Allāh make it for us little bit difficult but He reward us not double, triple, more than hundred times, thousand times. He give more what you do one reward, not one reward, ten reward, hundred thousand reward also. And it is for make, to make us who are fasting, everything Allāh give them. Prophet saying, who sleeping of fasting, who fast it is worship. Because Prophet he say to in ḥadīth to be more easy for you to fasting, sleep in daytime also. You can sleep until 'aṣr but after 'aṣr don't sleep. Because makrūh and not good. Making disease for who are sleeping after 'aṣr. Many people they are not looking for this. They are sleeping after 'aṣr, it is not good. Even you feel sleepy, don't sleep. Until 'aṣr, until four o'clock or half past four, before adhān 'aṣr you must be wake up. And you can sleep this what you sleeping Allāh make writing reward for you. And to be sitting without doing anything silent, Allāh accept this as you make tasbīḥ. And what you done from good thing, worshipping, charity, helping people, every good thing, Allāh make it muḍā'af - multiply beginning from ten times to until thousand times, even more. Allāh knows this. And He make your sins to be forgiven. And your du'ā' mustajāb (answered), your praying acceptable. Praying to ask for something from Allāh, for fasting people acceptable. It is little bit difficult for everybody but it is worth to make it because everything, whole month, even when you are sleeping day or night also you sleeping, they not saying day or night. Also when you sleeping daytime your sleeping all worshipping. Allāh accept this. And your silence also. So whole month al-ḥamdu liLlāh He give us from His reward. And His blessing every good thing.

And it is fasting difficult worshipping but it is important to control yourself, your ego, your desire, to you be strong will. Without who they don't have strong will they cannot fast. It is difficult, even they are many people they are like bull, drinking powder to make muscle and other but come tell them to fast, they cannot fast. But maybe very skinny one he can fast, no problem for him. It is, this is controlling your will. You train your ego. But

other they are training only body not looking for their will or to their ego. So you must be strong in your belief and this fasting giving this. Al-ḥamdu liLlāh this is for who Allāh make it for them to fast. It is big favour for them. And there is now the ten, last ten days of Ramaḍān. There is one worshipping it is very important. Who can do it, must do it. Because there is something obligatory for Muslim to do it. Obligatory farḍ for every, for each man, each man - like praying, fasting, this for to say lā ilāha illā Llāh Muḥammadun Rasūlu Llāh. These three things it is for each person it is obligatory. Zakāh, ḥajj for who they can afford. But there is one more or there is many Farḍ Kifāyah - obligatory but not for everyone. Even one from ummah or one city, they are doing this, it is enough for everybody. But if not doing, whole this people they will be asked for this. So one obligatory thing also Farḍ Kifāyah only for one or he can do, whole also (all of them also) - it's not matter for Allāh, Allāh reward for all of them. It is I'tikāf, ten days of, last ten days of Ramaḍān.

Prophet when he was coming to this ten days, he was bring from his house his bed and he put tent in mosque and he was worshipping whole time in ten days of, last ten days of Ramaḍān, in mosque. And other ṣaḥābah also some of them they done this. Who for ladies, in their house. They must be ten days in their house, not going out from house. And if they have some place for praying better to sit in this place. But she can look for food of her children, husband. But she must be ten days in this room alone. Not speaking dunyā kalām (worldly talk), only what necessary; not to speak story or something. There is something necessary they can say. For man in mosque. In mosque they pray from sleeping, eating. If they can eat in mosque ok. If not, maybe outside of mosque eating and coming back to mosque. For they can go wuḍū' and whole ten days spending in mosque. Mosque which it must be five time praying there. Making adhān and praying five times - this is acceptable for I'tikāf.

I'tikāf it is not so difficult because every time they can do people - not like Khalwah Arba'īn (40). Arba'īn it is only once for what necessary for with permission. But for I'tikāf everybody they have permission, they can do. Who like to do they can do, in shā'a Llāh. Allāh accept this because to make farḍ, obligatory you cannot compare between farḍ and nāfilah or sunnah. Farḍ it is very much higher from sunnah or nāfilah or mustaḥab Prophet saying, if somebody breaking fast in Ramaḍān, not fasting one day, and after he regret and he say, what I done? So I must fast whole my life to make this, to make it again. Prophet saying, even for whole life they fasting they cannot reach one day of Ramaḍān. Even maybe fifty year if he fast, not enough, sixty year not enough for one obligatory day from Ramaḍān. So it is very important to keep farḍ obligatory thing to not make it not important. It is very important and we must look for this. And this I'tikāf also one of farḍ who somebody [who] can do not for everybody.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

112. TO BE BELOVED BY ALLAH
Wednesday, 14 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

People, everybody is interested in becoming awliyā'. They struggle to become awliyā'. Our Prophet says for awliyā', "Man kāna fī thalātha hisāl kāna Waliyu Llāhi ḥaqqan aṣ-ṣalātu wa ṣ-ṣiyām wa l-ghusl min al-janābah. Wa man ijtanabahunna kāna 'aduwwu Llāhi ḥaqqan." Awliyā'u Llāh means a beloved servant of Allāh. Our Prophet is naming three things for you to do to be a beloved servant of Allāh, awliyā'u Llāh. You should pray, fast and make full ablution (ghusl). You should always be clean, as no worship is accepted unless you are clean. The one who keeps these three things is beloved by Allāh. A walī is the beloved servant of Allāh.

People now want to become awliyā' in order to show miracles. And when it is so, a person's intention is not for Allāh but for some benefit, for some personal interest, to have miracles. And that is impossible. It doesn't work. If you do it for your interest and not for Allāh, Allāh won't give you miracles. You'll be just someone who sees the surface. Therefore, in order to be from the beloved servants of Allāh, keep your praying and fasting, pay attention to your cleanliness and shower. Who doesn't do that, our Prophet says he becomes Allāh's enemy. They are disliked servants of Allāh.

There are people Allāh loves and people He doesn't love. To be from the beloved people of Allāh is a big favour. To be His enemy is the worst thing for a person. This life of a person is just one part. It is not long. We should be careful to be from the beloved servants of Allāh. It is not actually hard. To be a beloved servant of Allāh, do just three things: pray, fast and keep your shower. Don't worry about the rest. If Allāh opens it, He will open it for you. If He gives you miracles, fine. If not, our purpose is not miracles. Our purpose is to be from the beloved servants and beloved people of Allāh.

May Allāh make all of us from the beloved servants.

Prophet saying most of people they like to be waliyu Llāh, awliyā', in English they say, to be saint. Saint what mean in Islām? Walī - who one who Allāh love him. Who Allāh love him, he is waliyu Llāh, beloved for Allāh meaning. But people they are mixing [up]. They want to be saint or to be awliyā'u Llāh. For what? For make miracle, to be

everybody looking for them, asking from them miracle. When your intention like this from beginning you are in wrong, you will never have any miracle. Even maybe Allāh not love you because you are not sincere for your love for Allāh.

And Prophet said: to be beloved for Allāh, there is three things - who do it, he will be beloved for Allāh. First to ṣalāh, praying five times. Must praying and fasting and to clean yourself, to make shower. From to be clean, you must take shower. If you don't take this you will not [be] acceptable for your any worshipping. If you are dirty - meaning what junub? - impure, you must make shower. This is three thing, if you done you are one who Allāh love you. It is the most important for us to be loved from Allāh ʻAzza wa Jalla. And who not done this, he is enemy for Allāh. Allāh choose him as His enemy.

There is two kind of creature or human being. One of them with Allāh, Allāh love them. And [other] they are against Allāh, they are enemy of Allāh and He not love them. He curse them and He is not happy with them. And to do, to be beloved for Allāh is not difficult - only praying and fasting and wash yourself to clean yourself. But people they are not listening, not caring for this. The most important thing in our life, nothing more important from Allāh happiness for us, and to be loved from Allāh. It is the most important thing and easy to do it. And to be enemy for Allāh it is the most horrible thing, the most worst thing can anybody do. Because if you have enemy like you, you can beat him or your follower, your friend they can beat him but for Allāh whole universe they cannot do anything.

So who are have little bit good thinking, little bit mind, he mustn't be enemy for Allāh. You must be friend with Him. Allāh make us from His friends and from beloved servants for Him in shāʼAllāh. And be for Prophet also, in shāʼAllāh, beloved for them.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

113. MIND IS A BIG FAVOUR FROM ALLAH
Thursday, 15 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet was sent as a mercy for people. In order for his favours of beauty and kindness to reach everyone, our Prophet is saying, "Umirtu an ukallami n-nās ʻalá qadari ʻuqūlihim". "I was ordered", as he said, "to speak as much as people can understand. There is an order to speak as much as their minds can take". This means that everything our Prophet has said is absolutely logical. Doing that is farḍ for people with mind. If you say you have mind, the things said by our Prophet are for people with minds, for those who see themselves as human. If you say "I can't do this", then your level of understanding is far behind. It is behind the human mind. Because with Allāh's order, our Prophet is addressing people with sane minds. Every sane person should accept it. And he should follow it.

People are doing everything to be crazy. They do many things to lose their mind. Mind is a decoration. A man is ornamented with his mind. A person who drinks alcohol and loses his mind is like crazy. A crazy one is better than him because the crazy has it from Allāh. But this person is drinking alcohol to lose his mind. He is smoking weed to lose his mind. They are taking drugs to lose their minds. They snort some stuff, they do all types of craziness in order to get rid of this mind. Not wanting such a favour is mindlessness itself. We should use our mind and be thankful for it.

A sane person, as we said, should accept the word of our Prophet and the word of Allāh. He should obey it. There is no other way. They will say you are a clever man in this world and show you respect and in ākhirah your rank will grow, you will earn your hereafter. But otherwise, how many drinking people there are? Even those who drink, they don't like drunk people. They stay away from them. They don't like those who take drugs. Therefore, these things which are done... The mind is a big favour. To use its favours is to have benefit both in dunyā and in ākhirah.

May Allāh not deprive anyone from mind, in shā'Allāh.

Prophet he say "I [am] ordered to talk to people and speak to people as much they have understanding." And level of understanding people, level of ʻaql, mind, their mind, the

level of mind of people [to whom] Prophet was speaking, he is not speaking lower than this. So he have level but he was speaking and calling people to right way. Everybody can understand this and must accept because this is from heavenly order and Prophet he is doing everything perfect. So to do good thing it is from nice attribute, meaning you have good mind. But not accepting this, doing wrong thing so your brain, your mind, your thinking it is not so well - you have problem with your mind, with your thinking. It is not right thinking. Right thinking what Prophet saying to us. To do good thing, to be away from bad thing, this is everybody accept and must accept. But who not accept meaning their level of understanding or level or understanding not so well.

So mind it is big favour from Allāh. Allāh He give for everybody clean brain, clean mind but slowly slowly they make it dirty. Not accepting and even people they are not happy with their mind, they try to finish their mind using something to drink to become crazy. They drink, after they become crazy. They said we don't want this mind. They use smoking marijuana or other thing also they are out of mind. They taking from injecting themselves also to finish their mind, to become crazy. Who not have mind it is, he is crazy, it is crazy. Better to say it is. Allāh give you all this good and why you want to destroy your thinking, your mind? They have, shayṭān have thousand thing. Allāh make people to have good thinking, shayṭān make to make them to harm themselves, to finish their mind, become drunk, become drug, taking out of control. Even nobody like them. Even who drink alcohol, they do not like drunk people. Who they don't like drug, who take drug, smoke bad thing, nobody like them.

So it is good thinking what Prophet - "I'm speaking to people as they can understand. I not making so high they cannot reach." No, Allāh He is Merciful and Prophet mercy making, speaking for everybody can understand what [is] good, what [is] not good. Allāh make this people to know the value of what they have. Allāh keep them away from shayṭān and his follower, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

114. ZAKATU L-FITR COMPLETES YOUR FAST
Friday, 16 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Wa ātū z-zakāh." (2:83) Allāh 'Azza wa Jalla says, "Give zakāh". Now in Ramaḍān - before there was zakāh there was fiṭr. Zakāh is for all property. Fiṭr is for the fast of Ramaḍān. All Muslims should give this fiṭr in Ramaḍān. Rich people should give more. Poor people can give as much as they can as their fiṭr. To give fiṭr it is not obligatory to be either mature or sane. If there are children and infants in the household, they should give too. Now it is around 3 kg of raisins or 3 kg of dates or barley or wheat. Barley and wheat are cheap now. In old days they were more valuable, as now 3 kg of dates cost around 20 TL. Sometimes it is more. But in average, it makes 20 TL per person to be paid before the end of Ramaḍān. It can't be after 'Īd prayer.

It should be given before 'Īd prayer. Our Prophet said the amount given after 'Īd prayer is counted as ṣadaqāh. It won't have the same thawāb. Therefore, you can give fiṭr from the beginning of Ramaḍān until its end. Or it should be given on 'Īd day but before the prayer. This is kindness of Allāh for us because to carry out His order has a big virtue. It brings a big blessing. Don't think "I give money and I lose so much". Allāh will return it a hundred times more for you. And such a big thawāb will be written for your household that you'll be surprised when you see it in ākhirah.

Before zakāh became farḍ, it was given as zakāh between the Muslims. Certainly religion is not an easy thing. When people knew nothing, Allāh 'Azza wa Jalla sent it down in steps. Otherwise, this Qur'ān - unbelievers ask why it wasn't sent all at once - A'ūdhu biLlāhi mina sh-shayṭāni r-rajīm. Bismi Llāhi r-Raḥmāni r-Raḥīm. "Law-lā nuzzila 'alayhi l-Qur'ānu jumlatan wāḥidatan." (25:32) They say "Why wasn't it sent at once?" It's the wisdom of Allāh. It's not easy. It is such a great, amazing religion. And they were people unaware of faith and religion. And it was completed slowly slowly over 23 years. It became perfect. Therefore, this was as zakāh before. After that, the main zakāh came in its place.

And the main zakāh is for those who have money. Who has savings should pay zakāh and that is around 100 grams of gold. For a person who has 80-100 grams of gold for a year, it is farḍ to pay zakāh. It is not wājib but farḍ. That [money] doesn't belong to him

anymore. That's Allāh's share. And the share of Allāh is for the poor. Allāh has specified where it should go. Allāh ʻAzza wa Jalla has said it. Since the world was created and built, there hasn't been such richness. There has not been so much money [as there is today]. And it is the time when zakāh is not paid the most. If zakāh was given, people wouldn't be able to find any poor to give to any more. But they are not giving. Neither religious, nor non-religious people pay zakāh now. And when you give, you think you're giving from your pocket. Whereas you should be happy when you give it and say "It is a heavy amānah (trust) that I'm carrying with me. I need to give it to its owner and get rid of it".

And when you give zakāh, no need to say it is zakāh to the person you're giving to. If you say, it's ok. If you don't, also ok - however it goes. But important is to make intention to give it as zakāh. And no need to say to a person it is zakāh because he is poor. He can do what he wants with it. Zakāh is for the poor people, not for other purposes. Some people say "Let's build a mosque, a hospital, a dargāh" and they think it will be as zakāh. It won't be from zakāh. Zakāh is only given to people and they can do whatever they need. If you give to the poor, he can buy a house if he wants. If he can't buy, he can fix it with time, or he can buy things for his home, or he can buy food. You can't interfere in it. When you give it away to the poor, you are giving your amānah. Allāh ﷻwill give your reward and that farḍ, that burden will be lifted from you. Muslims should pay attention to it.

And most people pay zakāh in Ramaḍān because Ramaḍān comes once a year. But zakāh can be paid any time, not like fiṭr. Zakāh you can give any time within the year. You can give continuously and say that's from your zakāh. Because if you separate an amount, it's possible that you earn more later. Thus, you can give for more too. But the better is to separate and give the whole amount in Ramaḍān if you want. Or if you don't want, you can spread it out over the year. Your reward will be big because zakāh is farḍ and farḍ brings more thawāb. If Allāh made something farḍ, He didn't make it for Himself but for people. Allāh ordered everything for people. Who does it, makes use of it. Who doesn't, will regret it. People get used to not giving even a little money. It is not a toy. It is farḍ. It can't be changed. You should give it. It is the right of Allāh, the right of the poor. It is for the purity of your property.

Ḥalāl property is the pure property. And pure is that which is not ḥarām. "This is not ḥarām. I earned it with my effort. I traded and the money is from ḥalāl. I didn't harm anyone. I didn't steal from anyone". What you say is right but without realizing it, you stole the right of Allāh. If that money is inside it that makes the rest ḥarām. That amount of 2,5% or 1/40, that's 2,5%, if it's mixed with other property, it makes all the property ḥarām. It becomes ḥarām money. If you give it, it is pure and ḥalāl for you. Allāh has given a mind to people for them to think well. They should use this mind. May Allāh give to all of us. In shā'Allāh, we give our zakāh and ṣadaqāh. It's not only with

zakāh. Give as much as you can in this world. You will find it in ākhirah. Mawlānā used to say "Don't let your hands tremble". Mawlānā used to give not 1/40 but 39/40. He never kept it. He gave zakāh and ṣadaqāh. It was a good example. May Allāh ﷻ grant that attitude to all of us.

Allāh ʻAzza wa Jalla ordering, bismi Llāhi r-Raḥmāni r-Raḥīm "Wa-ātū z-zakāh." (2:83) One of the obligatory of Islām - to give zakāh. But in Ramaḍān there is fiṭr, zakātu l-fiṭr. This is, it was before zakāh that we know. There was - because in Islām, slowly slowly coming Islām, not once or at once. In 23 years Allāh send His order and make people to use to it slowly slowly. So it was before when people fasting, they must give zakātu l-fiṭr. This is like maybe five Euro, something like this. But for poor people, as much they can give they can give. And this is for whole family. Small or big or old or has money, not have money - all must give this for themself.

And it is whole Ramaḍān you can give this, until ʻĪd, praying of ʻĪd. If you give until before praying you give this zakātu l-fiṭr. Prophet [said], after it is only normal ṣadaqah. And normal ṣadaqah it is less value from fiṭr. Fiṭr it is for Ramaḍān to complete your worshipping. You make whole Ramaḍān worshipping. Allāh accept your sleeping as worshipping, your silence as you make tasbīḥ. Everything He accept and He put this to complete with also charity. You put charity and He will give you what you cannot imagine. He said, "nobody can count what I will give for believer for Ramaḍān." When you do this it is for your benefit. So we must, before ṣalātu l-ʻĪd, we must give this.

But also there is zakāh, normal zakāh. We pay one percent, one part from forty, we have forty you must give one. And two and half percent for normal. Because from forty, one it's making from hundred two and half. This is normal zakāh and it is for people they have maybe around eighty or hundred gram of gold. What compare [is equal to] this from money, banknote. If you don't have this, not obligatory for you. But if you have, you must pay this. And it must be one year passing through, you have it maybe hundred thousand or ten thousand, it must be one year with you. This is two and half percent from this money it is zakāh.

Zakāh meaning - it is not for you anymore. You are only, you have burden on you. You must give it to be finish from this burden. Heavy burden, burden. And it is given, you must give for poor people. Anyone who poor, people they don't have this much of money, you can give. You can give for all of them, but you cannot give for to build mosque, to build hospital, to build school, to build madrasah. to build dargāh, zāwiyah. You cannot give zakāh for this. Only zakāh for poor people. But this people, if they like they can do what they like from this money. Maybe they can repairing their house, buying some machine for their house, they buy food. You cannot, you don't need to ask. Just you give and you Allāh accept from you because you give good place. But many people they are mixing. They give zakāh - "we will make mosque". Give zakāh - "we will

make dargāh". No you cannot do. And we cannot say yes because you are doing mosque for ṭarīqah and for Islām or for dargāh for ṭarīqah. It is not right. What is right we can say, what is wrong we must say and not mixing with this thing.

And it is like washing your money. If you have money, you must be clean it. What clean? Ḥalāl, no any bad money inside. If he say, "yes I'm, I was working whole my life or what, until now I working and get this money from my retired. Nothing, not, I didn't cheat anybody. I didn't steal from anybody. Only what I worked this money. How it will be dirty money?" Dirty money coming because you without knowing, you pay you didn't pay two and half percent and this is not for you. This is for poor people. And when you put in your money, all money you will be dirty. You eat ḥarām. It is very important and in this days we see everywhere very poor people. Even there is people they are dying from hunger.

And until now, since human being from Ādam ʻalayhi s-salām until now, it is the most richest time for human being. The money, gold, jewelery, oil, food it is the most. Lot of them. But people they are not giving zakāh. Rich people who they have everything, they cannot give zakāh because they are shuḥḥun muṭāʻa - to be stingy. Ordering you and you cannot give. This is not yours. You have only what ask for you it is very few and very reasonable. Government they are taking ninety percent tax and you cannot say anything. And if you say, you try to take it out, they will put you in jail. Not be mercy for you. But Allāh what He ask very reasonable, very few and don't think He is taking and not giving. And you and He - you give, Allāh give you ten times, hundred times more. But people they are not understanding. They don't. Shayṭān cheating them to not give, to not be get reward from Allāh.

It is the most also maybe it is more difficult for people from praying, from fasting, from going to Ḥajj - to pay zakāh. Because we see in Makkah Mukarramah, Kaʻbah, ʻUmrah, Ḥajj there is many billionaires they are going there. They doing, they praying five times, they fasting thirty days and making ḥajj. But for when going to ask for zakāh, they cannot. It is too difficult for them. And it is only one part from forty. Mawlānā he was saying normally it must be opposite. Must pay thirty nine and leave only one. And he was doing this. Because he is - beside he is Awliyāʼu Llāh, he is very clever. Because this, when you pass away no any benefit for you. If there you have tons of gold, no benefit for you. It will be for what you left but if you give before, it will be find them in ākhirah.

Allāh make us to not listen to our ego and to be easy for us to give. And Allāh give barakah to be our whole money clean ḥalāl, in shāʼAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

115. THE INHERITANCE OF THE PROPHET
Saturday, 17 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "Al-anbiyā' Inna l-anbiyā' lam yuwarrithu dīnāran wa lā dirhaman. Innamā awrrāthu 'ilman." Aw kamā qāl. Our Prophet is saying the Prophets didn't leave an inheritance. The Prophets, our Prophet and the ones before him, didn't leave money as inheritance. It was impossible that they left inheritance. The biggest inheritance they left is knowledge and religion because if you don't have it, you are of no use. That is a big favour, such a big favour, that it is an inheritance not only for his family but for the whole nation. And it is such an inheritance that you can't evaluate it. This cheap world has no value. The highest value is in the inherited knowledge. The inherited religion, all types of knowledge, come from the Prophets. It comes from them so that people get the use of them. The inheritance.

The Prophets in their life didn't keep anything for tomorrow. They gave it straight away. Moreover, with his greatness, our Prophet would borrow most of the time. He would take a loan and as soon as he was able, he'd pay it back. Even when he gave ṣadaqāh, sometimes he borrowed money to give ṣadaqāh. There were a few such occasions. He even took a loan from non-Muslims, from a Jew. The Jew came to him and spoke ill of him. As we said, our Prophet could have saved money and not had to borrow but he didn't. He would give it away. And when he needed, he borrowed and returned it later. Even his wives. Many spoils of war came to Madīnah from the battles. Everyone took more than our Prophet. Then his wives complained. And our Prophet became upset and said "Do you want Allāh and His Prophet or do you want dunyā? If you want dunyā, I will send you away nicely so that you can follow dunyā. And if you want Allāh and the Prophet, this is the way it is. You need to accept it". And they accepted. Not one of them left, shukr to Allāh. This is so.

The biggest inheritance of the Prophets is knowledge. People, especially Muslims, should think on it, as it is a big favour. Let them not talk about poverty and troubles. Our Prophet left us the biggest favour as inheritance. Not only to his family. He left his inheritance to all the ummah. What beautiful justice. Everyone will have his share from that inheritance until Qiyāmah.

Prophet saying in ḥadīth: Prophets and Messengers of Allāh they not left any inheritance for their family - inheritor from gold or silver or anything from this material thing. What they left - big inheritance for people, they left for them the belief and teaching of heavenly teaching, nice teaching, order of Allāh ʻAzza wa Jalla; left them justice and mercy. This is what they left. Because normally also when Prophet he get so much money, gold silver everything, but never left this until morning in his place. He quickly distribute for in need people, for where it must be gone, not left anything for his house or his family. Quickly, even maybe millions, come for Prophet but he never one penny he didn't left for inheritance.

Many times he was borrowing money to buy something. Many times this happen. Sometimes even from non-Muslim, even from Jewish. And sometimes because they don't have money, they coming and saying not good speech doing. But the ṣaḥābah they get angry. Prophet said "Don't say anything because he has right. I borrow from him. So I will give him." So he is little bit angry, don't say anything. And when he get money he give it quickly. After not left for himself to not more, any more.

Even also asking his companion Anas, "Oh what we have?" [Anas] said "This." "Quickly go give this people, this people asking any more?" "No yā Rasūlu Llāh". He finish everything. "Al-ḥamdu liLlāh we can sleep now happily." This what Prophet was. Even in his life he not left any penny for him. So for after he is pass away, he say only for teaching ummah. He left big inheritance for whole human being. Not only for family, for whole human being - this faith, this belief, this religion, heavenly religion. The Islām this what he left. And it is from one hundred, one thousand [and] more than four hundred years, people taking from this inheritance and it is enough for whole human being, for whole universe. This is real inheritance.

We must look to be happy with this inheritance we have - inheritance from our Prophet. Don't be sad - "I'm poor, I'm, I don't have anything." No you have Allāh give you inheritance from Prophet. Al-ḥamdu liLlāh we must know this and thank. We be thankful for Allāh in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

116. INSIDE THE DOOR OF PARADISE
Monday, 18 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is promising paradise in ākhirah for believing servants. Paradise is a reward for the worship made in this world. Allāh is promising us a true eternal life. The eternal life is not like the life of this world. Life of this world is short and full of troubles. In eternal life, Allāh 'Azza wa Jalla says there is no sun to burn you in paradise. There is light. Everywhere is light. There is no darkness. There are rivers. They will flow beneath your palaces. Around you there will be unimaginable favours. Those palaces are made of gold, silver, and jewels. There is no sadness, no sorrow. And the most important thing is that you'll be there forever.

People while in this world may think about their end, what happens after that? Most people don't even think. And when they think, they are worried. But there is no such thing in paradise. As paradise is eternal, we will live in peace without sadness and worries with Allāh's permission. There are no troubles of this world there. When you drink from the water of the pool of Kawthar of our Prophet - our Prophet will let you drink with Allāh's permission - all these bad manners and sins, all the diseases of the ego will be cleaned. Nothing will remain. You will enter paradise clean. There is no envy, no enmity, no hatred, and no animosity. None of these will remain in a person. They are given for this world. They are given for tests and the tests will be over. You will enter paradise. There it is rest.

In dunyā, a child going to elementary school hurries to finish it to rest. But then there is middle school. There are tests in middle school. And there is high school. Struggling with that, there comes university. They think they will have rest but actually the test starts after that. The life test starts after university. And all of life passes in tests. It's not like this in ākhirah. If you pass your test here, the main peace is in ākhirah. There is no other peaceful place. Therefore, don't look for peace in dunyā. Look for peace in ākhirah.

Some of the favours there are that some fruit taste like it does in dunyā. Why did Allāh make it like this? For familiarity. For them to say "I ate this in dunyā." You taste it and it tastes completely different. Each of them tastes different. We are going to such a beautiful place, in shā'Allāh. Allāh 'Azza wa Jalla is giving its good tidings for His believing

servants. Therefore, the troubles of this world are nothing. We need all of them for ākhirah.

The place we'll have peace is paradise. There is no peace apart from paradise. There is no peace for Muslims in dunyā. "Lā rāḥata fī d-dunyā illā fī l-ākhirah." Aw kamā qāl. This is ḥadīth. But we couldn't explain it completely. There is no peace in dunyā. Don't look for it in dunyā. A person looking for comfort in dunyā must have his sanity questioned.

May Allāh let all of us be in high stations together with our Prophet and Mawlānā, in shā'Allāh.

Allāh 'Azza wa Jalla He is promising mu'min believer paradise. Paradise it is the place where believers they will be forever. Real life - paradise. And it is good. Allāh ﷻgive mu'min good tidings. You will be there, you will be not suffering anymore. To suffer in paradise impossible. Allāh He make door for paradise, from this door no suffering, no miserable, no miseries, no anxious, no fear, no jealousy, no enemy, no envy - nothing can come inside from this door. Especially when, before going paradise, there is Kawthar pool. Prophet, Allāh give this pool for Prophet. "Innā a'ṭaynāka l-kawthar" (108:1) meaning, "We give you this" and he will watering mu'min believer before going to Jannah. They will come and they will drink from this water and who drink this water, every bad thing, bad attribute, bad thinking, every bad thing it will go out and they, after this, going clean to paradise.

In paradise you will be rest. No more test, no more anything can make you not rest. For dunyā it is test place. Beginning from childhood, from before going to school. Children becoming they thinking we will go to school, how we will go? And going to school they begin to cry first day very too much. But is difficult. After they finish, looking for to finish elementary school and when they finish they said maybe better secondary school. Secondary school also. After high school the hard they finish to go to university. They say now we are university it is ok. But after university real test in this life.

No rest for anybody in this life. Allāh saying your place for resting it is paradise. You will be rest and you will give palace, every good thing. No even sun to burn you there, only light from Allāh light. Lighten without making hot or cold. And every kind of fruit what you cannot imagine, you cannot even think about it, it will be there for you and you will be rest forever. Not like this dunyā short and full of test and no rest. Don't look for rest here. Because Prophet saying, "lā rāḥata lil-muslim fi d-dunyā", aw kamā qāl. As he said, maybe how he said no rest for believer, for Muslim for mu'min in this dunyā. Who looking for rest and to be comfort and to be satisfied in this dunyā he must look for his mind if it right or not. Nobody, nobody in this, from beginning until now until Qiyāmah, nobody be rest in this dunyā. Rest and to be happy in Jannah only.

In Jannah we will be, in shā'Allāh, because Allāh saying, giving as good tiding for mu'min. Beside what we will eat, what we will drink, where we will live, the most important thing, in shā'a Llāh, will be seeing Prophet, seeing ṣaḥābah, seeing mashāyikh, seeing Mawlānā Shaykh. To meet them again, to meet mother, father, whole what we lose in this dunyā, what they go before us. All, in shā'Allāh, in Jannah forever. No more misery, no more sadness. Will be only happiness and to be together, in shā'Allāh. This what you are making from 'ibādah, from everything you intention this will whole life for Allāh and we are also saying what we are doing from small worshipping, nothing comparing to what ṣāliḥīn doing, we also sharing this with mother, father, and our mu'min brothers. Allāh give them and give you also for reward you, for all of them, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

117. THE MAIN ROAD
Tuesday, 19 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is saying Bismi Llāhi r-Raḥmāni r-Raḥīm. "Qul in kuntum tuḥibbūna Llāha fa-ttabi'ūnī yuḥbibkumu Llāhu wa-yaghfir lakum dhunūbakum." (3:31) "If you love Allāh" says our Prophet "follow me, and Allāh will love you." A beloved servant of Allāh is winning, he is winning everything in dunyā and in ākhirah. It's not important if he is poor in dunyā. Important is that he wins the pleasure of Allāh.

Of course, you should know the person or the place you follow. When you think you're on the right way, don't be taken out from it. You should be on the right way. The right way is the way of our Prophet. His four khulafā', main khulafā' are Sayyidinā Abū Bakr, 'Umar, 'Uthmān and Sayyidinā 'Alī. Those who followed them and then those who followed their ways and those with them up until qiyāmah are on the right way. But there are groups who say "They are not so good. We are better than them". Don't follow them. Because on the Day of Judgment people they are following - "idh tabarra'a lladhīna ttubi'ū mina lladhīna ttaba'ū." (2:165) - the followed ones will reject their followers. "We don't want you. You put us on this way. You destroyed us." "You could have not followed us" - they will say this. "Where was your mind? I am destroyed now too. There are so many right 'alīms, mashāyikh, aḥādīth of our Prophet, thousands of books which show the right way. But you followed me and now both of us are in hell". Therefore, we should be careful.

There are many fitnah now. Appearing to be Muslim, shayṭān is playing with people as he likes. He is making them do things Muslims would never do. Therefore, be careful. They are putting people on the way of destruction, on the way of jahannam. Don't think you are doing right and waste yourself for nothing. And then at the end there is hellfire because you take people's rights, people's blood, and people's souls. There is such fitnah. Fitnah of the end of times is big fitnah.

May Allāh give people understanding. May they accept the truth. May they be on the right way so that it is beneficial, completely beneficial. It has not just one benefit but absolute benefit - to be on the right way. Don't be with shayṭān. Our Prophet is saying "If you love Allāh, follow me." They are not accepting the Prophet. They are trying to do

things according to their minds and they are doing the best that shayṭān likes. May Allāh protect us and give the means for guidance to people in these holy days, in shā'a Llāh. Because people are leaving a bad thing and going for a worse one. They think they are saved from the wrong way by becoming Muslim and they are doing the worst. May Allāh help all of us, in shā'Allāh.

Allāh 'Azza wa Jalla saying in Qur'ān āyah, verses: "qul in kuntum tuḥibbūna Llāha fattabi'ūnī yuḥbibkumu Llāhu" (3:31) If you are loving Allāh 'Azza wa Jalla, you must follow me, Prophet. If you follow Prophet Allāh He will love you and when Allāh love somebody it is what we want. We get it. Our aim to get love of Allāh. Bless[ings] of Allāh it is the most important thing. Who get it, he will be happy here and hereafter. This is what it is normal way - way of Prophet. After Prophet his deputies: Umarā'a lmu'minīn - Ḥaḍrāti Abū Bakr wa 'Omar wa 'Uthmān wa 'Alī. Four after Prophet, Sayyidinā Abū Bakr, Sayyidinā 'Umar, Sayyidinā 'Uthmān, Sayyidinā 'Alī, raḍī Allāhu 'anhum, all same like Prophet, same way. After also, - ṣaḥābah. Until Qiyāmah this main road. Road of Prophet it is majority. Majority of people they are following this way. They are practicing, not practicing, but the way of Prophet - who believe on this way - they are the majority. Prophet he say you must follow them, you must be with majority. Of course majority, even maybe twenty percent, they are practicing. Other not practicing but they are saying we are in this road. But this is the main road. Prophet he said this road it will be saved in Judgment Day. So you must be with them.

But there is road making people to follow them, they said, they claim they are in right and they are truth - but they are not following Prophet, following shayṭān. Even they are praying, they are doing everything, but they are doing thing Islām not order, not in Islām. Prophet he didn't order this, he prohibited to do this and they are doing and they saying "we are in right". This people - don't follow them because also in Qur'ān Allāh 'Azza wa Jalla saying "idh tabarra'a lladhīna ttubi'ū mina lladhīna ttaba'ū" (2:166) - those people who make people to follow them in dunyā and making very bad thing for human being, for Islām, for everything, they will say "we don't want you" to who follow them. Who follow them [will say] "What are you saying? You said whole our life you was saying you must come after us to do this, to destroy this, to to kill this, to make this, and now you are saying we are, we don't want you?" How it is they [will] say this in Jahannam, in hell. Because they will only guiding them to hell. So we must be very careful.

Many people they are following people they are not in right way, way of Prophet. Even they are coming from place they was not practicing, they were very bad doing, but when they are following this people even they become worse. So we must be careful. And we are feeling sorry for this people because they are cheated by shayṭān and his followers. And they are thinking they are in right way and they are making very bad thing for beginning for the first, for Muslim, for believer, real believer. They are most enemy for

them, the awliyā'u Llāh, ṣaḥābah, and Prophet. Don't be cheated by this people. Be careful. Allāh save us from them. Allāh finish them, in shaAllāh. This is the most important thing for Muslim these days - to not follow this people, to be aware from this people. Allāh finish them, in shaAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

118. THE DERGAH IS A PLACE OF TRAINING
Wednesday, 20 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

In shā'Allāh, who come to this dergah, people who come to Mawlānā, may they be protected from the evil of shayṭān, in shā'Allāh. One day Mawlānā was asking people - brothers had gathered for ṣuḥbah assembly - Mawlānā asked if there is a place in this world where there is no shayṭān? Some clever brothers said it is Ka'bah. Mawlānā said the biggest ones are in the Ka'bah. Who go there, inside Ka'bah and around it, shayṭān bothers them. Both human shayāṭīn and normal shayāṭīn, Iblīs, as soon as they find a clean place, as soon as they find a place of worship to Allāh, they immediately attack it. They start a war. They attack these places and say "These are our main enemies. As long as they exist, we can't be at rest. They should be finished completely. Let there be only shayṭān."

A person on the right way is attacked by a thousand shayāṭīn. If you look at the wrong way, people run in crowds on it. Why? Because shayṭān is not confronting them. He helps them go there. Here, it is a place which shows the way of Allāh. It is the maqām of Mawlānā, his dergah. People who come to this dergah should come with pure intentions. A person coming with pure intention gets benefit, with Allāh's permission. Who come with shayṭān will have hits and slaps. They won't understand where it comes from. Shayṭān may appear in the form of truth. He can say he will help you and make you do wrong but not help.

A person who comes to this dergah comes to clean himself from bad characteristics. If there are bad habits, he comes to get rid of them. He follows, not the desires of his ego but the will of Allāh. Even if it is difficult, you should follow this way. You are smoking - you should try to quit it. You are drinking alcohol - quit it too. It is ḥarām. There are other bad habits, there are many bad habits now. They smoke, snort etc. You should quit these too because that is the way of Allāh. It is a big issue. A person on the right way, Allāh helps him. If you say you are being defeated by your ego, then don't attend these meetings.

Allāh is giving big examples in Qur'ān. The Banī Isrā'īl were determined to make war on the way of Allāh. They begged their Prophet to be sent a king. They asked him to pray

to Allāh so that they can make war. So Allāh ʻAzza wa Jalla revealed to their prophet: "The one who will be your king is called Ṭālūt." They were unsure whether to accept him or not but since it was an order of Allāh and because of the signs, they finally accepted that it was meant for him. He said "The ones who will fight beside me should not be old, sick, busy or newly married. I want young, strong, free people who will fight only for the pleasure of Allāh. If there are any, let them come". So they gathered. They became an army of 80,000 people. And the head of the army was Ṭālūt. Ṭālūt wasn't a prophet, just a king. Their Prophet was Shāmwīl ʻalayhi s-salām. They went to war with his order. They started from Jerusalem with those 80,000 soldiers. And the weather was hot. They became thirsty. They asked their Prophet to pray to Allāh to make a stream for them. And he told them to be patient. He said "We'll go to a stream, to a river".

When they reached the river - this is important because people get used to comfort - he said "We're approaching the stream. But who drinks from the stream is not with me, he won't go further. He'll return to from where he came." They were not allowed to drink at all or if they drank it should be no more than a handful. When they came to the river, all of them put their mouths in the stream like animals and drank from it. They drank until they were full. They drank and the king told all of them to go. They already knew they were returning. From those 80,000 people, only 310 people remained. Almost all of the people drank and obeyed their egos. Same here. If you're going to do this stuff - better to have less people but for them to be clean. We are not interested in such things. So to those who drank, Allāh gave them such trouble, their lips became black. They couldn't quench their thirst and they passed away like that. And the 310 people, by the wisdom of Allāh, a handful of water was enough for them. It was enough for their friends too. If Allāh wants, anything can happen. You're not doing well with that poison. It has no benefit for you.

With 310 people they confronted the soldiers of Jālūt (Goliath). According to one narration, Jālūt had 100,000 people. According to another narration, he had 300,000 soldiers. And he was a tall kāfir king from the lineage of Amâlika. Dāwūd ʻalayhi s-salām was meant to kill him. Dāwūd ʻalayhi s-salām was young. And the king [Jālūt] said "Who will fight me?" When Jālūt said this, no one dared. The king [Ṭālūt] said "Who comes up against him, I will give him my daughter and half of my wealth". Allāh gave inspiration to Dāwūd ʻalayhi s-salām. He said "You will kill him." And on his way, three rocks spoke "We are the rocks that will kill Jālūt". The king in the beginning gave him a horse and a sword. Then Dāwūḍ ʻalayhi ssalām returned them and said "Allāh inspired me in a different way." He shot the king [Jālūt] with a slingshot right to his head. Certainly, it was a miracle of Allāh. He ordered the wind and the three rocks became one and when shot from a slingshot, they entered into his forehead even though he had armour on his head. The rocks made a hole in it and killed 30 kuffār who were behind him. So the army was defeated. All of them retreated. What Allāh wants, when on the way of Allāh, little or many, it's not important. Important is to be steadfast. They were praying for it. He said

"how many times a small force has defeated a big army." There were many such events. ‘Ulamā’ there prayed to be like them. Because when 310 people confronted that enemy army, if they came against these soldiers, and even one part felt afraid they wouldn't be able to do anything against them.

Then the knowledgeable ‘ulamā’ said that with Allāh's permission a small force can overcome that whole army, if Allāh wants it. And it became so. Therefore, don't say "I want to but I can't quit." This dergah here is a place of people close to Allāh. With the help of Mawlānā many people got rid of their bad conditions, got cured from sicknesses, and joined the right way. Therefore, who comes here with a pure intention will have goodness. If he has evil inside him, a person with shayṭān, will have a very big slap. He won't realize where it comes from. He should beware. There is no pity for shayṭān. Don't say 'poor' for shayṭān. Shayṭān is cursed. If you are with shayṭān, you'll be cursed too. And a curse is a very bad thing.

May Allāh protect us. Make tawbah during Ramaḍān, Allāh accepts tawbah. Otherwise, you know for yourselves - you'll carry your sins. May the hearts be always clean, in shā’Allāh.

We are saying here it is place, dergah for people for human being to show them good way, good manner, to warn them from something not good, especially from shayṭān. We are in dergah, there is shayṭān here? Once they asked, Mawlānā was asking people "do you know any place there is no shayṭān, no iblīs in that place?" Some clever murīd they answering Mawlānā "yes Mawlānā in Ka’bah", saying. Mawlānā was laughing. He said the biggest shayṭān, they are in Ka’bah because it is the most holy place. The most holy place it is the main aim for shayṭān and his follower to attack, to attack this place because it is most valuable for Muslim. So they are trying there, from beginning. When people they finish from all this sins [and they are] clean, quickly coming to make it another. From beginning, the next day of ḥajj, they beginning to make people to make sin. So no place in this dunyā you can say there is no shayṭān. And who following shayṭān he will be loser. Who coming, al-ḥamdu liLlāh, most of people they are coming with good intention to dergah to visit Mawlānā. So shayṭān he is not happy, he is sending his people to make them to cheat them. There is no any excuse to use bad thing. You must be patient, you must be fight against your bad habit. You cannot say "this from my nature." Nature it is clean. When you are here you must be following. Don't look to anyone telling you something you cannot understand, you cannot believe. And you must try to take this, what you have from bad habit, from smoking, drinking, or using other thing, to make it try to finish it. Because many people with barakah of Mawlānā was get rid it of this. But shayṭān and his followers they are trying to cheat people, saying, "This good for you. This is make your spirit high." Never you can say this what, small [or a] lot, it make you drunk. It is forbidden, even small thing. This people, shayṭān people. We are coming here we are training to make ourself to be patient, to be in right way. Accepting right

way. All time it was like this and there is in Qur'ān in every place example from this. Especially one example it's very important and people they are reading but they are not knowing what wisdom. There is, it was war between, in time of... before Dāwūd, in time of Dāwūd 'alayhi s-salām, but he wasn't yet Prophet. Prophet that time was his name is Shāmwīl (as). And the people, sons of Isrā'īl they are coming to him, "O Prophet, ask your God, your Lord, to send us king to fight against non-believer." They ask, they ask. At the end he ask Allāh 'Azza wa Jalla and Allāh 'Azza wa Jalla tell him this commander and king for you, he is Ṭālūt (Saul). And they was not accepting him. But it is take long time and there is many miracle - at the end they accept him. And he is prepared to going to war. He said "who I don't want - old one, children, or people they have work, trader or they are who new married. I don't want anyone of this. Only I want who don't have anything to make him busy. He can come to fight with me." And it was quite a lot of people they come with him, nearly eighty thousand people. And he trained them and he said we are going now to fight this Jālūt.

God, your Lord, to send us king to fight against non-believer." They ask, they ask. At the end he ask Allāh 'Azza wa Jalla and Allāh 'Azza wa Jalla tell him this commander and king for you, he is Ṭālūt (Saul). And they was not accepting him. But it is take long time and there is many miracle - at the end they accept him. And he is prepared to going to war. He said "who I don't want - old one, children, or people they have work, trader or they are who new married. I don't want anyone of this. Only I want who don't have anything to make him busy. He can come to fight with me." And it was quite a lot of people they come with him, nearly eighty thousand people. And he trained them and he said we are going now to fight this Jālūt.

Jālūt he was oppressor king. He is from huge people from old time - he was quite long, big one. And they take their army from Jerusalem going toward east. In east it is dry and they was thirsty and they were asking for water. He said, "be patient. After it will be we find." After maybe three, four days, they nearly reach to big river. He said "who will drink from this river he will be not with me. He will be go back to where he come. Who will like to be with me he must not drink from this. Even he drink only one handful of water. Other who drink more than handful they must go back." When they see river, whole of them jumping, drinking. This is what it is this people who they don't have any control for their ego. Quickly when they see easy thing going there. And it was only three hundred ten people they was left without drink or they drink only one handful of water and they cross river. Other they cannot cross river they go back. But what happen? Who drink from this water he is, they are not, they are still thirsty. Still even their lips become dark. This is what for this people who are, they try to make their ego to full with bad thing - never satisfied. They want more more and more and it is only not good.

Only three hundred ten people they cross with Ṭālūt and with prophet. And they was Dāwūd 'alayhi s-salām, his father, also prophet and with his ten from his brothers - also

all of them they cross this river. And Dāwūd ʻalayhi s-salām he was, he have miracle and he only has stone. They throw stone with rope. And he said I say to his father "O my father I throw, I can kill with this." Said his father, "good this". And when he come from, in road he find one stone. He [stone] said, "O Dāwūd I'm stone from Hārūn ʻalayhi s-salām. He killed somebody, some Kāfir from this. After he find one stone again. He said to him "I'm from Mūsá ʻalayhi ssalām" also he killed some king of non-believer and the third one also. He take them put them in his bag. And when he come to, he was bring them with him to fight there.

And Jālūt he come, Jālūt with huge army. Some people saying maybe hundred thousand army, some of them saying three hundred thousand army and when this people they saw this huge army, even this what they left, three hundred ten people, "we cannot do anything". But the believer, real believer, they said, don't say this "kam min fiʼatin qalīlatin ghalabat fiʼatan kathīrah" (2:249) This Āyah: "How many time small believer they won on huge army." And by blessing of Allāh first this Jālūt he come, he said "who can fight with me?" He was huge. Nobody going to him after he say, nobody. Dāwūd ʻalayhi s-salām he said, I'm going and Ṭālūt, the king of Dāwūd ʻalayhi s-salām, he give him horse and give him sword and he was going with this. After he remember, he come back to his army. People they thought he is running away from him, from Jālūt. But he said, "no I don't want this [sword]. I have a special weapon. I will kill him with this." And he throw, put his three stones in one, they become one and he put in his rope and he throw. And Allāh order wind to help him and wind coming to through his head, Jālūt's head. Coming through head, going out and killing thirty people also with him. And after this, this army, they was very afraid, they run away all of them.

This is when somebody like to be in right way he mustn't make excuse for himself to do any wrong thing. To not listen to any shayṭān, to be with Allāh only. Al-ḥamdu liLlāh, we are, who coming here for Allāh, Allāh He help him. But who this some shayṭān coming, they will be punished by Allāh ʻAzza wa Jalla. Because shayṭān and his followers they are cursed. And curse it is not good thing. But we are in Ramaḍān and who have some bad intention must clean his heart and make repent for Allāh. Allāh accept him, forgive him.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

119. LAYLATU L-QADR
Thursday, 21 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is saying "Shahru Ramaḍāna alladhī unzila fīhi l-Qur'ān." (2:185) Bismi Llāhi r-Raḥmāni r-Raḥīm. "Innā anzalnāhu fī laylati l-qadr" (97:1) It is the month of Ramaḍān the month in which Qur'ān Karīm was sent down to our Prophet. It was sent down to Muslims as a big favour and miracle. And it was sent on Laylatu l-Qadr. "Innā anzalnāhu fī laylati l-qadr." Laylatu l-Qadr is better than 80 years. A thousand months make 80 years. And that is a lifetime. Some live more, some live less. People live around this age. And it is the night better than a whole life, Laylatu l-Qadr.

Therefore, Allāh 'Azza wa Jalla said to our Prophet that Laylatu l-Qadr is hidden. If people knew when it is, they would pray only on that night. Their prayer would be better than a thousand months of worship. And they are lazy to pray any time else. Moreover, they might not do it. Therefore, Allāh 'Azza wa Jalla hid this night. It may be on any night of the year, but mostly during Ramaḍān, says our Prophet, during the last ten days of Ramaḍān. It is the custom now that it's on the 27th night most of the time. However, it is not clear if that night is Laylatu l-Qadr. But for people to have respect for it, 'ulamā', mashāyikh and ṣaḥābah respected the 27th night as Laylatu l-Qadr. Because if it was on any night, people would not care about it. Therefore, if a person stays awake on the 27th night and prays until saḥūr, or if he gets little rest before saḥūr, that is also counted as worship. It is counted as if he stayed awake the whole night.

When it is done with that intention, certainly Allāh 'Azza wa Jalla will favour that person. It is given according to their intentions. Therefore, we'll be as if we stayed awake on Laylatu lQadr, in shā'a Llāh. Laylatu l-Qadr is a different night. Our Prophet said it is neither cold, nor hot. It is a beautiful night. Who catches this night catches the blessing of Ramaḍān. With that blessing, if a person spends Ramaḍān well, his whole year will be spent well. It will be comfortable. In shā'a Llāh, may it be blessed for all of us. And may Allāh send the Ṣāḥib (Mahdī as) to ummati Muḥammad. We pray for that as well.

May Allāh protect ummati Muḥammad. There are many fitnah. May Allāh protect from fitnah and evil. And on this night ask for forgiveness and health as a prayer. Ask for forgiveness and good health. Say "Allāhumma innā nas'aluka l-'afwa wa l-'āfiyah." Make

this prayer a lot on this night. These two things, a man doesn't appreciate when he has them but when there is no health, a man understands its value. Even if he is the richest man on earth, he can't do anything. And the one reaching the forgiveness of Allāh, gets happiness. It is a short prayer. Our Prophet is saying to make this prayer as it is easily memorized. As long as Allāh forgives you, Allāh gives you all blessings. As long as you are healthy, you won't need anyone. May Allāh repeat it for us. May we reach it with more honor next year. In shā'a Llāh. May we reach it with Mahdī 'alayhi s-salām.

They ask which prayers should be made on this night. You can make up your missed prayers, you can do charity. And ṣadaqah, zakāh given during Ramaḍān is very virtuous. People can give zakāh throughout the year, but when they give in Ramaḍān, Allāh ﷻrewards it multiple times. Who can give zakāh may give. Or you can separate in Ramaḍān and give in parts later. You are counted as giving in Ramaḍān because you have separated your zakāh at that time. Its virtue will be much higher.

May Allāh give according to our intentions. May this night be holy and blessed, in shā'Allāh.

Allah 'Azza wa Jalla He said in Qur'ān "Shahru Ramaḍāna alladhī unzila fīhi l-Qur'ānu hudan lil-nāsi wa-bayyinātin mina l-hudá wal-furqān" (2:185) and He said: "Innā anzalnāhu fī laylati l-qadr" (97:1) This holy month Ramaḍān, it is very holy month because Allāh He send the Qur'ān to His Prophet in Ramaḍān. He is, it is blessed and it is light, everything for human being [He] said. And in Sūratu l-Qadr He said: "Innā anzalnāhu fī laylati l-qadr" (97:1) meaning it is, it been sent in this night. Night of Qadr we call, it is have special name. Special night - very strong because Qur'ān 'Aẓīmu sh-sha'n, the miracle of Prophet, Allāh send in this night.

Which night? One night of Ramaḍān. Ramaḍān but mostly we celebrate in 27th but it is Prophet saying it is not certainly in this night. Different night you must look for this. Ṣaḥābah asking, "O Prophet tell us which night to we wake up and to not sleep." He said, Prophet, if I tell you people they will leave doing worshipping only to find one night. And doing it's enough for them because Allah said it is better than thousand months. Thousand months it is equal to eighty years and eighty years it is around age of human being maybe sixty, maybe seventy, maybe ninety. But eighty middle of people, so one night it is better than whole life. For this Allah make it secret - to people to look for this night and to try to catch it. Every day they try for this not only one day. So Allah will reward them. But people, most of the people they are making in 27th. And the holy people they were saying most of time the majority in this 27th but maybe 25th, 23rd, 21st, 29th also or 1, 10, 15 Ramaḍān - whole Ramaḍān. Can be any night. So for this people they are trying and worshipping more and more. And it is acceptable for them to not be lazy to not, to be love to worship Allah 'Azza wa Jalla. Allah 'Azza wa Jalla He put barakah, happiness in this night. For this night also for Ramaḍān month, whole month it

is the most blessed month between the 12 months - Ramaḍān. And Allah when people they are happy in Ramaḍān, everything good, whole year it must be good for them. And to be blessed and to be safe, in shā'Allāh. This night they are asking what 'ibādah? You can make what you didn't pray, some pray or give your charity. And the best thing in Ramaḍān if you have, you may, you will give zakat. You can give whole year also but to give it Ramaḍān it is double reward from Allah. So if you cannot find somebody to give to, just you can keep it take it alone [separate it] from your money to write on it zakat. And it is you can distribute little by little. But Allah reward you for this. And to make 'ibādah also to ask praying "Allāhumma innā nas'aluka l-'afwa wa l-'āfiyah."

Prophet telling ṣaḥābah to say this du'ā', praying "Allāhumma innā nas'aluka l-'afwa wa l'āfiyah" - meaning, ask forgiveness from You and we ask for health. The most precious thing, two things, if Allah forgive us it is everything good and if we have good health also we are in happiness. This is Prophet he saying about this, so we are this night you must repeat it many times, in shā'Allāh. And we have and pray also to be ummati Muhammad safe from every badness, from fitnah, from what happen around and especially we are asking for Mahdi 'alayhi s-salaam to be come and save Muslim and whole human being, in shā'Allāh. Because very difficult time but we are hope, because Allah by His Prophet he tell us it will be in the end of time this what happen. And after Mahdi 'alayhi s-salaam come he will full of whole world with justice and Iman, in shā'Allāh. We hope, in shā'Allāh, next Ramaḍān to be with Mahdi 'alayhi s-salaam in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

120. HAPPINESS BY BEING THANKFUL
Friday, 22 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah 'Azza wa Jalla is saying in Qur'ān: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Innā ja'alnā mā 'alá l-arḍi zīnatan lahā linabluwahum ayyuhum aḥsanu 'amalan wa-innā lajā'ilūna mā 'alayhā ṣa'īdan juruzan." (18:7-8) Allah created this world in perfect form.

"Fatabāraka Llāhu aḥsanu l-khāliqīn." (23:14) He created everything perfect and made it beautiful. He gave it as a home, a temporary home for people, for testing. He created beautiful things. People without minds assume it to be a permanent place, that there is no other place but this and they forgot about ākhirah. And for Muslims, Allāh made all these permitted things ḥalāl. They can use the products of dunyā for the pleasure of Allāh. They can use on the way of Allāh. It is useful. But if they use this dunyā as if they will never die and they do nothing for others, don't recognize Allāh, don't do goodness, then they are in complete loss. Our Prophet has said, "ad-dunyā dāru man lā dāra lahu". Dunyā can become home for those who don't think about ākhirah. But for people who will have palaces and castles in ākhirah there is nothing to look at in dunyā. It's not good to put it in your heart.

And at last, "Wa-innā lajā'ilūna mā 'alayhā ṣa'īdan juruzan." (18:8) All these beauties you see will become dry on the day of resurrection. Neither grass, nor water will remain. It will be like a dry desert. It won't be useful then, if they understand it or not. Therefore, we should know that dunyā is a world of tests and we should use the favours given by Allāh and be thankful. With shukr, favours increase and last. And we will gain the pleasure of Allāh.

Allāh 'Azza wa Jalla saying about this world "Innā ja'alnā mā 'alá l-arḍi zīnatan lahā linabluwahum ayyuhum aḥsanu 'amalan wa-innā lajā'ilūna mā 'alayhā ṣa'īdan juruzan." (18:7-8) "We create this world we create all universe". Allāh 'Azza wa Jalla He create but especially for human being it is important what Allāh create us. "Tabāraka Llāhu aḥsanu l-khāliqīn" (23:14) He is the most perfect Creator, Allāh 'Azza wa Jalla. He create world with very good, very beautiful, everything - enough for everybody, for every creature. But people they for themself or for their selfishness they finish, they destroy, they make

it very bad. Allāh ʻAzza wa Jalla even He said this for people like, for test for people. "We will look who is happy, he is thankful for his Lord." And one for people who only they think it is they come by themself to this world. And they are think no more, any life after this. No, this is only for test.

Dunyā, Allāh give us. When people not knowing Allāh they will be not happy here. "Ad-dunyā dāru man lā dāra lahu." This, only in this world they can get some house because it is - in ākhirah, next life they will not find because they didn't believe; they not ask for better from this. But believer they can be use what Allāh give them from favours, from good niʻmatu Llāh. We can with ḥalāl - you can be enjoy yourself, you can from every favour from Allāh He give you. Allāh He is happy also. You can enjoy if you have opportunity, you can enjoy and you can don't forget Allāh. All time make thank for Allāh. With thanking you be, Allāh give you more and continuously giving. "Wa bi sh-shukru tadūmu n-niʻam." Because to, if you have some good thing it is difficult to keep it. This is if you find some good place, some good thing, you can take. Don't ask, continue take and you will be blessed. And this is with thanking Allāh for what He give you, it will be continue until end of your life.

But if you be become lazy and used to it - it is normal for us. No. Every day you must thanking your Lord for everything for He give you. Specially for niʻmati l-īmān (the favour of belief). And the end of this world also Allāh He said, "I will make it dry like desert." To see, show people it is only for this life. In Judgement day you cannot see any green, any water - only flat like desert. No shadow, shadow [shade] for believer only. You must be thankful for Allāh for what He give us to be get happiness. Happiness you can only with thanking Allāh He give you. If you are against Him you will never be happy.

Allāh keep us in His way, in shāʼa Llāh. And give us from His favour. We are asking. Don't be shy from asking from Allāh ʻAzza wa Jalla. Ask what you want. No need to ask for people. Ask from Allāh, "Give me, give me, give me." It's ok. If you ask from somebody he will fed up from you. He run away from you if you say this.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

121. THE TAKBIR OF EID
Saturday, 23 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Ramaḍān is almost over. This is the last Friday. Holy Ramaḍān is ending. Our Prophet is saying that between the prayers, from Jum'ah to Jum'ah, between two Ramaḍāns, He makes all sins be forgiven. If there is no big sin and no right of someone, Allāh forgives. If a person from the noon till the afternoon. There is no person without mistakes. He makes mistakes. Allāh forgives those mistakes. Then Allāh forgives mistakes, faults and sins made between Jum'ahs. And He forgives sins made from a year to a year, from Ramaḍān to Ramaḍān. So if a man prays Ẓuhr and prays 'Aṣr, he is forgiven. But if you don't pray Ẓuhr, don't pray 'Aṣr or Jum'ah, don't fast in Ramaḍān, they will pile up on you. You will answer for them on Qiyāmah. If you don't repent and ask forgiveness from Allāh in dunyā, you will carry them. And even this is by the mercy of Allāh 'Azza wa Jalla and our Prophet.

If you don't pray Ẓuhr and 'Aṣr, don't pray Jum'ah, then repent and start, everything between Ramaḍāns will be forgiven. As we said, it will be a big sin. What we mean by big sin, if there is no redemption for it, it will be forgiven. Allāh is treating people with mercy but people are not accepting. They say they don't want it. If you don't want, you know for yourself. Bismi Llāhi r-Raḥmāni r-Raḥīm. "Yurīdu Llāhu bikumu l-yusra wa-lā yurīdu bikumu l-'usra." (2:185) Allāh 'Azza wa Jalla wishes only good for you.

We finished this Ramaḍān too. Shukr to Allāh, we are reaching 'Īd. And on 'Īd "wa litukabbiru Llāha 'alá mā hadākum" you should make Takbīr. Up until the 'Īd prayer is over, before and during it, make Takbīr after khuṭbah, then Takbīr is finished. These Takbīrs are Allāhu Akbar Allāhu Akbar Lā ilāha illā Llāhu Allāhu Akbar Allāhu Akbar wa liLlāhi lḥamd. There are many revelations we heard from our mashāyikh, imāms of madhāhib. There are other ones as well. But if you do this, as it is our tradition to do this... When done otherwise, people get confused. Therefore, when we make Takbīr, we are making shukr to Allāh for the favours He's given to us. The biggest favour is, may Allah protect it, may Allāh protect our īmān. We see that many people don't know these things. Or they say they don't believe. They don't do anything. If Allāh wanted, He'd make us like them. May Allāh protect us. We have to be thankful for this. Your biggest shukr is staying on the right way, being guided and obeying Allāh's orders. It's

not easy to do it. Because a man can do various things. And when it comes to worship, he can do only a little of it. And that is a favour of Allāh. We have to thank Allāh. We passed this whole holy month. May Allāh let us reach even better ones. May we reach the days when Islām rules over the world with Mahdī ʻalayhi s-salām and ʻĪsá ʻalayhi s-salām. This holy month is over again. In shāʼa Llāh, we will reach another one. We will reach a better one, in shāʼAllāh. May it be blessed, in shāʼAllāh. ʻĪd Mubarak to you! May Allāh improve, guide and give understanding to ummati Muḥammad.

Al-ḥamdu liLlāh, we are, we come to one month nearly we are finished. Tomorrow or after tomorrow, the last day for Ramaḍān. In Ramaḍān, Prophet saying between two Ramaḍāns Allāh forgive what you done. Between Jumʻah and Jumʻah also Allāh forgive what you, your fault, your wrong thing, your sin you done. And between two time of praying Allāh also forgive you. But it is, there is one thing what He can forgive for everybody but He said to people who are knowing - if we pray Ẓuhr and between this everybody human being they are weak and they can do wrong every time. Until ʻAṣr what he done, when he pray ʻAṣr, Allāh He was finish this, forgive you. Between one Jumʻah until next week Jumʻah, also what you done He forgive you. But not there is some big sin, this need another thing to also Allāh forgive but there is another condition but for normal, every time we can do wrong, between if anything left between one Ramaḍān to another Ramaḍān, also whole year He forgive.

It is big good thing for human being. But human being they are not accepting. You are even Muslim many of them they are not knowing that not practicing. And it is, al-ḥamdu liLlāh, we are with this two days we will be finish and Allāh He said "yurīdu Llāha bikumu l-yusra wa-lā yurīdu bikumu l-ʻusra wa-litukmilū l-ʻiddata wa-litukabbirū Llāha ʻalá mā hadākum" (2:185) Allāh He want for you the best, the easy thing. Easiest, but you are, and He don't want hard thing for you. But He give us what He order us. Everybody can do if they are try. But most of people they are not trying.

And He said until you finish this fasting you must after make Takbīr. Takbīr for thank for Allāh. What thanking? We are thanking Him to He help us to be in this good way. Because many people they cannot do, even it is easy, but they cannot do. They can do thousand times more hard thing in every day, but for two minute they cannot pray, they cannot fast. Coming too difficult for them. For this we are thanking Allāh [that] He help us and He give us this big favour to be in way of Prophet and way what He love. Allāh He love believer and He said He don't love non believer. "Inna Llāha lā yuḥibbu l-kāfirīn" (3:32) He is knowing which people what they are doing; knowing everything. For this we are thanking Him. And we are make Takbīr after we finish Ramaḍān - from Fajr, after Fajr until Ṣalātu l-ʻĪd. This also thanking for Him.

There is many kind of Takbīr but we normally say Allāhu Akbar, Allāhu Akbar lā ilāha illā Llāhu Allāh Akbar Allāhu Akbar Wa liLlāhi l-Ḥamd. This is ṣaḥābi Ibn Masʻūd he

saying this Prophet was saying. But there another kind of Takbīr also - we know this we must continue to not mix. And tomorrow, in shā'Allāh in our country they are saying after tomorrow 'Īd. Tomorrow night also very holy night. Night of 'Īd it is very holy night, acceptable for praying, for du'ā', for charity. So we, in shā'a Llāh Allāh, give us from this blessed night also. And we hope to next Ramaḍān to be more better for ummah. Allāh send us Sayyidinā Mahdī 'alayhi s-salām. Allāh give ummah, ummah of Sayyidinā Muḥammad, to make them to understand right and wrong thing because most of them they are going wrong and they thought they are going right. No. Allāh give us Imām for to show us the right way, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

122. NASIHAH FOR THE END OF RAMADAN
Saturday, 24 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.
May Allāh bless it, in shaAllāh. 'Īd is coming. Today is 'arafah, a holy day. Today is the last day of Ramaḍān. Allāh has a nice promise. When Ramaḍān is over, all our sins will be forgiven, in shaAllāh. It is beautiful good tidings. May we spend it with īmān and barakah. It is a month in which Allāh shows us grace and love because it is spent with fasting during the day and worship during the night. One more year is gone from our lifetime. People are sad on the New Year that they are one year older. And as we become closer to Allāh by our īmān in Ramaḍān, in shaAllāh, we should be happier.

Our Prophet is saying to live with good manners in this world. He says to stay away from bad characteristics. Our Prophet says there are three characteristics that destroy people. The first one is arrogance. Because of arrogance, shayṭān didn't make sajdah to Ādam (as). He was thrown away from paradise, from the presence of Allāh. The second is greed. Ādam 'alayhi s-salām ate from the forbidden fruit because of his greed. Instead of more and better things... There was everything but out of greed, Ādam 'alayhi s-salām ate it too. So he was taken out of paradise. And the third is envy. And that's the worst. Two sons of Ādam, one killed the other because of envy. We have to stay away from these bad characteristics. Our Prophet is warning us against them. Never approach them.

Arrogance. A person with arrogance is an idiot because Allāh created all of us. To be proud is for Allāh only. Allāh 'Azza wa Jalla is the one who created everything. We are creatures. Allāh is the Creator. Therefore, a creature can't be arrogant to another creature. Greed is not good either. You should be patient. And it is not good to want something too much. You won't feel at peace. And envy is a totally bad thing. A person who has it lives his whole life as in hell. He envies everyone and feels jealous that others have and he doesn't. You can't have everything. Allāh created and Allāh gave. He gave to whom He wanted. Therefore we should stay away from envy.

May Allāh bless this night. The night of 'Īd is a holy night. There are several nights in a year. Two of them are the night of 'Īdu l-Fiṭr and the night of 'Īdu l-Aḍḥá. And there are 5-6 holy nights, like Laylatu l-Qadr, Raghā'ib, Mi'rāj, Mawlid. Among these nights, these

two are holy nights. We should pay attention to them. May our prayers and ṣalāh be good, in shā'a Llāh. May Allāh let us reach more years.

Today, al-ḥamdu liLlāh, we are reach the end of the holy month. Prophet saying when last day you are breaking fast Allāh also forgive you for everything. Whole Ramaḍān you, you are fasting. Especially for the end of this month special present from Allāh to forgive you and bless you. Al-ḥamdu liLlāh, we are safely we reach this end and it was very nice month Ramaḍān because daytime fasting, nighttime worshipping, praying. Everything was so beautiful in this month. And in the end Allāh also He give us present for mu'min, mu'minah, and Muslim believer - for whole believer. He forgive them and He said "I'm only knowing what I give. Nobody know what I give for this." People they are who are they are fasting in Ramaḍān "ana ujzi bihi" I'm only and not tell anybody what I will give and He is the most generous. So you cannot imagine what He will give. Because we have limit and we only maybe say ten times, twelve times, hundred times, thousand times, but Allāh He is generous, you cannot imagine what He give.

Al-ḥamdu liLlāh, it is nice time, nice day and it is blessed night also this night. In 'Īd night... There is few holy night in year, maybe five or seven. Two of them, one this night and one in 'Īdu l-Aḍḥá ninth of Dhū l-Ḥijjah. It is also very holy night. And Allāh accept your du'ā', accept your charity, your worshipping. so, in shaAllāh, we can with our intention to ask all good thing for Muslim and to be safe and to be in right way, in shaAllāh. And Prophet he said for warning ummah to not follow their some bad desires, some bad attributes they have. It must be attribute nice good behaviour. But there is three of them Prophet was saying.

First of them to be proud. Proudness make iblīs satan to not accept Ādam 'alayhi s-salām, not obey order of Allāh to make sajdah for Ādam 'alayhi s-salām. And he was kicked out from his everything he has but he from his proudness he didn't make it. So it is very bad attribute this.

Second one to be greedy. Greediness it is also bad because Sayyidinā Ādam 'alayhi s-salām, Prophet saying he was asking more in Jannah. Everything he has but only one forbidden and he from his greediness he take it and he eat it. And also he was thrown out from paradise.

And third one, envious. It is the worst because son of Ādam 'alayhi s-salām he killed his brother from what he was have envy. He said: "He has better than me, I must kill him."

So it was these three things, if you keep away from these Prophet saying you will be restful and you will be not doing any mistake anything. So, in shaAllāh, we try, in shaAllāh, to be away. But especially envious it is the worst. All of them worst, bad, but the envious because who it is like illness. If somebody have it, difficult to get rid of it.

And it make whole his life like hell. Even he has whole world but he has this envious he will not be restful, he will be whole time in bad misery and not happy. And it is Prophet order we must be away from this, in shaAllāh. This is also naṣīḥah (advice) for end of Ramaḍān. Allāh make this attribute away from us, in shaAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

123. TWO BLESSED DAYS
Monday, 25 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

First of all we say may this 'Īdu l-Fiṭr be blessed for all of you. May it be holy, may it be prosperous. This 'Īd - our Prophet said two 'Īds. One is the 'Īd after this Ramaḍān. It's the 'Īd for those who fast. The second one is 'Īdu l-Aḍḥá. These are the 'Īds Allāh has given us as a gift. In old times of our Prophet there were no 'Īds. There were other special days and they were having a feast - like Nawruz. I don't know, there were some other things like Mehregan. So they were having entertainment on that day. When our Prophet came to Madīnah, he said: "Allāh gave you better than that. There are these 'Īds. Whoever respects them, obeys Allāh's order. He will both have a feast and acquire blessings from it."

No matter how far people are from religion they still do these 'Īds because these are the 'Īds Allāh set. They respect these days. They congratulate each other. There comes a beauty. However much shayṭān strives, he cannot remove that. Now he has established many feasts among them. There's this feast, that feast, feast day of so and so, but the more he strives, the less he can do since the beginning. But these 'Īds that Allāh gave to Muslims and Islām as a gift, give pleasure, give joy inside people. The others give darkness. They lead to sinning.

On the first day of 'Īd at first there is prayer. 'Īd prayer is performed first because it is wājib. And wājib is a great blessing. Allāh doesn't need your prayer or supplication. Allāh gave them all for His servants that they lead us to goodness. They lead to blessings. Many people actually put their forehead for prostration only because of the 'Īd. And that is a great thing as well. Even only from 'Īd to 'Īd, people certainly come for this 'Īd prayer. People remember they are Muslim. This also indicates what a gracious religion Islām is, that even at a feast it reminds people of Allāh. They remember who they are.

May Allāh make us much better, in shā'Allāh. May it be blessed and prosperous. May the coming 'Īds be much more beautiful, in shā'Allāh.

We are saying for 'Īd today - we are asking happy 'Īd, in shā'Allāh. Happy for everybody because this 'Īd feast it is gift from Allāh 'Azza wa Jalla for mu'min. Only it was before,

some days for they are playing when Prophet come to Madīnah. He saw ṣaḥābah or Madīnah people they are celebrating some days. Then he said Allāh He give you instead these days, two blessed days. One for Ramaḍān, after we finish Ramaḍān and second in ʻĪdu lAḍḥá, four days. And it is blessed because when you remember this, Allāh give you blessing and He blessed it.

Since Prophet's time until now there are people they are celebrating and they are happy with this. There is shayṭān make many days to make it like feast but people still they are happy in these days - ʻĪdu l-Fiṭr, ʻĪdu l-Aḍḥá - not with other. Other just making for trap for benefit for to get money or to cheat people. But this ʻĪd, Allāh make it for people for mu'min especially even who not praying. Maybe twice a year praying because it is blessed feast beginning with praying of ʻĪd, Ṣalātu l-ʻĪd. Morning first thing we do, we pray ʻĪd [prayer]. After, everybody celebrate and greet every each other. Even this enough for us.

Because Allāh He is not in need for our worshipping but to make people, even twice a year to pray, He make this occasion also. It is nice occasion. And Allāh happy with people they are happy with Him. Even with ʻĪd there is some, Allāh make excuse to forgive people when they are remembering. Because He said: "fa-udhkurūnī adhkurkum" (2:152) "Remember Me I will remember you." Even twice a year. So it is, al-ḥamdu liLlāh, nice days these days. We are happy. We are asking blessings for whole nation, for Allāh give hidāyah for nations and for human being to be see this good thing, what they are shayṭān try to close to not make people to see it. Everything with wisdom. Allāh ʻAzza wa Jalla everything making to reach right way, to reach safe way. But people they are not, they don't have wisdom. They don't know. But even with this it is enough for them. Allāh make this next year feast better and better, in shā'Allāh, for whole ummah and for human being, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

124. THE BEGINNING OF EVERY ILLNESS
Tuesday, 26 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "Al-ma'dah baytu l-dā' wa l-ḥimyati ra'su d-dawā'." Ḥadīth sharīf, our Prophet says so. "The stomach is the beginning of illness and diet is the beginning of cure." The illnesses of people today have increased. And as illnesses increase people wonder what they should do. A person who controls his stomach and his ego has better health. The middle road. Don't take things too far. Our Prophet says to eat neither too little nor too much. Everything should be in the middle to have comfort.

Some people, even when they have everything, still they can't resist and they overeat. And then as everyone's body is different, some people can have serious illnesses. And when there is an illness, they should go to a doctor. However, the doctors nowadays are not like they were before. They have diplomas but most of them know nothing. They send you to have a blood test and give medicine. Medicine makes it worse instead of better. Therefore, instead of being treated with a medicine, a man should take his ego under control in the beginning. And regarding diet, most food now is made of things we don't know. It's not clear what it's made of. We should be careful about it.

They say "Mawlānā doesn't like medicine. We shouldn't take medicine." Right, Mawlānā doesn't like. But when there is a need for it. Everything has a time when it's needed and not needed. When the medicine is needed, Allāh is giving it to you. And when you don't take it, you put yourself at risk. You are responsible for this. Of course, as we said, there are some things. You can't even rely on doctors. When you need a serious medicine or something, don't rely on one doctor. You should ask several doctors. And when all of them say the same thing, then you can do it.

"Mawlānā doesn't like it. We shouldn't take medicine." There were madhouses in the old days, and there were mad patients tied with chains in madhouses. May Allāh protect us. With Allāh's grace, one medicine appeared. When they took that medicine, those people tied with a chain could walk around like normal. Idiot people are coming, saying, "Mawlānā said not to take medicine. Leave this medicine". And people leave it. It happened many times here. They broke the bus windows, the municipality windows.

They attacked people's houses because they didn't take their medicine. It's not good to give an opinion on everything all alone. Everything has its expert, has its method. You shouldn't interfere.

There are some idiots in our dergah here. They immediately interfere. While we're sweating here - "don't run the fan, Mawlānā doesn't like fans." As we don't drink cold water in winter, "Don't give cold water to Mawlānā. He doesn't like it". It's cold, of course we don't like it. It should be middle, neither like a bath, nor like ice. You should give it medium. As we said, everything should be medium. We are warning you about our brothers. Be careful. You can't listen to everyone in our dergah.

When there is a serious need, you ask and do as they say. With the wisdom of Allāh it is His favour. "As I created the illness, I created the medicine", says Allāh ʻAzza wa Jalla. An illness definitely has its medicine. Only when death comes, medicine doesn't help. Then a person reaches Allāh's mercy. We should be careful about it. You shouldn't reject everything but use your mind a little. And also don't make decisions on your own and don't interfere in the business of others.

Prophet he saying every illness, the beginning from stomach and head of treatment to pehriz, diet - to make your diet, to look after what you eat. And this is also coming from ego. You must control your ego. Stomach you can eat but you must not for extreme eat. When you are not feeling hungry - it's enough. Not you seeing I must eat all this table. You eat once, twice, after your body maybe there is... Allāh create everybody different, different kind of body. Some people they can eat many but they are nothing happen for them and they are slim. But some of them if they eat, quickly they becoming many kind of illness. And Prophet every time he is saying for people be [in the] middle. If you eat, eat middle, if you drink also. If you sleep, don't sleep twelve hours, fifteen hours. Everything in Islām you must be control your ego so you will be, in shāʼa Llāh, healthy and no need for any treatment.

But many people they are not looking for this and they become ill also. And when you come ill quickly you going to doctor and doctor many time they give you medicine. This doctor these days they are not like old time doctor. Only go and make this blood test, urine test, every hundred test for you. After he look and he give you one medicine. But this medicine also, most of medicine it is not good. Sometimes making you more ill. But if you are ill what you will do? You must look not only for one doctor, especially if you have serious illness - Allāh keep it away from all of us, in shāʼa Llāh. And if they all of them saying same thing you can take. But if not ok you, you can try with many thing but the end if you it is necessary, you must take medicine. If you not take medicine and you something happen for you, this is your responsibility not anybody else. And many people they are saying "Mawlānā he not like medicine. Don't take medicine." Ok you must - like antibiotic or other thing - you can try. One day, two days, three days if you it

is you can without this without taking this you cure yourself it is very good because your body not need for this. For headache also maybe you must be patient. At the end you can take. And this if you do this this medicine it be can effect for your illness in the other time. One pill it is enough for you to cure but if you're used to it, is must be take more stronger, more stronger. But somebody they are doing this and many people they in need for medicine. So they must take. Because this is "wa lā tulqū bi-aydīkum ilá t-tahlukah" (2:195) Prophet or āyah Āyah Qur'ān He said, "don't throw yourself in danger." If you not take medicine maybe something happen for you so it is you be in bad situation and people they will be sorry for you. For this Mawlānā many time he allowed, not prevent.

But there is very clever people in our dargah, in everywhere, they said people don't take this. Some especially for mental people old time in mental house there was what they doing very dangerous people they was. They put him in chain. Chain them to not harm anybody. Stay there maybe some times for whole life, sometime one year, two years. But Allāh 'Azza wa Jalla from His mercy He make some people to find some medicine this when he take one pill a day he is like - whole life he is outside of mental house and he is like normal people. But they are coming here and there is...

Especially we have many they need this medicine this make people with it they say "don't take this, this Mawlānā he was not like this at all. You have jinn you have what a other thing. Don't take." And we see many times, many case here they broke bus glass, attacking ladies, attacking people they are going to their house. And all this coming what because this clever people they don't take this pill. And the end they cut them you put them in mental house and they send them. This is what we must not interfere with thing you are not knowing about it. Allāh make people to help this people and it is ok what will do. It is from Allāh coming. Only you must be patient Allāh reward you. Don't say I will not take this. It is important, you must take. Other people they have like diabetes or other thing also they must take some medicine, also they must look for after themself. Before becoming diabetes if they have looking for themself maybe no need for this. But when happen it must be careful for yourself to not be in danger. Allāh He create all illness but He said I am also create for them medicine. And Luqmān Ḥakīm he was has every medicine for every illness. But he said "only death I don't have this medicine for this. When death coming nothing affect for any medicine."

So we must, in shā'Allāh - Allāh keep away from us illness. Must be careful for to be before coming ill to look for yourself what you eat, what you drink and especially in this days everything they put chemical, they put something making people ill. Allāh save us from them.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

125. HAJJAH AMINAH SULTAN
Wednesday, 27 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Today is the 3rd of Shawwāl, the third day of this 'Īd. Today is the anniversary of the day our Ḥājjah Anne (mother) passed away. May her blessings reach to all of us, in shā'a Llāh. Ḥājjah Anne now fourteen years, fourteen years ago she passed away. Her station is of the Arba'īn the Forty Saints, forty Holy People. Seven of them are ladies. Ḥājjah Anne was one of these. They of course must be alive - as each one passes away, moves to the hereafter, another awliyā' is certainly put there in the place of him/her. But still his/her divinely support reaches. For the one who asks for their help and puts faith in their means, certainly their support reaches.

Our Ḥājjah Anne is, of course, great. How did she reach to that station? By patience, faith and serving her husband she reached. By serving mashāyikh she reached to those high stations. To serve is important. She used to serve the followers and the ummah with love. She used to both be an example for the other ladies and guide them by advising. They used to ask her whatever troubles they had and she used to help them with love as well. She felt sorry for their sad situations. And she was happy for happy things too. The happiness and joy of a person, a Muslim, was the biggest happiness and joy for her. She didn't have complaints, thanks be to Allāh.

So as we said it's a good thing that ladies look to her and take her as an example. She passed every kind of situation. She emigrated in her childhood, and after that they emigrated two more times. After that they met the mashāyikh. She lived almost till 80 years. Thanks be to Allāh they followed the way our Prophet loves and demands, with worship. They were patient with everyone, of course. She didn't speak one bad word to anyone. She didn't sadden anyone. Everyone commemorates her by such a beautiful memory like this in her absence. They go to visit her and ask for her himmah.

There were ones of course who intentionally or unintentionally saddened her but she certainly forgave them. Forgiveness is a virtue. Both the burden of the person forgiven goes when forgiving, and the one forgiving acquires much more blessings than the other. Allāh is The Forgiving One. He likes those who forgive. That's why today is her anniversary. Years, days go by so quickly. So many years have passed. Certainly

Allāh will give His favours abundantly, in shā'a Llāh, to the ones who respect her, exhibit love for her, and recite Fātiḥah. More important, in shā'a Llāh, we will be altogether in heaven. As we have said, what is worldly life? It passes in the blink of an eye. This separation is a brief separation. In shā'Allāh, we will be altogether in heaven, in the hereafter.

May Allāh exalt her station, in shā'Allāh.

Today it is 3rd of Shawwāl, Shawwāl meaning 3rd of 'Īdu l-Fiṭr. First, second, third, three days - in this days, this day before thirteen or fourteen years ago, Mawlānā's, our mother, Ḥājjah Amīnah Sulṭān, she leave us. She went to better place. Al-ḥamdu liLlāh we are in this occasion we must remember her. Al-ḥamdu liLlāh, we are every day, every time we cannot forget somebody - there is some people they are not forgettable. And she is from this kind of people. But also for her honour we are, al-ḥamdu liLlāh, today making Mawlīd, reading Qur'ān, and make Fātiḥah for her soul.

She was great, from great awliyā'. There is Arba'īn - meaning forty great awliyā', seven of them ladies. Mawlānā was saying Ḥājjah Amīnah Sulṭān she was one of this seven. But when - they must be in life, alive. When somebody pass away another people coming. Until she was in life she was in this but in ākhirah also still high maqām. She was - how she get this high station, high maqām? From her sincerity, and for her patience, and for her service, serving Allāh, serving mashāyikh, serving Mawlānā. Because she help him and they are generous, from their generosity. Because to help, to helper for Sulṭānu l-Awliyā', she must be great awliyā' also and she deserved this. They give this maqām for her and she was supporting to not make him any thinking for dunyā, for what I will do with this house, what will to after for this people. She all this she was taking care for. So he is only looking for his Lord, for helping people, for making this ṭarīqah spread east and west and to bringing more people to be make it higher and higher.

With this Allāh open for her and she was happy with, when people happy. She was sad one for people they have problem or they have something not good, she was sad. But for whole time she was in satisfaction, accepting what Allāh give her. And from since she is childhood she was coming suffering from immigration from Russia, from after from Turkey. Two times making hijrah. And to be poorness - but all time because she is, and her family also, depending on Allāh not for people. Make her this, what she suffering, make her maqām higher and higher. And we are knowing sometimes we maybe not help her too much or not but she is whole time happy with every people and she forgive every people.

Forgiveness it is one of attribute of Allāh and awliyā' also they [are] like this. What they done for them? They are not want to take revenge, only they are forgive and because

when they forgive they be [make] this people light from no more sin for them. What they done for anybody and Allāh reward who forgive, give him from His endless treasure.

Al-ḥamdu liLlāh, we are remembering her and she is, in shā'a Llāh, we meet in Jannah because years going quickly thirteen, fourteen year like yesterday. So, in shā'a Llāh, in Jannah also we will be together. This is for who are living in this "innahum yarawnahu ba'īdan wanarāhu qarībā" (70:6-7) Allāh He said "who this people they seeing it is very far but we are seeing it is very near." This life it is very short and when we, in shā'a Llāh, we meet again in Jannah, in shā'Allāh. Allāh make her maqām higher and higher, in shā'a Llāh, and make her to make shafā'ah for us to not be in trouble in Judgement Day, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

126. KEEP YOUR PROMISE
Thursday, 28 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa-awfū bi'ahdi Llāhi idhā 'āhadttum." (16:91) When you make a promise, don't forget it. Promise, commitment is loyalty. When you make a promise for something try to keep that promise. If you're not going to keep it, don't promise. You're not forced. There are some things you have to do. Some things you wish by yourself and make a promise saying "I'm going to do this thing." You have to do it. If you're not going to do it, don't speak about it in the first place. If you speak, you have to do it.

Many people sometimes make promises. They forget it saying "I did not promise." That's why if you promise something important - for human being is really forgetful. Allah created human being forgetful so that he forgets hardships, harms and so on. So that he forgets sadness, troubles, grief. Allah 'Azza wa Jalla gave human being forgetfulness too as a blessing. But there are some times such important things you have promised - you have to write it down somewhere so as not to forget it at least. "I promised this I'll do this thing." "I promised to do this if Allah wills - but I forgot it." You'll look in the notebook you created. In that notebook - "did I really make a promise to this man or not?" Because some people are now... You have to look at it from both sides. The man hasn't said anything but some people say "you promised me". That's why, in order not to be wrong and not to be deceived by anybody either, if you promise, write it down somewhere. You don't make a promise every day. That is, if there's such a real and necessary promise.

People hardly promise once a year, every two years, every five years. People may forget it as well. Do not put yourself under a burden by speaking too much also, by promising something you will not do. Do not promise. You may make a promise that "if I can fulfill this promise in the future I will do it, but if not, if I don't have a possibility, I cannot do it", you should say. This is a nice thing that in Allah's presence those people who keep their promises are the acceptable ones. "Mina l-mu'minīna rijālun ṣadaqū mā 'āhadū Llāha 'alayh" (33:23). Our first promise is of course to Allāh 'Azza wa Jalla. Everyone made a promise to Him. They must not forget it. We would worship Allah, offer our prayers, get to know Allah, respect our Prophet. We should offer our worship. These are

all the promises we made on the Day of Promises "alastu bi-Rabbikum" (7:172) in the spiritual world. Some people keep these promises here in this world when they come to this world. Most of them however, do not keep their promises. They break their promises. This, as we've said, this is important. This is a promise we all must keep. The other is about promises among people, for dealing with people. They are important as well. For those promises, the one who keeps his promise is known as a good man. For the one who doesn't keep his promise, you'd say this is an illbehaved person, none of his promises are to be trusted. He is a person who doesn't keep his promise. That's why people don't take him seriously. He will come to such a state that nobody will trust his promise nor expect anything from him any longer.

May Allah make us from the people who keep their promise. May Allah help, in shā'Allāh.

Auzu Billahi Minashaytanir Rajeem. Bismi Llāhi r-Raḥmāni r-Raḥīm. "wa-awfū bi'ahdi" - "idhā 'āhadttum" (16:91) Allāh 'Azza wa Jalla saying - if you promise you do what you promise. "Inna l-'ahda kāna mas'ūlā" (17:34). Your promise will asked, "you promise this you didn't do. Why?" You promised and you didn't do. You are now not trustful man, not trustful woman. Many people they are speaking something to they promise but many of them some time they said we are forget. Some time real forgetting this. And Allāh 'Azza wa Jalla create human being to be forget. Forget[ting is] also a favour from Allāh because if you not forget your miseries, your sadness, your pain, your many thing - when people forget, it is favour from Allāh to not remember all time bad thing. Also this good. But beside this human being they forget another thing also useful thing also. For this if you promise something important you must, advice from us, to write what you promise.

Because not every day you promise. Maybe once a month, once six months, or once a year, you promise something to do for people and it is important thing. Every day if you promise you will be, you cannot make it and Allāh not say to you you must promise, no. You are free You are not obligated to promise something for anybody. But if you promise you must do it and you must not forget. To not forget write in some place.

Promise it is for dunyā and for what real promise we whole human being promise our Lord Allāh 'Azza wa Jalla. When Allāh create our soul fifty thousand or five hundred thousand year ago, He ask promise from us to know Him, to accept Him, and to accept what He order us. For this promise very few people they are making their promise, they be sincere for promise. Other people they are not caring about promise and said we don't want to make or we didn't make this. But it is promise to know Allāh 'Azza wa Jalla, to respect Prophet, and to pray, to fast, to give zakāh, ṣadaqah, ḥajj. Every this promise from us. But what we said - very few people they are doing this. What will do, what will do. Who doing promise what Allāh ask them, He is happy with them and He is praise

them. He said: "mina l-mu'minīna rijālun ṣadaqū mā 'āhadu Llāha 'alayh" (33:23). "There is men from believer they make and accept and do what they promised. And they are still some of them pass away some of them still waiting. Not changing."

This is to accept, accept promise and to be loyal to your promise it is very big honour. Honourable people who accept and doing this promise. Even in dunyā if somebody promise and not doing what he promise, he is not honourable people. He don't have honour because he is saying - nobody making to say promise but when they say a promise they must do. In shā'Allāh, Allāh make us from these people, acceptable people until end of life, in shā'Allāh. And may Allāh give hidāyah (guidance) for people to do what they promise.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

127. THE GIFTS OF SHAWWAL
Friday, 29 June 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh, we had a nice Ramaḍān. And then we had 'Īd. It is the month of Shawwāl now. The month of Shawwāl is in the middle of the three holy months. For it, Allāh 'Azza wa Jalla offered six days of fasting as a gift. It is the sunnah, who can should do it. It is not farḍ. It is sunnah. Who wants goodness for himself can fast then, who wants to increase his thawāb, who wants to increase his light. It is six days.

On the first day of 'Īdu l-Fiṭr you cannot fast. On the next 'Īd you can't fast for 4 days. It is a sin. There are people called Ṣā'imu d-Dahr, people who always fast. The only days they don't fast in the year are these 5 days. People sometimes get confused and ask if we can fast on 'Īd, on the first day of 'Īdu l-Fiṭr. Our Prophet would start on the second day. He fasted for six days. And the seventh day is called 'Īdu l-Abrār. He said it is the feast of people obedient to Allāh on seventh of Shawwāl. You can do like this or fast on separate days. There is a possibility until the end of Shawwāl. You can fast as you like, but important is to fast. If you don't, it is ok too. It has no punishment and no sin. As we said, it is for people who want to increase their goodness.

The fast of Ramadan is 30 days. If you multiply each day by 10 [for Allāh's blessing], it makes 300. Also these six days [become 60]. Makes 360 days. It is counted as if you fasted for a year. Ṣā'imu d-Dahr - as we said earlier, it is as if a man fasts for a whole year. Therefore, who can, should do. And the easiest is to do like our Prophet, to start on the second day of 'Īd and finish on the seventh day. It is easier for a person. And it goes smoothly after the fast of Ramaḍān, because a person is used to it. Otherwise, it is more difficult when you fast on separate days.

May Allāh let us do these nice things as much as we can. May Allāh help us. May it last until the end of our lives, in shā'Allāh.

Al-ḥamdu liLlāh, we are finish Ramaḍān and 'Īd and now we are in Shawwāl. Shawwāl it is month between holy months Rajab, Sha'bān, Ramaḍān, - holy months. Afterward Dhū lQa'dah, Dhū l-Ḥijjah, Muḥarram also holy. Between them - Shawwāl, month of Shawwāl.

And Allāh He make for this month also some occasion for people to get blessed and to get reward. There is six days of fasting also. It is not obligatory, it is sunnah only. Anybody can do it or like to do it, you do it. Because this is only as if Allāh give you some generous gold or jewelery. If you like you can take. If you don't like you can leave it. It is like this. But, alḥamdu liLlāh, Mawlānā he was doing and teaching his murīds to do it.

So the best is to do it like Mawlānā and Prophet. His sunnah, second day of Shawwāl beginning until seventh day finish and day, seventh day and they said [it is] ʻĪdu l-Abrār, feast of pure sincere people. But also you can fast until end of month - day, one day, two days, like this until to finish with six days in Shawwāl. It is in ʻĪd only - in ʻĪd you mustn't fast but in ʻĪdu l-Fiṭr first day you cannot fast. ʻĪdu l-Aḍḥá four days you cannot fast. But from second day of Shawwāl you can fast.

But when you are, Allāh reward for each day, ten days in Ramaḍān - 30 meaning 300 days. And He make six days - 60. [It becomes] 360 days. Allāh reward you as you are fasting whole year. There is many people they was doing this fasting whole their life - many of them and their famous one our Prophet's wife Sayyidatunā ʻĀʼishah. She was fasting, even they said she fasting in when she travel also and when she in every time she was fasting whole year [except] only five days. And Allāh accept us for us to this Ramaḍān and six days of Shawwāl as we are fasting whole Ṣāʼimu d-Dahr, whole year fasting, whole life fasting. Alḥamdu liLlāh, it is nice thing. But as we said the easiest to make it and more bless to beginning, from beginning quickly because we are used to fasting in Ramaḍān and when after you continue it is more easy.

Allāh make this easy for us for whole our life, in shāʼAllāh. Allāh give us power to look for His, after His, what He love and what He grant us to accept to follow it, in shāʼAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

128. THE MOST DANGEROUS ENEMY
Saturday, 30 June 2017

Tariqatunas sohba, wa khayru fil jamiyya.

Allāh ʻAzza wa Jalla is addressing our Prophet. A person comes to you, meets you and talks to you in a nice soft way, speaks very softly, and even takes Allāh as a witness. He even takes Allāh as a witness that he loves you and respects you. He says, "Allah knows as well". But he is not as he says. He is a real enemy. It's not as it seems. This is the interpretation of the Āyah we read in the Friday khuṭbah. Allāh ʻAzza wa Jalla says to our Prophet that this is a dangerous person. He's a person who will harm both property and people. Allāh doesn't love people who do harm. Allāh ʻAzza wa Jalla says they will for sure be punished.

Actually he said this ḥadīth beside a ṣaḥābah (companion), a person. And the companion said, I know this person. There happened a matter of a munāfiq, a hypocrite. Now when this Āyah descended - Qurʻān ʻAẓīmu sh-shaʻn is full of examples, instances. This person is not a unique individual. There will be these types of people until Qiyāmah. Allāh doesn't love them. Our Prophet doesn't love people who have enmity like this. He doesn't love people who hold a grudge. He doesn't love people who attempt to harm the people that are on the way of Allāh. They will be the recipients of the greatest torment on the Day of Judgment.

Mankind doesn't know anything. When you're committed to a path - thanks be to Allāh we were born as Muslims. We're going on the way of Islām. There is a right way in everything. Our Prophet says, a Muslim is he who doesn't harm anyone, a Muslim is a brother to another Muslim, and the person who attempts to harm is certainly not on the right way. Do not follow and obey him. You will be hurt. You will get harmed in this world as well as in the hereafter. You're not the property of anyone. You're not the possession of anyone. You're the servant of Allāh. You're the ummah of our Prophet. If there's a person who goes on this way, you may follow him. If he goes astray never follow him because all your works will be wasted, efforts will be wasted. Both your efforts will be wasted and also you'll be a means of fitnah in this world. The curse of Allāh may come upon you. You have to be careful about this.

As the companion said this is not said just for one person. We see the same in our time. There's the right way. People who both harm themselves, and their surrounding families and harm all Muslims as well, must repent. They must come to the right way. After they come to the right way Allāh forgives them. The door of repentance is still open. Repentance means to get rid of sins. Sins are a heavy burden. We need to get them off our back. There're many, as we've said, there are many people who follow their egos. There are many people who sell their hereafter in exchange for the world. There's again

the ḥadīth of our Prophet. Our Prophet says that the people who are in sheep's clothing, that's to say who seem to be like sheep but who cheat, profit from people by means of religion, they'll get such a punishment that they'll be astonished where it came from. Now there are famous ones. There are personalities everyone knows. There are also people who are not well known. All of these are the men of shayṭān. They're deceived by shayṭān. They follow their egos. At least when people fast in these hot days to nullify their whole fast by eating suḥūr three minutes, ten minutes after [the adhān]. When you intentionally do that knowing the time, all your hunger and thirst is wasted. If it's Ramadan, you're counted as you haven't observed the obligatory worship also. Then you'll both be punished and all your efforts will be wasted as well. This is one of the examples.

But leave this aside, people can finish even their lives in the way of these people. We must be careful. Allāh ʻAzza wa Jalla says, these are "aladdu l-khiṣām" (2:204). They're most combative, the most vindictive enemy. That is, as they put it, ones ready to kill on the slightest pretext. If he finds the person, they may kill all the people without mercy at all - when He says "aladdu l-khiṣām". Our Prophet says the person Allāh doesn't love most is aladdu l-khiṣām, as seen. Aladdu l-khiṣām the most vindictive, the most enemy, the person with no tolerance at all, is the person Allāh doesn't love. We must be careful about this.

In these, the last days, as we've said, everything is clear. Do not accredit the scholars who have appeared recently, as we say a "very early vegetable", those who just consider themselves as scholars. Scholars from 1400 years ago, from 1000 years ago, from 700, 800 years ago - they were sincere. And also they were closer to our Prophet. They conveyed the best by imitating too much, researching. People who appeared now, after the last Ottomans, actually the Jews and shayṭān and these non-Muslims who demolished the Ottomans in its last period, they are all the same. They're enemies to Islām. They want to make every kind of deceit. They bring out new, brand new people. They bring out people as scholars so as to create new fitnah. Useless men totally, that is. The rāwī, rāwī means the people who narrate the ḥadīth, they must be people for whom not even the slightest, the least suspicion, defect is known by anybody. If you look at the new ones they say so and so, every kind of lie, mistake, fault, sin, every kind of ignominy these people have. After that they bring these out in front of Islām as scholars. And those people who don't know Islām well are cheated by them. They both lose their possessions and some even lose their lives as well in vain. May Allāh protect.

Allāh ʻAzza wa Jalla He said in Qur'ān "man yuʻjibuka qawluhū ... "wa-yushhidu Llāha ʻalá mā fī qalbihi wa-huwa aladdu l-khiṣām" (2:204) Allāh is saying there are people, when you see them, when you are - maybe, but because they are speaking very nicely, saying "we love you. You are our Prophet. We accept you" - for Prophet saying this. And they are even they make Allāh ʻAzza wa Jalla witness for themselves, what they have in

their heart. But Allāh He know them, they are "aladdu l-khiṣām" (2:204). The most terrible people they are. They are not accepting people and never will be, can be friend - only enemy, very bad enemy "aladdu l-khiṣām", the most extreme. And they are, when they go out from your place, they like to destroy the field and kill and to make fasād, make fitnah. And Allāh He will punish them He said.

Allāh He does not like fasād, He does not like any harming for people, for property, He does not like this. Because there is people, especially in time this time they are coming for people and they look like they give them advice but only for their [own] benefit they are doing this. And this was for one from munāfiq he was coming to Prophet and he was saying "I'm accept to you and we are, I'm happy with you" and he was very sweet speaking. But when he went he burn one field for ṣaḥābah and killed his sheep and he went away. And Allāh He make him, this for Prophet, and it is example.

Qur'ān full of example from people who are for another people also to be example. Allāh create people who are following his ego, look like for these man. Because one of ṣaḥābah he was saying, Prophet saying there will be people wearing coat of sheep and look like sheep - is very sweet and very gentle, and only what they want to milking people to get benefit from people from money. And he say about this, one of this people there said I know this man. Prophet was saying about him.

He saying Qur'ān giving example for one man but it is for until Qiyamah it will be people like him - to only speak when they come to you, they can speak very softly, very sweet, and you can maybe you can be cheated by them. But be careful Allāh knowing the heart of people. And it is important for people to follow right people. Don't follow people you can maybe from their good speaking you can be cheated by them.

Our way, way of Prophet. From beginning until now this line coming. And it is majority of ummah. But there is every time since Prophet until now, there is people following shayṭān, following their ego. They try to do something to attract people and to milk them. There is many kind of them. They are only harming your money, they taking money and they run away. And there is people they are harming your belief also, taking your money and your belief also. You go out from the right way, way of Prophet. And there is people even they making more - they harming you and they can harm people also through you, to make you to kill them or they kill you. And this is very bad because what you have done it is for nothing, no reward, nothing. You destroy yourself without any benefit.

There is no time without this people. And this people they are not fed up until Qiyāmah it will be and we must be careful. It is from shayṭān and his follower. Follower who are they? Who they not like Islām. The non-Muslim, non-believer now whole world. There is two part, believer or non-believer. The believer, real believer, who are following Prophet's way and other they are against. Even you see them maybe they have look like

Muslim but really they are with non-believer against Islām. Now this time what Prophet saying - there is two part. The time of Mahdī ʻalayhi s-salām because whole non-believer they are attacking Islām and they are "aladdu l-khiṣām" (2:204) the most dangerous enemy, the most envious enemy. But don't worry, you don't be with them. You be careful to not be cheated by this people and to be cursed by Allāh ʻAzza wa Jalla. Allāh keep us safe until Mahdī ʻalayhi s-salām coming. But, al-ḥamdu liLlāh, when every time this becoming more difficult it is meaning it is more near for Mahdī ʻalayhi ssalām. Because nothing nobody can fix this bad situation - only Mahdī ʻalayhi s-salām he can do it. And every day coming more and more difficult and, in shāʼAllāh, we meet him, in shāʼAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

129. REMEMBER HELL
Saturday, 1 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa-qālū lā tanfirū fī l-ḥarri qul nāru jahannama ashaddu ḥarran law kānū yafqahūn." (9:81)

At one time when our Prophet prepared to travel in such hot weather, in the middle of summer, some hypocrites and some ṣaḥābah among them said "If only we didn't have to travel in such heat. Isn't it better if we wait a little and travel later?" Some people were saying this. Allāh 'Azza wa Jalla on the contrary says that the fire of hell is even hotter. This heat is nothing - it is for a man to think on what hell is like, so that he sometimes reflects on it. He can't stand it when it's a few degrees hotter in this world. And the orders he didn't follow, he will be made do them in hell by Allāh 'Azza wa Jalla. Those who didn't pray will pray 80 years in hell for every missed prayer. And 80 years is a lifetime here. You pray for 5-10 minutes and say "I can't do it". If you can't, if you don't make tawbah to Allāh, you will be punished.

This heat, as we said, is nothing. Compared to hellfire, it is better than rosewater, it is so light. Therefore, these people think "We came like this, we'll go like this". No one is asking nor doing. It is not like this here, it's not a garden. You will be asked. "We didn't know". You should have known. Adhān is called five times. And when a Muslim passed by, you laughed at him. When he was fasting, you sat in front of him and bullied not to fast. You will be held accountable for all this in hell. You will pay in hell. And to clean up to go to paradise later will take a thousand years. However, you can do it easily in dunyā. Don't look at your neighbors or friends. They are not doing you a favour, they are harming you. Don't obey them. Don't obey your ego. Don't obey shayṭān. Be on the right way. You may suffer a little in dunyā but you'll be relaxed in ākhirah.

May Allāh protect all of us.

Ṣaḥābah - and there is one hypocrite between ṣaḥābah they don't like to go for fighting and some ones... Prophet in middle of summer - like this or and it is summer of desert is more hot, hotter than here. Prophet say: "Oh you must come who can have enough weapon and money for his family, he must come with me. We are going to against non-

believer." Of course hypocrites from beginning they said making excuse. And there was some ṣaḥābah also they said, "Oh we cannot wait little bit to be more cooler. Is it must be now? So we can go later." Allāh ʻAzza wa Jalla He reply for this - He said, "Fire of hell it is more hot, hotter than this. And there is" Allāh said "there is paradise, there is fire, there is angel, there is God."

All this we are believe in this. And for only one praying time, we didn't pray in world, in your life, Allāh He will make - if you not repent, ask forgiveness - eighty years in fire for only one time of [missed] praying obligatory time. Eighty years very few people they reach eighty years in dunyā, maybe seventy years, sixty years. Seventy years, eighty years very few people. So it is too difficult.

Who are cheated by their friend, cheated by their neighbor, their around people, to not make charity, to not make, to not pray, to not fast - all this it will be, if you are not ask forgiveness you will ask for this, and you will thousand of years you will be in hell. So this is, what we are feeling now from hot, it is nothing. Only Allāh will reward for this, for people who are following order of Allāh. But who is not following they will not be rewarded, only they will be suffering here and suffering in next world. Be clever, be good thinking, to know what is your benefit. Not only benefit to get money anyway you like, it is benefit to be have good end. Even people they are trying for retirement to be have house, to be have car and to be restful in their retirement. But it is more important from retirement, the next life. You must be prepared for this.

And this Allāh give us small thing to remember hell, to remember what we can suffer. Allāh save us from bad end, in shāʼAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

130. MARRIAGE IN ISLAM
Sunday, 2 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa-ankiḥū layāmá minkum wa ṣ-ṣāliḥīna min 'ibādikum wa-imā'ikum in yakūnū fuqarā'a yughnihimu Llāhu min faḍlihi wa Llāhu wāsi'un 'alīmun." (24:32)

Allāh 'Azza wa Jalla is giving the order to get married. It is Allāh's order. Our Prophet is saying who can, should do. Who cannot do, should fast. Because marriage is a big pillar - it is the half of religion. Family is one of main pillars of religion and Islamic community. The matter of marriage is a very important thing. Shayṭān is trying to destroy it. He wants to finish mankind. But Allāh 'Azza wa Jalla is saying marry your daughters and sons. If poor, they can be poor. Allāh will give them prosperity. Everything is in the hands of Allāh. He will increase it. He will expand their livelihood too. And He will send blessings. It is a good day thanks to Allāh. Mawlānā's servant, Shaykh Mehmet Nazim Efendi, in shā'Allāh, is getting married on this nice day. May his marriage be blessed. He has served Mawlānā for a long time. He is one of Mawlānā's beloved, most beloved grandchildren. He served his grandfather day and night. Shukr to Allāh, in shā'a Llāh, this favour is meant for him. He, as we said, is obeying Allāh's order and building a clean, ḥalāl home. And he is receiving blessings with Allāh's permission. But shayṭān doesn't want it, as we said. Just yesterday.

Our Prophet is saying there is no sin bigger than unbelief, kufr. Shayṭān is bringing up new things every day in the unbeliever countries where they don't believe in Allāh. They can make as many laws as they like. Anyway there is no bigger sin than kufr. The biggest sin is kufr. "We made this law, we made that law". That's not important. Important is that a Muslim should stick to the religion of Islām. They should look after their families. They should not look at ḥarām, in shā'Allāh. Because their biggest problem... People in old times would look only at their families. They wouldn't look at others. Now shayṭān has opened everywhere to look. There is a lot of ḥarām. In order for them not to deal with marriage, there are various ḥarām. They are useless, harmful things. Useful is marriage. You earn rewards and protect yourself and get blessings. May Allāh make it good and lucky. May it be blessed, in shā'Allāh. May his life be good and long. May he serve ṭarīqah too. May there be grandchildren of Mawlānā's grandchildren, in shā'Allāh.

Allāh ʻAzza wa Jalla He saying in Qur'ān ordering: "Wa-ankiḥū l-ayāmá minkum wa ṣṣāliḥīna min ʻibādikum wa-imā'ikum in yakūnū fuqarā'a yughnihimu Llāhu min faḍlihi wa Llāhu wāsiʻun ʻalīm" (24:32). Order for Muslim to get married. Man and woman you must marry. If you are poor, Allāh He will make you rich or He will help you. Because Allāh He has everything in His hand and He is wide [spacious], He can make everything wide for you. And He is knowing - "wāsiʻun ʻalīm" (24:32) He is knowing, you don't know. He [someone] said maybe "I'm very poor. I cannot offer [support]." if you are very poor Prophet saying even this you must be, to not fall [into] ḥarām, fasting. But normally everybody, in shā'Allāh, can find somebody suitable for him, he can get married.

And today is nice occasion because, in shā'Allāh, after little bit we will make nikāḥ for Shaykh Mehmet Nāẓim Efendi grandson of Mawlānā. And he was, his service helping his grandfather more than ten years. Day and night he was with him, not leaving him at all. So, in shā'Allāh, Allāh generous him with good wife and he will, in shā'Allāh, Allāh give him long life with happiness, with love and with good children, in shā'Allāh, with barakah. This is very nice, very clean occasion.

This is example from what Allāh order. It is how it is Prophet way, how it is clean. Not this non-believer - every day they are bringing new law. It is dirty, disgusting, and against nature of everything. But what we say, there is one common rule - laysa baʻda l-kufri dhanb - after non-believer, non-belief, no sin - the biggest sin to be non-belief, non believer. Because you are denying the Creator. It is the worst thing. After this you can do everything what you want, it is not a sin. So for this every day everyone, European - who they said for themself we are civilised - making new law but same law to make it. In remembering, one day the one this, this country from Europe, one from other country, they accept, we accept this disgusting. But it is not important because what they doing it is not for us. For them and it is like who falling in sewage and after something coming on you - "I'm become dirty." You are all dirty. You are destroying family, you destroying human being, nature.

It is not important. Important for us to say, see the how it is beauty and pureness to follow order of Allāh and follow way of Prophet. The most clean, most blessed, most light way. But shayṭān making people blind - saying black they are say this is white and for dirty they said this is our nature. No nature it is with Islām. And fiṭrah, Fiṭratu l-Islām nature of human being - Islām. And we are happy today for this occasion, al-ḥamdu liLlāh. Allāh make them happy whole life and for other, in shā'Allāh. Give hidāyah (guidance) for who are not in hidāyah and give good wife, husband, for unmarried [people], in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

131. CLEAN YOUR HEART

Sunday, 2 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

It is as Allāh wants. Not your appearance, but rather your inside is important. Not the appearance, but the inside of people should be clean. The outside is not important. The jewel is inside, not on the shell. People are deceived by appearances. Most of the time they are cheated. They get harmed both physically and spiritually. People can deceive many with their appearance.

Īsá 'alayhi s-salām did not show off. There were three babies who talked when they were newborn, famous holy ones who were mentioned by our Prophet. One of them is 'Īsá 'alayhi s-salām. He was far from showing off. And there is an occasion of one servant being accused of something. He prayed to Allāh and a baby spoke to clear him. And the third is the baby who was being breastfed, when a grand horseman passed by. He was so majestic that the mother said, May my baby become like him when he grows up, in shā' Allāh." By the wisdom of Allāh" that baby started talking. He said, "May Allāh not make me like him." After that he continued breastfeeding. Then they walked for a while longer and one weak skinny slave woman was passing by in a poor condition. His mother looked and belittled her. She said, "May Allāh not put my son in such condition." The baby spoke again and said, "May Allāh make me like her." The baby had spoken. His mother said, "Why do you say this?" He said, "The showy man was an oppressor. He was someone oppressing people. He is not accepted near Allāh. Even if his appearance is nice, it's not good to be like him. This slave woman whom people call a thief and claim she's on the wrong way, she is a completely pure woman. That's why I prayed like that so that I become a person accepted by Allāh like her. Even if people don't respect me and they accuse me, I will be respected and clean in the presence of Allāh; so that I'm clean from inside, not from outside."

The inside is important because a man wins with his heart, with that jewel. If he has a jewel, he wins. If he's rotten from inside, it won't help. He will lose everything in ākhirah. As we said, appearance in dunyāis not important. Important is; most people, especially in this, the end of times, knowledge remains only outward, our Prophet said. There are

many khutabā and little fuqahā says our Prophet. Many are talking but there is no action. There is knowledge but no deeds. And that becomes a burden for the one who talks. You say but don't do. Therefore, we should be careful. We have to educate our nafs, our heart. May Allāh help us, in shā' Allāh.

Prophet he was humble and not showing, not like to make show to make himself big or to be proud. Nowadays people they are only looking for outside and they are judging people how he dressed, how he is looking and there is for many people they are cheated by this people. Important thing, inside. Don't look for outside. And to judge – this is good man this is not good – no you must just look for how he is behaving, what he is doing, you know if he is good. Not like because he is making – looking very handsome, looking very great. It is not important. Important thing – inside. This is for from before also but these days it is more and more.

And Prophet he saying in one ḥadīth: there is three baby they was speaking when they was baby. First of them Sayyidinā 'Īsá 'alayhi s–salām 'Īsá bin Maryam 'alayhi s-salām. He is even in his mother's womb he was speaking to Sayyidatinā Maryam. He was speak with her, his mother before birth. And Allāh teach him all knowledge, even he was knowing Torah by heart in his mother's womb, inside his mother and he was speaking. This is known, this is first one, 'Īsá ibn Maryam 'alayhi s-salām. Second one, one worshipper they make him for accusing for something and he was making du'ā' and this baby he speak and he said making to be clean. Third one, one baby he is feeding from his mother breast. And when his mother sitting and looking one horseman, he look very good, very proud, very rich and great. His mother looking what is this, she cannot take her eyes from him, from this very big thing for her. All every mother they like their children to be great people. She make du'ā' for Allāh: "O my Lord make my son also like this man. He is very great, very big and very good I think." Not I think, she think – she is believe for this. Suddenly this boy – he was small, still baby – said, "O my Lord, don't make me like him." And after little bit this man went and other one slave woman, young woman, she was passing also through there and she was look miserable and everybody, everyone hate her. And she walking from here, mother, when she see this also she become not happy with this scenery and say, "O my Lord don't make my son like this woman, very low." He said and speak again, said: "O my Lord make him, make me like her." But, subḥānAllāh, she saying why you saying this? He said: "First one he was oppressor, he was tyrant. He look like good but he is oppressing people, making every bad thing for people. I don't like to be like him. But second one she was pure and poor – not like what they said. They said for she is thief, she is out of the way, going with to make bad thing. She never like this. Only people accuse her and she is acceptable from Allāh 'Azza wa Jalla."

So what we are in need to clean our heart. Outside not important. Because this boy, because they are pure, small. Baby they are pure, they are knowing but only this three of

them speak. If every baby speak here maybe most of people they become, must become believer. But because test for, people to believe without seeing, so Allāh ʻAzza wa Jalla give, tell us through Prophet through Qurʼān, for this people be careful, don't be cheated by bad people and to leave good people and to make clean your heart before making your outside shell good. The most important from inside to be nice, to be clean, to be pure. And this is, in shaʾAllāh, duty of ṭarīqah to clean people from badness, in shaʾAllāh.

Because Prophet saying at the end of time it will be many speaker, they are speaking very nice, very good but very few people who are practicing and they are knowing the real belief. And nowadays like this, they are speaking but they are not doing anything, just speaking hours without doing anything. This is ākhir time, of end of time. So, in shaʾAllāh, keep us in right way and make us to clean our heart to be find real jewel because jewel inside. Some people they have jewel, some people they have dustbin inside. So we must, in shaʾAllāh, our heart to be like jewel, in shaʾAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

132. AGENTS OF SHAYTAN
Monday, 3 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "Kullukum rā'in, wa kullukum mas'ūlun 'an ra'īyatihi." Our Prophet is saying, "You are all shepherds. You are responsible for your flock." People behind you, your flock, they follow you. You carry responsibility for them. You should show them the right way. You should tell them what is right and wrong. For them to be always protected from wrong, you should give advice and suggestions. There is no shyness in this issue. You should say, "Be careful. Don't eat ḥarām. Don't look at bad places. Eat and drink from what is clean. Stay away from all evil". You should warn so. And people who come here come for Allāh's pleasure. For them may Allāh help them to stay on the right way.

Usually, "Amarū bil-ma'rūfi wa-nahaw 'ani l-munkar" (22:41). When you see something opposing Allāh's orders, change it with your hands. If you can't change with your hands, tell with your tongue not to do that. If you can't do that, do it with your heart. There is always a type of person who orders evil and wishes to remove all goodness. These are people like shayṭān. We are warning you to beware of them. It is not good to feel pity for them. Because feeling pity for them is doing bad for the good ones. When you are coming somewhere, you should either behave properly, or you don't belong there, go somewhere else. People who come here come to struggle to capture their egos. They are people who want to get rid of bad manners and bad characteristics. If the others go to them, they will give harm. Therefore, you can't feel pity for them. "We feel pity. You go somewhere else. We can't follow you."

But bringing a snake in and letting it bite you, then telling it not to bite is mindlessness. If you don't kill it, you send it away. If you bring it next to you, there will be danger. Therefore, we are acting harshly sometimes. It is necessary for people like this. Because, in shā'a Llāh, right and clear inspiration comes. These people won't improve. We are keeping them away, in shā'Allāh. People who will keep right, people who ask for goodness, will stay, in shā'a Llāh. But bad ones are agents of shayṭān who come for fitnah and to serve themselves. They won't find shelter here with Allāh's permission. Their evil will only harm themselves. Here is the way of Allāh. Here is watched by awliyā'. Our Shaykh is here. Therefore, who comes with good intention certainly finds goodness. Who

comes with bad intention finds it accordingly. May our intention be pure with Allāh's permission.

Prophet saying for to be your intention must be clean. Prophet saying if you see wrong thing you must change it by hand, if not with hand with tongue. But if you also you afraid you must by your heart you must be not happy with this what happen. Our way clean. Our way naṣīḥah, advice, good advice for who are coming here; to give them good advice. Because people coming here to... many kind of people coming here. The intention for most of them they coming with good intention and they will be have, in shā'Allāh, good result. To get they get blessed and Prophet saying everybody they are shepherd - some of them for their family, for some for community, some of them for more people, some for who like their zāwiyah people. So everybody they will ask, "You are responsible for this people. Why you didn't look for them and make them?" They are coming with good intention but sometimes going wrong. For this we are now making little bit sharp for some people who are agent of shayṭān. Because they are not coming here for Allāh - just to like to destroy even everywhere where they see good thing. For this [reason] our way to be not be merciful for them.

This people they are no hope for them, their intention not good. But it is very few very. We know them and al-ḥamdu liLlāh since this time we coming, Mawlānā open this door for to know them and to make them to stop at their limit. We not afraid from shayṭān or his agents. We must say truth. Even they look like very friendly or sincere, no we cannot be cheated by them because our responsibility for our people. We will [be] ask[ed] for them. For this we are careful. For this and saying for our people also - no mercy for this people. Don't say, "maybe they will be coming to right way" because what they do they done. They are... you cannot accept at all thing. Not like to say something but is real, destroying life of people, families.

No mercy for this people. We are not mercy but we are not like them to be in with people they can poison them, they can destroy them. Cannot live with scorpion or with rattlesnake, snake rattle, rattlesnake. You cannot stay with them. So it is if you are mercy[ful] so we can we can send this scorpion or rattlesnake to other place. But here we are not for twenty four hour with people. People also they have ego and they try to clean themself, to cure their, to be win on their ego. And this people coming with shayṭān and with this... So sometimes people saying no mercy, this no mercy for this people. Don't be mercy with this people because it is real against order of Allāh, against Prophet. Because they do everything for this ego, for their desire; not looking for any good thing. Every bad thing they can do. For this we are trying to keep our people [safe]. And who coming like this it will be punished.

We cannot punish them by ourself with physically but awliyā'u Llāh, they will punish because here or other dargāh, other place where people coming for sake of Allāh, they

are all protected with Prophet and awliyā'u Llāh. And they will be real be punished and they will not know from where this coming this punishment. But what we said, we are not by ourself but by heavenly punishment they will punished. Allāh keep them away from our people, our who are in way of Allāh. Because way of Allāh still very few people they are coming to way of Allāh. Even this the shayṭān and his follower cannot be accept it. They will, they don't like to let one mu'min, one believer, in this world. They trying, they attacking whole time. Be careful. Don't follow your ego or this people and don't be mercy with them. Don't speak to them.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

133. MAKE IT EASY
Tuesday, 4 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet says, "Yassirū wa lā tu'assirū bashshirū wa lā tunaffirū." This is good tidings from our Prophet to his ummah. He says, do not make it very difficult. Do not make the religion difficult. You offer the prayers ṣalāh, it's okay. You make your intention facing the qiblah, for the sake of Allāh, sunnah or farḍ whatever, it is you're offering, when you make your intention, it's okay. Immediately utter takbīr, start the ṣalāh. The stuff within the ṣalāh is already specified. Now some people ask, have we stood up for ṣalāh or not - not in our country too much but in other countries - they stand up for ṣalāh behind the imām. He says the takbīr and instantly they say Allāhu Akbar and think - "part of it was not okay", and so release their hands and start all over. That is, the imām is about to bow for rukū' and they still haven't uttered the obligatory takbīr of ṣalāh.

Such things are from shayṭān. This is waswasah, insinuating whispers of the devil in order to make it difficult. And when there's difficulty, the person says, "I can't do it." He leaves and doesn't do it at all. But Allāh's order to you is, "Offer ṣalāh". Takbīr - Allāhu Akbar - starts ṣalāh. If you're behind the imām for the farḍ prayer say, "I intend to follow the imām." You pronounce the takbīr, you follow him. When wuḍū' ablution is done correctly there's no need for doubt. And the same goes for when performing wuḍū'. You say "BismiLlāh", you start performing wuḍū'. Never question - well it's done okay or not okay? It's done okay. Allāh 'Azza wa Jalla says, "Let there be easiness for you." "Well, am I a follower on this way?" You're a follower on this way for sure. After you've taken bay'ah, oath of allegiance, you're a follower. After you have been accepted, the mashāyikh have accepted you. You continue on this way.

"Well, is my rābiṭah, connection, good or not?" What we call rābiṭah - remembering your Shaykh is rābiṭah. That is enough. It's not that in any case that you are sitting and your Shaykh comes and stands over you. No. You make your rābiṭah. That much is okay. Do your wird practices as much as you're given. Allāh will give their blessings, rewards to you. That is to say, neither in religion nor ṭarīqah is there difficulty. Whatever easiness there is Allāh 'Azza wa Jalla gave us. If we make it difficult, we're making it difficult. That's why to join this way, to follow this way, or to be on Islām's way is not difficult.

The one who makes it difficult, as we've said, is shayṭān that - "is it okay or not okay?", "your wuḍū' is not okay, start it again", 'your ṣalāh is not okay don't say the takbīr". The Imām would already be bowing for rukū' and you will be deprived of a big benefit. Because the person who follows imām at his first takbīr is not like the one who follows him by the takbīrs afterwards or by the rukū' or who misses one rak'ah. We say Allāhu Akbar - as soon as the imām says Allāhu Akbar you must also say Allāhu Akbar.

That's why don't be late. Don't make waswasah. Don't be engaged in other matters. It's easiness. And behave with easiness to everyone also.

Prophet he say, "Yassirū wa lā tu'assirū bashshirū wa lā tunaffirū." "Inna d-dīna yusurun." He said our religion it is easy and make it easy who are calling people for Islām, for religion for ṭarīqah. Make it easy, not make it to make it difficult. It is easy also.

But many people they are making for themself, for other people also, to be difficult. Allāh order for you to pray and we say make intention - "I want to pray sunnah". Quickly make "Allāhu Akbar" after beginning to. For farḍ also same thing. But there is people making intention, they like to see Ka'bah in front of them. Praying "Allāhu Akbar" - "no not like this." Second time, "Allāhu Akbar". This in not in our country but there is country in Far East especially they are doing this. Many people. Even imām maybe he will got to rukū', [the people] still this trying to make takbīr first takbīr for farḍ. It is not - what are you doing? This is shayṭān make you to be late, to one rak'ah without imām will miss or he make takbīr when you are praying sunnah. It make too long so maybe you leave sunnah for this.

For this our religion, our ṭarīqah, it is easy. Just make intention _ "I am intention to follow this imām farḍ for ẓuhr." Allāhu, he said "Allāhu Akbar" immediately when he finish saying "Allāhu Akbar" you must say "Allāhu Akbar" after him, not with him after him. When he say "Allāhu Akbar", wait and and then say "Allāhu Akbar". And it is ok. No need to another thing. No to say if it is ok or not ok. No, it is. Allāh, He is merciful and He ﷻaccept when you have your wuḍū' you are coming to pray. No anything prevent you to pray or to follow imām. But making this shayṭān make you to think it is not right - "I must break it again, it is not right. I must make it again" until you fed up or you become crazy. Don't make this because this is make guiding people to also to another kind of stress and illness. "I must wash my hands, I must do this." So it is not good. Only once when you make wuḍū' once make it and it is enough. Don't think is not enough, it is enough, al-ḥamdu liLlāh.

In ṭarīqah also many people they asking, "How I will follow ṭarīqah." When you make bay'ah or accept ṭarīqah, you are in ṭarīqah. Don't think too much. And they many of them asking for rābiṭah. Rābiṭah only to remember your murshid, you shaykh. It is

enough. No need to five minute, ten minute, half an hour to think about. No just remember your shaykh it is enough. This is rābiṭah. No, not difficult. They especially from rābiṭah they make it very difficult. Especially other ṭarīqah. They said you must think from here, coming to this right side, inside coming to left side, after coming from this... You need half an hour and nobody can do this. Just by speaking they doing, it is easy. Don't make it difficult.

It is nature our religion, our ṭarīqah it is nature of human being. Not difficult to do it. So make it easy for everybody, in shā'Allāh. Allāh make, it is mercy from Allāh 'Azza wa Jalla, our Lord, to make it easy for all of us. Al-ḥamdu liLlāh, Allāh make whole time everything easy, no difficult, in shā'Allāh, not here and not in ākhirah, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

134. DON'T FORGET GOODNESS
Wednesday, 5 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is saying that: Bismi Llāhi r-Raḥmāni r-Raḥīm "Wa-lā tansawū l-faḍla baynakum." (2:237) He says, don't forget the goodness among yourselves. Mankind forgets goodness, remembers badness. That's why what Allāh likes is to forget the badness. Goodness should not be forgotten. Because when mankind remembers something, when he remembers goodness, affection arises towards that person. He has love for the other. If he remembers badness, hatred arises towards that person, hate takes place.

The morality of prophets, their attribute is to ignore such badness. Whatever torment they endured, they wouldn't say one word to them. They would only say: "May they find guidance, we'll forget this torment". Our Prophet is like this too. He dealt with the mushrikūn polytheists so much in order to bring them to the right way. And when they didn't come to the right way, in case their children might come, he didn't do badness to them. He did goodness to those who came to Allāh's way. And he didn't forget those that did goodness, as well. Mashāyikh are like this also. A person who offered something even 40 years ago, 10 years ago, Shaykh Efendi would always pay respect to him. He would offer him something. This is good morality.

As we've said: Forget the badness. Forgive the one who does badness. Allāh loves the one who forgives. Do goodness. Remember goodness. We should think like: "This person did such a goodness to us, that's why we shouldn't forget this person's goodness. This is a good person." If you think good, Allāh will give you its rewards. Because then you'd have kept Allāh's order: Don't forget goodness. "Wa-lā tansawū l-faḍla baynakum." (2:237) And don't be ungrateful to the person who does goodness as well. Absolutely treat him well. If he doesn't know the goodness you do to him, Allāh knows. Allāh is enough. Allāh will give you its rewards.

That's why don't think that, "The person to whom I did a goodness didn't do goodness to me one for one". The things you have to think about are the things done for the sake of Allāh. It's Allāh's order not to forget goodness. Allāh 'Azza wa Jalla saying in Qur'ān "Wa-lā tansawū l-faḍla baynakum." (2:237) - don't forget good what the people between

yourself between people and between you between... don't forget good thing what they done, good thing for you. Don't forget because normal insān man or human being they are forgetting good thing what they done people for them. But they not many time remembering this man he was making this for me. But for bad thing, for good thing they are not saying, they forget. For this Allāh He said don't forget "lā tansawū" (2:237). You remember it is order from Allāh ʻAzza wa Jalla . And it is attribute of Prophets.

Whole Prophets they was making good thing for people. And even somebody they done for them small good thing they not forget. Even if they not doing any good thing for them, they was patient and they was hope to from this people to be come to way of Allāh and it is the best thing for them, for Prophets.

For Prophet same also. He was going after people, helping them, doing everything to bring them to way of Allāh but he never saying, "I done this." But if anything from any people coming help for Prophet, he was appreciate this and he not forget. Awliyā'u Llāh same also, Mawlānā he was many times we see, maybe some people they done from many years ago for him very small, maybe even one coffee or water, he not forget this.

To not forget it is good, for good thing. But you must forget for bad thing. This is attribute of good people, acceptable people in divinely presence of Allāh ʻAzza wa Jalla. But these days people, if they are seeing good thing they hide it. If they see some bad thing from, they are making for everybody - "this man he is like this, he make for this for me." And it is not good because they go away from way of Prophet and they are all educated by selfishness. Now culture whole in global they said it is on selfishness. "Everybody he must do good thing for me and I'm, I will not do anything for any people. If they do bad thing for me I will be shouting and making like not easy do good thing. I will not say anything. I will hide it." This is summary of culture of 21st century.

This is - Allāh but Allāh order opposite. And if you do this what Allāh order you, you will be happy and you will be rewarded. If people not reward you, Allāh enough for you, for whole everybody. He is enough, no need for other people. You remember Allāh, don't forget.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

135. BE GOOD WITH EVERYONE
Thursday, 6 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "I was sent to deal with people with goodness". "Bu'ithtu bimudārāti n-nās". "I explained to them in every possible way for them to understand", says our Prophet. Our Prophet didn't say anything against people or their traditions. He said things that are according to their nature. Because everyone likes a good-mannered person but if he behaves otherwise, people are driven away. People run away when there is something opposite.

Therefore, our Prophet said "Ḥayyihim mādumta fī ḥayyihim wa dārihim mādumta fī dārihim." When you go to their countries, when you go somewhere, give salāms. When you are close to their homes, don't oppose them. Show tolerance. Because if you don't greet them in their place, they will see you as an enemy. They will feel hatred towards you. In old times, a man wouldn't be able to ride out from there. Therefore, when on a mission, a person's condition is taken into consideration, slowly slowly with tolerance. If you say immediately, that person will run away and become your enemy. Otherwise, when it's done slowly, a person will understand what you say and come to the right way.

Because our Prophet ordered goodness and beauty to his ummah. He tells to invite people in a a good way. Don't treat people harshly. Sit together with people. But this has a limit too. The limit is when you understand that these people won't correct themselves. Understanding they won't come to the right way is nothing. When they swear at Allāh and the Prophet, don't sit next to them. Stay away from them. It is clear that they won't come to the right way. Keep away from them. We can't do more. We are doing as much as we can. This is it. We should not go into more sin. Because it's an order: Don't sit next to people who swear at Allāh and the Prophet, don't talk to them. Keep away. Because the mercy of Allāh is not in that assembly, the anger of Allāh will come. You should get away from there immediately, as it is a bad assembly. It won't be good for you. Because you did as much as you could, what is left is for them.

As we said, may Allāh give improvement to everyone, in shā'Allāh. Prophet saying to be good with people you must be knowing [how] to deal with people. Allāh 'Azza wa

Jalla, Prophet saying "He sent me to deal with people, to make them come slowly slowly to right way." "Buʻithtu bi-mudārāti n-nās." Meaning, by sweetness, by good speaking, by every good thing I try to make these people to come to way of Allāh. And he is also encouraging people to make same thing.

He said: "Dārihim mādumta fī dārihim." Because old time, Prophet sending from ṣaḥābah to other tribes to make, call them to Islām, to right way and he said when you go to some place be good with them. "Ḥayyihim mādumta fī ḥayyihim" - when you are in their place greet them, say hello and like this. So when you go to somewhere you not going shouting for them and you look like try to... If you do this, old time they will kill you immediately. So no need to make yourself in danger and your mission to be nothing. But if you go with good intention and speak to them, they will be happy and they will accept. Even if not accept, there will be some friendship between you. But if you go by tough, it is not good.

This is order of Prophet. You must be patient with people. It is ok for patience but there is also limit for patience. When you speak to people and you, they say something, you answering you they ask something. But sometimes there is people nasty. Nasty? Nasty people they are speaking against Prophet, against Allāh ʻAzza wa Jalla. He said in Qurʼān also when you be with this [kind of] people don't sit with them, quickly leave them and go. "lā taqʻud baʻda dh-dhikrá maʻa l-qawmi ẓ-ẓālimīn" (6:68) Don't sit with this oppressor people. This people oppression and this gathering it is bad gathering. Now quickly go from there because it will be curse this gathering. Don't sit with them, don't try to explain anything for them because they are nasty, they are not good people.

This also there is everything limit, nothing without limit. Now they said for freedom - unlimited freedom, but they are liar. Even they make everything with limit. So there is limit for something. We must be careful for this also. But the important thing [is] to be good with everyone. If people not understanding about religion or they don't want, either you don't speak with them or if you speak, quickly go from that gathering. Allāh make, give hidāyah for everybody, in shāʼAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

136. DON'T BE HOPELESS
Friday, 7 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet explained this way of Islām in regard to difficulty. The Prophet was sent to all mankind and jinn. He both conveyed the divine message, and he taught mankind how to live. Now here it is dunyā world. Because it is dunyā, difficulty is inevitable. If you are with Allāh, Allāh will bring you to a good end. That is what is important. How many verses are addressed to our Prophet saying: "You were poor and We made you rich, you were all alone and We exalted you, We exalted your glory." These are āyāt in Qur'ān. There is difficulty and after difficulty comes easiness. This is even more so for the people on the way of ḥaqq.

Otherwise Allāh sometimes shows too much easiness to people in order that they may go astray much more as well, that they may earn jahannam, hell. That is, Allāh 'Azza wa Jalla says, "For those who oppose Me - some people declare that I am poor, and they are rich." Why? That is Allāh's test as well. "These ones, I could have made their houses of gold, silver (43:33-35). But I am not doing that as they are in dunyā and they may go astray much more." That is mankind's way. The way of endurance is our Prophet's way. After that certainly there comes relief. There is relief, there is peace. The other way there are too many possessions but no peace or there is sickness. They deserve every kind of calamity. But the calamities or torments they endure are of no use to them; no use because they're rebellious to Allāh. They're against Allāh. If they were not against Allāh, Allāh would give them as well His blessings, favors, His real blessings. But that's impossible for those who don't accept Allāh, who are against Allāh.

You need Allāh, Allāh doesn't need you. You must run to Allāh. Despite this, Allāh 'Azza wa Jalla from His generosity and excellence says that: "Take one step towards Me, I will take ten steps towards you. Walk towards Me, I will run towards you." This is of course spiritual - that when man directs his steps toward Allāh, Allāh's support and mercy are so much greater than what he does. These people, they never think of this at all. Shayṭān rides on them and has led them astray. Very few people remember Allāh. "Waqalīlun mā hum" (38:24) He says. Very few. And they don't have tolerance even for them, they say: "Let's fnish them off too." But Allāh, "Wa-Llāhu ghālibun 'alá amrih." (12:21) Allāh is the victorious. In the end those who are close to Allāh, they will be victorious. They will

end up winning. To the people going to mosques on this holy day of Friday, so that they won't stay long there, they say "well, offer only two rakaʻāt of prayer ṣalāh. Oh well, no it's not required, it's sunnah. It's not that, it's makrūh". They try hard to even drive them away. But as we've said this is: "Fa-inna maʻa l-ʻusri yusra." (94:5) Inna maʻa l-ʻusri yusra." (94:6) Certainly after hardship, Allāh's Will will take place. The people who are with Him will be victorious, in shā'Allāh. Now they're giving every kind of hardship to the people who are on the way of ḥaqq, truth. But Allāh is with them. With them is our Prophet, with them are the awliyā', saints. They're firm. It's expressed as, those who have rested their backs against a firm place. Nobody can do anything to them. By Allāh's Will even though it may seem a hardship, later it will be converted to relief, in shā'Allāh. That's why despair is not good, it's not good. He says: "Never despair". It is a divine order, "Lā taqnaṭū" (39:53) - never despair. Be on the right way and do not let anyone make you lose hope. Stay with a firm step, in shā'Allāh. Both stay and remain firm, in shā'Allāh. Allāh is our helper. Happiness will finally be with those who are on the way of ḥaqq.

Today, al-ḥamdu liLlāh, we are with our brothers, our believer brothers, making jumʻah and we are saying Allāh giving us good tiding: don't be hopeless. Don't be hopeless because this is order from Allāh. Because why? Because Allāh with us, Prophet with us and awliyā' with believer, real believer. Because this time it is hard time but it is also Allāh give for Prophet - first he was by himself alone and he suffering too much from people to make to tell his tribe, to tell his country and other people, human being, for order of Allāh. And Allāh He said him - he was alone "We make, We help you, make you for more. You was poor, make you rich and so you..." It is first difficulty, after coming when you are in right way, after this you will be more happy or more relax. Because everything there is difficulty. After difficulty coming easy.

And for whole human being, most of them they like this, but important thing to be in right way. Your difficulty you will reward for what you get from difficulty when you are in right way, way of Allāh, following His order. Any difficulty, even one little bit bite, you will be reward for this. Because you are with Allāh and He reward. But there is majority of people they are not in right way and not accepting right way, even not accepting Allāh ʻAzza wa Jalla. They are against Him. This is what they are suffering, they are everything difficult for them. It is nothing for reward only curse. And Allāh ʻAzza wa Jalla sometimes, many times He said: "I will give this people more and more even from pleasure, from money, from wealth, to make them more against Me." Why? To make this test for other people also if they are following them or following Allāh ʻAzza wa Jalla. Who following them, whole this thing what you see from wealth or money or every kind of luxury, it is against them. Even they are not have satisfaction from all this thing. They are looking for more and more, they trying to find pleasure but still, until they are dying, going without finding anything because they are away of way of Allāh and against Allāh. So Allāh He will curse them here and hereafter.

But who are following order of Allāh, Allāh He will reward them. And they are very, they are few but they are happy with and accept what Allāh give them. Because many of people nowadays they are even believer, you see them believer, but not thinking about Allāh ʻAzza wa Jalla or ākhirah or good thing. What all they think, because from everywhere they are getting attack, some of them say this Muslim country they are not good people, they are poor, they are miserable, they are not educated, not civilised. Like this lying from shayṭān. Other they are saying, "you pray too much. No need to pray. Even in Jumʻah two rakaʻāt it's enough for them. You make bidʻah. You make shirk like this." They make them thinking with this, forgetting to think about Allāh.

Allāh ʻAzza wa Jalla He said: "qad aflaḥa man tazakká wa-dhakara-sma rabbihi faṣallá" (87:14-15) He who make him, clean himself, he is getting succeed. "wa-dhakara-sma rabbihi faṣallá" (87:15) And he remember his Lord and he pray. So praying it is after remember Allāh ʻAzza wa Jalla. So when you praying you remember because you are in, very near for Allāh ʻAzza wa Jalla especially in sajdah. The most near for servant for his Lord, in sajdah. In shāʼa Llāh, Allāh make us and you must be not cheated by this people. You make strong standing in what our ṭarīqah, our mashāyikh, especially Mawlānā shaykh, was teaching us from all this Prophet's sunnah and his adab and his acting. You must look for this, not listening to another people, because this is the right way, way of Prophet and it will be at the end the most near for Prophet. And when you are most near for Prophet near, we will be most near for our Lord Allāh ʻAzza wa jalla. Allāh make us like this and give us, and for ummati Muhammād, hidāyah and iṣlāḥi ḥāl, in shāʼAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

137. DON'T BE LAZY
Saturday, 8 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet didn't like some things. He asked refuge in Allāh from them. Among his prayers were, "Allāhumma innī a'ūdhu bika mina l-'ajzi wa l-kasal." "I ask refuge in You from inability and laziness", said our Prophet to Allāh 'Azza wa Jalla. These two are actually opposite. May Allāh not give inability to anyone.

A man becomes unable from disability or illness or old age. He wants to do something but cannot. And "kasal" is laziness. A lazy person is actually not like the unable one. The unable wants to do but cannot. And the lazy can do but won't. A lazy person doesn't pray and doesn't do anything. A person accustomed to laziness will have difficulty. The Prophet says "a'ūdhu" as he seeks refuge from shayṭān. There are many things from which our Prophet seeks refuge in Allāh. These two things are the most prominent: laziness and inability. Being unable, as we said, is a test. It is something given by Allāh. May Allāh not give inability to anyone. May we all have strength to live as Allāh likes. No need to be lazy. This dunyā is short. To be lazy and stay without praying and working is mindlessness. It is bad. Therefore, our Prophet seeks refuge in Allāh.

A lazy person harms himself. He doesn't walk, so he won't be able to walk. He won't be able even if he wants. If he wants to do something, he won't be able to get up because he's been lazy. When it's time to pray, he delays it. He won't be able to do it then. Therefore this 'uluwwu l-himmah mina l-īmān, always struggling to do everything, is the opposite of laziness. This is not a place of rest. If we want to lay down, there is a lot of time to rest - when a person closes his eyes finally, he will lie until Qiyāmah. Therefore, don't spend your time here by resting, by being lazy.

Allāh has divided your day. You should sleep for eight hours. Eight hours are enough. Five to six hours are enough too. But the most you can sleep is for eight hours. Don't sleep more than that, it will be harmful. You will lose. You will lose a lot and won't gain anything and it's harmful spiritually. Laziness is harmful both to the body and spiritually. May Allāh protect us. May it be away from us, in shā'Allāh. Mawlānā was also so. No awliyā' was known to be lazy. All of them. The simplest example, Mawlānā was never without ablution until his last days. He was never lazy. He always took

ablution. And that shows how high was his effort. Even ordinary people most of the time can't do it. Mawlānā is showing to make an example for us, even at his age and in his condition he wasn't lazy. A Muslim cannot be lazy. May laziness be away from us, in shā'a Llāh.

Prophet he was asking from Allāh 'Azza wa Jalla many thing. Not good thing he was asking from Allāh to keep them away. "A'ūdhu biLlāh, a'ūdhu bika man al-'ajzi wa lkasal." This is the first, there is list maybe 30, 40 things but in top of this list to be Allāh help us to make this. First 'ajiz meaning we cannot do, you are disable, you are old, you are weak, or something. This meaning, you like to do but you cannot do. Because for this what we reason we say disable or to illness, oldness. This is meaning 'ajzi, 'ājiz, 'ajūz. All this Prophet he said Allāh to make us strong and our body enough to help us until our death; to not be disabled or to not be not able to do thing by yourself. It is very important and very big favour from Allāh to be like this, to be you can do everything and you can do everything by yourself also. Prophet he want this.

And the second one it is opposite of this: to be "tembel", laziness. Allāh He said, keep this laziness away from us. Lazy not like this first one, it is opposite. He can do everything but he not doing anything. Why? Because he used to laziness. Ego also like to be people be lazy but for ḥarām they can run. Ego make you to run for ḥarām or not good thing. But for normally lazy people they cannot do anything. And Prophet he is not like this - he said Allāh keep this attribute away from us. Because this attribute make you to not work, to not bring anything for your family, and, to worse than this, to not even worshipping, not doing any good thing not to help people.

It is really the top of bad attribute also, to be lazy. Because laziness in this make you to kill your time and your time it is very precious and our life it is short. Allāh also He make us eight hours for sleeping, [eight] for praying for worshipping, eight hours for to work. So we cannot sleep whole time. Maybe eight hour is too much for sleeping, maybe six hours seven hours also enough. But until eight hours it is permitted. And when you for intention to get rest and to be more help for your family, for your worshipping, it is even Allāh write reward for you when you sleeping for this intention. But when you sleeping only for lazy, to be lazy, you cannot get anything.

Because Prophet also he not like this. For sleeping this dunyā not house of resting or house of pleasure. This dunyā for to work hard. For sleeping we will have enough time until Qiyāmah when you close your eyes they will put you there - sleep as much you like. But here don't sleep too much. Enough you sleep, don't be lazy. Only you must be careful not to fall in laziness because laziness [is] illness also. You say, "tomorrow I will be more active. Today it's ok I can sleep, when tomorrow coming..." Another tomorrow - tomorrow like Arab "bukra, in shā'Allāh" - never ending. Every day say same day so from when you wake up, you look for yourself what you will do, what you have to do.

Make it. After you will see difference, in shā'Allāh. Allāh make you more pleasure, more barakah, in shā'Allāh. Allāh accept du'ā' all this what Prophet asking for us, to be away from us this bad attribute, to do have good attribute, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

138. DO NOT ENVY THOSE ON THE BAD WAY
Monday, 10 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He says: "If all of you did good, the whole world and the whole Universe, it does not benefit Me a bit. If all of you committed sin, if the whole Universe committed sin, it has no harm either, it does not harm Me a bit." This is what Allah Azza wa Jalla is saying. The benefit and the harm of what people do are for themselves. When summer is here, a person sees another and says, "That one did it. Let me do it the same way." They think if they sin as a group Allah Azza wa Jalla will not see them, or because the whole of our group is large, the accounting will be neglected and the stupid things we did will melt away. No, Allah Azza wa Jalla will do the accounting of each person separately. It does not matter at all whether we are a billion or a trillion. You will certainly suffer the questioning of a sin you committed and will suffer its punishment. However, Allah is Arhamur Rahimeen, He is merciful, and has left the door of repentance open. You will be saved if you repent. Allah Azza wa Jalla forgives sins. Millions of people do all kinds of things and oppose Allah every summer. There is no such thing as, "Nothing would happen. We would not be seen and would get away with it." We see it again now: people somewhere [Venezuela?], hundreds of thousands of people attacked here and there, and broke and burnt things. Yet even if they are all wanted it is not possible. Even if they wanted to, they cannot hold them all in jail as there is no space in jail or somewhere else. Allah Azza wa Jalla is not like that. Allah is qadir (able) and muqtadir (capable) and is aware of every particle. Nothing can be in heedlessness. Because the world and the Universe are standing with the watch of Allah Azza wa Jalla. Therefore, people should not forget the greatness of Allah and the hauteur of Allah. There is no such thing as, "That one did it. I can also do it and nothing would happen." People can only fool each other in this world. They can do both evil and good by looking at each other. That is why you should not envy evil or those who are on the bad way. Do not follow them. Be with good people. We are saying, "May Allah help us. May Allah reform them," because shaitans (devils) increase when it is summer and more sins are committed. May Allah keep us safe.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

139. GET RID OF BAD HABITS
Tuesday, 11 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

There are things that are not from birth but which become customs and habits of people. We need to train to keep the good and get rid of the bad customs and habits. It is important to comply with the commands of Islam. It is also good to comply with customs if they comply with Islam. Some customs are the customs of our ancestors, and because most of them complied with Islam, they adopted Islam, entered Islam, and lived with Islam. It became a beautiful community and went on the path of Allah for hundreds of years. They saw that they could not destroy this beautiful path from the outside, so they tried to decay it from the inside. They tried to awaken the characters of a human's ego and they succeeded with it.

Lies, tricks, fraud, lack of manners, shamelessness, and whatever else: they told people, "This is your nature." Of course it is easier for people. People want to go to it more when it is forbidden (haram). Just as a fly goes to filth, the ego goes to the haram the same way. When the way was cleared, then all of society became like that and they destroyed and brought down the great state.

And now, as we said, because there is Islam, they are trying to demolish it. May Allah protect it. However, people are more awakened compared to the past and can better understand what is good and what is bad. Therefore, as we said, what is important is training of the ego, doing the good customs, and giving up bad habits. Lying and not being honest are at the head of bad habits.

We need to be careful on the subject of telling the truth. You hear of an incident, and if you ask the same matter to ten people, they will all think they are right. However, one of them is right. They cannot all be right. That is why we need to be careful. Even if telling the truth might look like it is to the detriment of oneself, it is not. It might have been to the detriment of yourself but when you tell the truth, it becomes an advantage for you in the sight of Allah. Even if it is bad, Allah changes it. He changes it to good.

Therefore, telling the truth and being honest is a great virtue. We need to do it InshaAllah. May Allah make it easy. It is hard, it is not easy, but it will gradually happen

InshaAllah. They say, "Life comes out but habits do not," but InshaAllah may habits also come out. May these bad habits of ours come off of us InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

140. THE HARMS OF A BAD FRIEND
Wednesday, 12 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He says in the Koran: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem: "Qala qarinuhoo Rabbana ma atghaytahoo walakin kaana fee dalaalin ba'eed." "His [devil] companion will say, 'Our Lord, I did not make him transgress, but he himself was in extreme error.'" (Sura Qaf:27) In hell or on the Day of Judgment, when Allah resurrects people those who were friends in this world will run away from each other. One will complain about the other: "I did not drive this one wild. I did not order him to do this." They start fighting there. Allah Azza wa Jalla says: "You are both worse than each other. Throw them in hell. I do not oppress anyone. People oppress themselves by themselves."

The thing that needs to be feared most in this world is the bad friend. There is nothing worse than a bad friend because this is the shaitan himself. They do bad things and when something happens no friendship is left and they become your enemy. They ruin you both in this world and in the hereafter. It is even worse in these times. Who is the bad friend? The bad friend is the one who does not fear Allah, is not ashamed of people, and does all kinds of evil. Stay away from them! See to it that you reform that one. If it works it works. Run away from them if they are no use to you and bring you more harm. Never wait thinking they will reform. They will ruin you further. The greatest devils of our time are these bad friends. You need to look for other good friends.

Now people need to be careful of what is in front of their eyes, their children's friends, because they are more difficult. They have not understood life yet and they trust everybody. Especially when they are friends, they can oppose their whole family or other friends because of that man. However, this would be harming himself before going to the hereafter in this world. You call it friendship and brotherhood, but a time comes when you do not find him next to you. He runs off, leaves you in the open, and ruins you. So many people are rotting in jail because of their friend. May Allah keep us safe. May Allah reform us InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

141. BE AMONGST THE TRUE ONES
Thursday, 13 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He states: "Ya ayuhallathina amanut-taqullaha wakoonoo ma'as-sadiqeen." (Sura Tawba:119) "Be from the good ones, from the true ones," He says. What is meant by sadiq are people who do not have lies and mistakes.

Lying is not an acceptable trait. What is meant by sadiq is a person who is both clean and trustworthy. While in this life, people search for those they can trust in worldly things. They take a whole world of precaution for their search for the worldly. This is what the clever person does. While for the hereafter, they want to follow someone who fits their heart (plausible for them) and they see as sincere.

Shaitan misdirects some people in this and wants to do things that does not fit Islam. People go astray searching for the sincere person. This is worse. People might lose the worldly going after the worldly. They could lose their wealth and money but faith is firm. However, it is not wise to go to someone for the hereafter and lose the hereafter. We need to be careful of this. Are these people doing what Allah commands or are they doing the opposite to attract people? Because people's ego likes evil and wants to run to wherever there is evil. We need to not go after our ego, but our ego needs to go after us. Let it be trained and turn human, not turn a human into an animal. Because those who follow their ego will be treated like animals in the hereafter. Because you need to ride your ego. If your ego rides you, you become its riding animal and you follow it.

Here, people do not understand this. It is not easy. They want to go where their ego likes to go. Therefore, we need to be careful of this matter. Allah Azza wa Jalla says to be with true ones in every sense. Be with the sadiqs, be with people Allah loves, and be amongst people our Holy Prophet loves. May Allah make us all amongst them InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

142. SEARCHING FOR SUSTENANCE IS WORSHIP
Friday, 14 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Ith ya'duna fis-sabti ith ta'teehim heetanuhum yawma sabtihim shurra'an wa yawma laa yasbitoona laa ta'teehim." "When they transgressed in the matter of the sabbath - when their fish came to them openly on their Sabbath day, and the day they had no Sabbath they did not come to them." (Sura Araf:163)

Allah Exalted and Glorious be He states in this verse that Saturday is the day of Bani Israil, Musa Alayhis Salam, and the Jews. It is forbidden for them to do any work on that day. They cannot even light a fire all day long. They prepare their food a day before. Fishermen wait for fish all week long by the sea, they go out, and they find small things and bring it back. It is the wisdom of Allah that on Saturday the fish would jump in front of them on the shore. One can catch them if one extends a hand, but it is forbidden to hunt and work on that day. It is a trial for them.

One, two, and they could not resist. In the end, they started fishing on Saturdays. That time Allah sent down His fury against them and turned them into monkeys and swine. So this means Allah Azza wa Jalla placed a boundary, a limit, for all people. People are saying materially, "It came to me in the last minute. It was almost done and I missed the job." This is Allah's order. Here, a big example: He lays all the fish in front of Bani Israil on the forbidden day, and they are free on days there is no fish.

This means everybody has a kismet, a sustenance, and it certainly comes to them. We need to wait for it with patience, trusting in Allah, knowing it is from Allah, and run after it. Running after permissible (halal) sustenance is worship too. If it comes it comes. If not, it means it was not our sustenance and there is no need to be very upset. If we still have sustenance it will come. If we have no sustenance, we can be as upset as we like and it will be of no use.

Go after your halal sustenance with Allah's order. Look and Inshallah may Allah give halal sustenance. That sustenance was forbidden for them once it was haram, because it was forbidden to fish on that day and it was haram for them to eat on that day. It was of

no use when they did it. It was harmful for themselves and they witnessed Allah's rage and Allah's fury. Allah forbid.

We need to be careful of this. May Allah grant us to go on the path He loves, on the path He is content with InshaAllah. That day was Saturday, their holy day. Ours is Friday. The most virtuous day is Friday. Thank Allah we are on this day. May Allah give from its blessing (baraka), may He give plenty of halal sustenance, and may He not make us be in need of anybody InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

143. STAND OUT OF MY SUNLIGHT
Friday, 14 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thank Allah our tariqa, the Naqshbandi tariqa, is Ahl-e Sunna wal Jamaat. We have ikhwan (brothers and sisters) from all: Hanafi, Shafi'i, Hanbali, and Maliki. Others who enter this tariqa follow these. Thank Allah we are Muslim. What is Allah saying?

"Innamal mu'minoona ikhwatun fa'aslihoo baina akhawaikum wattaqullaha la'allakum turhamoon." (Sura Hujurat:10) He says, "Believers are brothers. If a dispute arises, make up between the brothers." Shaitan makes mischief and dissension (fitna) among Muslims, and works to make Muslims enemies of each other. Allah Exalted and Glorious be He commands: "Do not be enemies. Do not have negative assumptions of each other." This is the command of Allah. A Muslim should help another Muslim. A Muslim needs to love another Muslim. Our Holy Prophet says, "The perfect human being (insan-e kamil) is certainly the person who loves his fellow Muslim. Those who do not love are missing faith, their iman is weak."

Now, of course there are plenty of shaykhs (mashayikh) and tariqas. Some people are thinking if we have rancor at other people, we will be acceptable where we are and will rise. You can have rancor at people who are not following the commands of Allah because what they are doing is contrary to religion and to Allah's commands. You can fix with your hand, and if you cannot with your hand then you tell the man through your tongue and advise him. If you cannot advise him, at least aversion with your heart is also a command.

However, it is not alright and it is contrary to Islam, to religion, to the way of the Prophet, and to Allah's commands for a Muslim to have aversion against a Muslim - a person who prays five times a day - and not consider him a human being because he is not in the same community. We mentioned this a couple of times, but let us mention it more openly today. Our friends are recording in any event. The recording will always be available from now on. There will not be a need to repeat. People can watch the recording. After all, Shaitan has various kinds of fitnas. As we said, the worst and the most dangerous came out in recent years. Newspapers would come out in the past, and people would boil over when a news came out. Now there is this trouble called the

internet. It lets out a news and the whole country gets soaked in blood. It makes people fall out with each other and fight each other. People think it is true when a news comes out in this Shaitan's device. In fact, it is a lie. They are all lies.

People are using this everywhere. Someone comes out and says, "It is like this," and this time the man across presses against him and writes back. He says, "He wrote me," others are seeing it, and then they fall out with each other. It makes people and Muslims who are foolish fall out with each other. You are not obeying Allah's commands, you are going after your own ego, and doing evil while trying to do good. Nobody ordered you. Nobody ordered you and nobody assigned you there to defend us and to attack others.

As it is, you say one thing and people understand the exact opposite. That time they write the opposite of the opposite. Instead of dealing with other people, Muslims fall out with each other, become enemies of each other, and become divided and scattered. It is not good in the sight of Allah that time. Muslims need to stand together and be one. People have all sorts of natures and habits. What is more important than that is the matter of kismet. Allah can make everyone enter one way if He wants, but He made it separate so they would also get tested. He made it as such: "Let Us see if they can stand each other, if they can tolerate each other, and if they can love each other," as this is a kind of trial too.

"That man ordered this." Well, alright. You are not following him. His disposition (mashrab) is different, and their shaykh raised him as such. May Allah be content with him. He has been on that way for years. You have just entered the way yesterday. You have no right to criticize him. You have no right to verbally attack anybody. It is not from manners (adab).

We hear a lot. We get complaints too. We hear sometimes. They bring news especially about ourselves saying, "They wrote this and that." We said it already: Nobody should bring us news. Thank Allah there are no news in that sense, but do not write to others either. It is not good to write to the detriment of others and to tease them. We advised on it before and we are advising now: Do not mess around.

In fact, do not open it at all and look to see, "What did he write? What did he say?" It is better for us to look after our own situation. People should look at their own faults. People who look at their own faults are acceptable people. People who look at the faults of others are not acceptable people. It was not like this in the past.

We came to such a time now that almost the whole world is learning the same thing. Because it all comes out of the same center they are only learning selfishness. Nobody accepts fault in themselves. The fault is with others, and everything they do is right! Say, "We are living in fault from head to toe. May Allah cover it." Let us look at ourselves.

That time we would be ashamed to say something to others. The internet, this and that, and that page of yours and what not. There plenty of names. Thank Allah we do not even know how to open them. If the things written there are good then good. If they are bad then it is not from us, and we do not accept the one who writes them. From now on, if anyone faces these type of situations then it has nothing to do with us. There is no permission for the person writing it either.

Then some people say, "This person was with us and he went to you." Nobody can interfere with this. You did not purchase them. They are Allah's servants and not your servants. They say, "This man did such and such." The man came to us. Welcome to him. Nobody can interfere. It does not concern us if they also say, "He was with us and he did such. He is a traitor and what not." Our door is open. Nobody has a right to say something to the person who comes with adab and with procedure. Let those who complain know this.

We also have people leaving. Good bye. We are not going to tie them and do things either. There are. Let us say it openly. Good bye. Allah has made it kismet as such. We are not to hold and tie them. This is the way of Allah and the way of the heart. Whoever wishes may come: Welcome to them. To those who leave: Good bye. And those who come, as long as they come with their manners they have a place on our heads.

We look a little and some people are acting without manners. We will not allow them either. Why will we not allow them? Because people come here to say "Allah" and to get cleansed. We will not let Shaitan's men and Shaitan's agents stay and take shelter within these people. Let them know this too. If there are any who come with ill intentions they will not be tolerated!

However, for those who say "Allah" and come, our doors are open wherever they are coming from. This is an important matter. As we said, from now on it is not appropriate to make noise about and say something to other people, to people on the way of Truth (Haqq). It is also not alright to deal with people outside of the Way. Do not condescend to them. However, some people can seek clarification and be curious, "I was wondering what this matter was about?" You can explain the matter and the truth correctly, not without manners but within manners.

From now on Shaitan has done such a thing that he did not leave any adab, morals (akhlaq), and training (tarbiya). They say unacceptable words to each other. We need to be careful of this. We need to give our ego training. We came to this Way to train our ego. The ego is ill-mannered and wild. You came here to put it on a path.

Therefore, never look into these things if you are not in control of your ego. "This man said this to me. This man said that about my shaykh." Your shaykh is not asking you to

defend him. He does not want advertisement either. How does the saying go? Do not cast a shadow and we do not want anything else granted (Stand out of my sunlight). While trying to do good, you are in fact doing evil. "Innallaha yudafi'u 'anillathina aamanu." (Sura Hajj:38) "Allah defends mumins, those who have believed." We do not need you or others. "Wa kafaa billahi wakilaa." (Sura Ahzab:48) "Allah is sufficient as Trustee."

Wa Minallah at-Tawfeeq,
Al-Fatiha.

144. JULY 15 IS A VICTORY FOR ISLAM
Saturday, 5 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thanks be to Allah, we are grateful to Allah. It is not enough however much we thank Him. It has been a year since a great trouble has been lifted from them. This is what Allah willed. People should not oppose Allah. They should obey Allah. Shaykh Mawlana used to say, "From now on, the big wheel turns for Islam." Therefore, people who do not trust in Allah but trust in these infidels (kafara) are in frustration and at loss.

Shaitan never wants good for you, but he fools very well. These band of infidels are the soldiers of Shaitan. Those who trust them have committed sin and are frustrated both in this world and in the hereafter. But unfortunately, there are many who do not have common sense and intelligence till now and they are still with the same mentality. Whereas even the blind saw what is going on. Even if a person were blind he would see it. They are so blind that they are wasting themselves and suffering loss for nothing.

Allah says, "Repent." If you repent, Allah would forgive you. He would make you be forgiven, but if you insist with stubbornness you will also get punished like Shaitan. "Be with the good," says Allah Exalted and Glorious be He. Who are the good? Those who are with Allah. The infidels cannot be good. For everything they do for you, they ask for not one, not 10, but 1000 in return. The help they give you is never left unreturned. They ask for the equivalent in return, and besides many times over. If you obey Allah, Allah does not ask you for anything. On the contrary, He gives you its reward many times over in return.

This was a great incident. People saw the miracles of Allah. He also showed how big of a liar, how lowly, how stingy, and how hypocritical disbelief (kufr) is. It continues the same way till now and people need to open their eyes. They should say, "From now on we believe in Allah, we trust in Allah, and we do not ask anything from you." When you are to ask for something, ask from Allah. Do not ask from the kafara and do not trust the kafara.

Allah helps those who help Him. When you help Allah, Allah helps you. However, as we said, when you do not trust in Allah but in the enemies of Allah and come out saying,

"We have guns and weapons and everything," then what Allah wills occurs and nothing else.

The order of Allah, not guns and weapons, is stronger than all of them. May Allah bless this day Inshallah. From now on Inshallah may it always be victory for Islam. This was Islam's victory. This was a victory for the mumin (believer) servants of Allah. In fact, this is not politics and what not. It is straight a miracle of Allah.

The whole world has no idea what is going on here. A rabbit dies on top of a mountain and what have you, and they broadcast it to the whole world. So many people were martyred and there is no news of it anywhere. They thought nothing happened. There, Allah Azza wa Jalla showed people in one night. So this, as we said, is a great victory for Islam. Inshallah from now on Islam is always victorious. Unbelief (kufr) will be defeated from now on InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

145. DO NOT DEVIATE FROM THE RIGHT PATH
Sunday, 16 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The hadith of our Holy Prophet: "Faman shazza shuzza finnari abada." He says: "Whoever deviates, diverges, from the path would be deviating to hell, to hellfire. They stay in hell forever." Those who leave the right path and follow people on the bad path, or those who make a new path by themselves and do not use this path for good but for evil, then their end is frustration, their end is hell.

Shaitan rebelled against Allah Exalted and Glorious be He and said, "Give me time till the Day of Judgment. Then I will deviate these servants from the path. Just like I deviated they will also deviate. I want to deviate them." Allah Azza wa Jalla said, "You and those who follow you will be in hell forever."

Therefore, ever since the beginning, however many prophets came since Adam Alayhis Salam, if they showed the right path Shaitan worked hard around people to deviate them. He made people deviate and people went astray. He made it worse after our Master, the last prophet.

Immediately following our Holy Prophet, in fact while our Holy Prophet was alive he made false prophets appear and deviated from the path. Muslims became apostates (murtad). They became apostates after our Holy Prophet. They tried going in other ways, they battled, and they martyred the companions (sahabis).

So this will go on like this till Judgment Day. Do not deviate from the right path! Do not believe anyone who gives you various promises to deviate you. Do not deviate from the right path if you are on it. You cannot follow them if they say, "I give you permission to commit the forbidden (haram), to leave namaz (prayer), to leave fasting, to drink alcohol, and to fornicate."

Whatever they may be, they have deviated from the right path. These are people who emerged during the last period of the Ottomans anyway. Do not follow them! What you need to follow is the pure way, sharia (sacred law), and tariqa coming from our Holy Prophet. They came pure clean. Tariqa is that which complies with sharia. That which

does not is not tariqa. The Cemaat (Community) and what not, everybody saw them for what they are. It is not good to follow them. Not one, not two, but there are thousands. Some are large, some are small, some are big, and some are little. Be careful. Do not go astray. Do not deviate from the path!

Those who deviate are deviants. May Allah protect us from their evils. This is the castle of Islam, the last castle. Allah InshaAllah will protect it. The whole world of Islam is looking here. They are upset when the smallest thing happens and are happy when something good happens. May Allah InshaAllah destine for them all to be on the right path. May they follow those on the right path InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

146. LEARN AND TEACH THE HOLY KORAN
Tuesday, 18 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet states : "The best of you are those who learn the Koran and teach it," he says. It is summertime now and children are attending summer school. It becomes good deeds for them, their families, and their ancestors because they are sinless children. Without boring them and what not, this has especially become a good custom in Turkey.

We have not seen it so in another place. It is being taught by hodjas in every mosque here. It is also a good deed for the hodjas because it says, "The best of you are those who teach the Koran." The same goes for those who are studying. Since the students are children, the rewards go both to them and their families. Light also enters them inside. Certainly that light stays inside their hearts for the rest of their life. This is a beautiful thing. It is the best thing that can be taught. People strive and spend all sorts of effort so children learn other things. Actually, the most important thing is teaching the Koran, but it is not realized and it is not given importance. Children can learn the Koran even if for one month during the summer. If one cannot learn it the first time, they can start over the second time. While trying a second and a third time, they finally learn it. Allah willing their faith is strengthened and their intelligence would increase as well. Because it is different: the letters are different and the reading is different. It is a language they do not know and do not understand. Even if they do not understand it, their hearts and their bodies understand it. It is not necessarily about the ear or the mind understanding it. The Noble Koran (Quran Azimush-Sha'n) has been given as a guidance and mercy for humankind. "Illa rahmatan lilalameen." (Sura Anbiya:107). People who say they understand it do not understand it either. Even those whose mother tongue is Arabic say they understand it, but they might understand the opposite. Therefore, it will be of benefit to people who learn it with respect InshaAllah. Allah provides the blessing (baraka) for the sake of these youngsters. Because wherever the students of knowledge walk, the angels spread their wings under them and it becomes a blessing and iman InshaAllah. May the service of this country for Islam, for Allah, and for the Koran InshaAllah be constant. May their baraka be upon us InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

147. PEOPLE OF PEACE
Thursday, 20 July 2017

Tariqatunas sohba, wa khayru fil jamiyya.

Mawlānā Shaykh he was saying, be careful and be... go after, special for this mosque Peckham Mosque but for other also, he was saying like will, don't let this to be waste. Mawlānā he is not looking for building or for anything but he is looking this is for making example for us, for īmān this. Our īmān we must be carefully, strongly hold. Not let it to anybody to take your īmān from you. This mosque it is example for Mawlānā but also it is important, you must be sahip çıkmak ne demek? Yani, to be when you have something precious thing how you are hold - not let it to anybody. Value, very valuable thing, you must hold this. Yes.

This mosque and other and your, special for your īmān because many enemy for your īmān, for your belief. They like to take it. But when you are like what Mawlānā saying, this is my will, don't let it to be waste. Hold it and go after it. When you are going after this, Allāh help you and awliyā'u Llāh also help you. Nobody can do anything, especially for Mawlānā's inheritor. Mawlānā, they are inheritor of Prophet, Prophet. And Prophet he said, prophet's they never leave any money dirham or dinar inheritor. Only what they left, they left strong belief and good teaching for people. And this place and other place for Mawlānā all like place for giving light and make belief, our belief, stronger and stronger.

For this we are coming by order of Mawlānā where he went. Where he was, there we, in shā'Allāh, continue to remember to, remember [remind] people what Mawlānā done and for his way, of way Prophet. It is not new fashion thing, no. Just like what Prophet order and he was acting, he was teaching people. Mawlānā he is coming from his mashāyikh, same way, no any new thing by themself. Everything they are doing with sunnah Prophet what Prophet done and what he was after him, his holy companions, they are done. This also sunnah because Prophet saying, "what my companions done they are also right. Nothing wrong with this. My companions you can follow them and you can accept and do same thing." Not to make new thing for people.

Now people many innovation. No innovation. People they are for collecting for make people to come for them, they make a new thing, new innovation. But it is not what Prophet order. This is what they are mixing these people they saying bid'ah. Bid'ah, They are bid'ah this people who they calling for us bid'ah, they are bid'ah. Because Prophet what he said it was exactly coming with ṣaḥābah, with tābi'īn, with mashāyikh, with imām madhhab. They are all coming same but shayṭān and his followers whole time he was attacking and making a new thing and making new thing. For this we are catching what Prophet saying and what Mawlānā saying. Be careful for your precious

thing. And our belief it is very important and this one of Mawlānā's maqāms. He is many years he was here, more than maybe thirty years. So it is very important thing. Al-ḥamdu liLlāh sometimes something happen but he is acting more powerful [now] and he is looking after us, after all of you, in shā'Allāh. Allāh make this light for all this country. And to make safe for Muslim in this country because their enemy never sleeping.

We are Muslim. What Muslim meaning? Peace people. We are sleeping, they are not sleeping. But, al-ḥamdu liLlāh, there is who looking after us when we are sleeping. But because, if what they are planning, we even one Muslim it was - cannot survive in this world what they are planning, what they are doing, this enemy. But we are really peace. Muslim - because who is: "Man salima l-muslim min yadihi wa lisānihi." Who he is peace with his community, people, from his hand, from his tongue. This is our teaching and, al-ḥamdu liLlāh, it will be good for Muslim.

Don't worry what happen in this world, what they are making trick. What they are doing all this coming against them. We are, al-ḥamdu liLlāh, in good position, good favour, very big favour from Allāh - we are in way of Prophet. We are believer. Allāh make us from real believer, in shā'Allāh. We read last week from ḥadīth Prophet. He saying - you know Judgement Day it is very heavy, very difficult, and no shadow, only flat. People all on together with hot and no... thirsty, hungry and they are suffering from everything. Maybe this people they can wait hundred year, maybe thousand years maybe. Maybe million years they will wait there in. But who are real believer, Prophet saying what how much he will wait in Judgement Day only as he praying one farḍ - it is five minutes nearly. After, going to paradise Jannah. This is what we must appreciate this belief, īmān what Mawlānā he was trying whole his life to give for people. He give most precious thing but many people they are not appreciate this. Allāh make us from this people, in shā'Allāh Amīn.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

148. THE MIRACLE OF QUR'AN
Thursday, 20 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla He saying, "Alladhīna āmanū wa taṭma'innu qulūbuhum bi-dhikri Llāh alā bi-dhikri Llāhi taṭma'innu l-qulūb" (13:28) What is satisfaction? Allāh He explains, you must be believer and you must be remember Allāh every time - mentioning and remembering. Dhikr meaning remember, mention, you can by tongue also it will be better. But all every time to be with Allāh 'Azza wa Jalla. When you are remember Him He is with you and you will be in peace, your heart will be satisfaction.

People they are looking for happiness for satisfaction but they are looking in wrong place. They are not believer, they are not accepting their Creator and they are looking with shayṭān. Shayṭān make this people unhappy, make them un-satisfaction. Because as much you are away from your Lord, you are lost. You are in bad situation, every from every place, because as much you are away from Allāh 'Azza wa Jalla, His mercy, you are in trouble. Mercy and Allāh 'Azza wa Jalla looking for you, you will be happy. But as much you are hiding yourself to not be with Allāh, Allāh is also He is not, not in need for anything from you.

You are in need from Allāh and people they are cheat them very well. We see they are making white - black and say this is white - "no no" they said "this is black." It is like this and they are fighting against good things, against real things, and they put rule and cheating people with this rule. And people they are cheated by this people. We know now everywhere they have media or have internet have this, that - it is not trustful, you cannot believe this because this is from human being. But what Allāh 'Azza wa Jalla sent for us it is real and what we must look for it and catch it strongly, not to leave it from our hand. With saying of this people who are they are no value for them.

Value for Allāh 'Azza wa Jalla and His messenger and His teaching, in our hand very strong miracle. What is this miracle? Word of Allāh 'Azza wa Jalla. We are not giving real attention, real respect for what we have in our hand. It is unbeliever thing. People they just looking and taking no respect for this miracle what it is - book, heavenly book. There is many book, heavenly book, but the real one who what it is not changing, it is Qur'ān. Exactly coming from heaven by angel Gabriel, who send for every prophet,

every messenger book. But from old time Allāh He didn't mention, "I will keep this". But for Qur'ān - "Innā naḥnu nazzalna dh-dhikra wa innā lahu laḥāfiẓūn." (15:9) "We send this for you and We will be keep it same, no changing."

This people they are not giving value for this. Allāh, we are thanking for Allāh we have such a Prophet and his heavenly book, what Allāh send. And real it is miracle from every corner what we are looking. You are looking for good speech, for health, for cure, for knowledge. It is oceans it is what ocean it is can be fill not only this our world, it will can fill this universe from knowledge. You must be thankful and must be respect, in shā'a Llāh, more respect for this.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

149. GOLDEN DAYS
Friday, 21 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

There is saying - "shuyū'u sh-shay' akthar min wuqū'uhu" - meaning when something lies or other thing, not true thing, sometimes people saying, but it is not true. Not true but it is going around. This is even what they said, they've done, these people, to be separate [make separation] between people. It is more worse, worse than what if really done. But most of time people saying something not happening, and after, these who are speaking against him, he will be, without doing anything, in bad position. But there is nothing done. You must be... People, don't listen for people without knowing [if they are] trustful people.

And better to not involve in something you are not in need for this. Because everything Allāh 'Azza wa Jalla, He asking what you done, what you are doing. "I am ordering. My order to look for yourself, not for others." You have worse mistake from these people. So you are not ordered to look for others. And it is real very nice order. Because this world now, or before every time people they are not looking for their mistake, their fault, but looking for others. Even they are more worse than others, they are saying this - "Look what he has done". Like they are people in sewage and they are saying this man he has his clothes little bit dirty. We must know this. We are.

Now every people they are forgetting teaching of Prophet ṣallá Llāhu 'alayhi wa sallam and only following what they are seeing. And control now by shayṭān, whole world control. Everything you see exactly like copy from other country, from other people - even their color different, their culture different. But now everything this shayṭān make it same. In shā'Allāh, but this is only period. This period it will be destroyed when finish this time. And this time I think it is end of time, time of Mahdī 'alayhi s-salām. When he will come, he will finish, get rid of this bad thing. And it will be golden days, in shā'Allāh. We hope it is near because everything looking, signing this. Allāh make us safe from every badness until reach these days, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

150. YOU ARE OUR AIM
Saturday, 22 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our aim in this life - Prophet [said]: "Ilāhī anta maqṣūdī wa-riḍāka maṭlūbī." Our aim [in] this life not to get pleasure for ourself. Real pleasure what Prophet he show us. "Allāhī, O my Lord, You are my, I want, what I want is You. Our aim - You, I'm going to You. I try my best to reach You. And if You are happy with me this I get what I want." And it is short but it is very summary for life of who want to be his life getting meaning. Because most of people, their life it is no meaning for their life. Because they don't know why they are created and they are looking here, there, but nothing giving them answer. After this they can have everything but they cannot know for what they are created. They become sad and after maybe many of them can kill themself suicide or going to way of destroy his body and his life.

This is - who get, accept Allāh 'Azza wa Jalla, he is happy. "Raḍī Allāhu 'anhum" [saying] for ṣaḥābah - saying this companion of Prophet, they get this and every ṣaḥābah when we say - like example 'Abdu r-Raḥmān Ibna l-'Awf, raḍī Allāhu 'anhu, Asmā Bint Abī Bakr, raḍī Allāhu 'anhā, [it means] Allāh accept her and He is happy with her. And this all of Prophet's companions they have. So we are trying to have pleasure of Allāh ﷻ to be happy with us. This is our aim. And when somebody going from place to place, travel, if he has where he will go and what he want to be aim from his travel, he is happy. He knows he is going and he will come. He has his ticket, every luggage, and money and he will - "I will go there, and do this and come back." But if he don't know, just thrown in way, and he don't know he go this way, other way, and if he has enough luggage, enough money, and if he go that way what he will do, it is really difficult for him.

For this [reason] Prophet, mercy of Allāh 'Azza wa Jalla, He show us what we must do but our aim to be follow. Some people they can follow and make it quickly. Some of them they are going in this way in right way but maybe slowly - slowly also good because they are knowing what they are doing. But other people they are not knowing what they are doing, what they will do, why they are here. It is really terrible situation when they are [in] this situation. Our aim, as Prophet saying, not dunyā, not pleasure of this life or money or other. It, this is all they are helping us to reach our aim but they are not our aim. Don't mix. Maybe you can have whole this world with you, it is ok if you are know

what your aim. But if you don't know no not useless. No any benefit from this. In shā'Allāh, Allāh make us remember this whole time, in shā'a Llāh. And Allāh give for human being also this thing but human being, Allāh He said, most of them they are following their ego - they are in wrong way. This is what Allāh 'Azza wa Jalla mention in Qur'ān everywhere and everybody they are seeing this. Allāh keep us away from this bad situation, in shā'Allāh. Make us to follow Prophet saying, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

151. A REASON FOR EVERYTHING
Sunday, 23 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Kullun muyassirun limā khuliqa lah." Prophet ṣallá Llāhu 'alayhi wa sallam saying this. Everything, everybody Allāh make for them place and something to be benefit. For human being who Allāh 'Azza wa Jalla He create them, He give them everyone different capacity, different ability. Some of them, they can be teacher, some of them can be farmer, some of them can be doctor, some of them can be shepherd. Who have ability to be shepherd - doctor cannot be shepherd. But only Allāh He give him this to be this ability. Engineer also, Allāh if He want him and He give him ability to be engineer, he will be. But when you're forcing, make people study what you like, at the end it will be not succeed.

Allāh He give this and let people to look for what they like. Because to do work with love, it is more better and easier. And more maybe they have get happiness when they do what they like, the work they like. And it is benefit for everyone. But without loving what they are doing, it is unhappiness. And when making this, feeling boring or feeling bad feel and feeling tiredness, every. Everything to make you not succeed when you don't like what you are done, what you work, Allāh give you. And Prophet, "Kullun muyassirun limā khuliqa lah." Everyone he has his what they can do, Allāh create. When He create somebody, He create this also with him. So you must be looking what you are created for and doing so you will be benefit for human being and for yourself also. This for human being and for other thing also.

When Allāh create, there is some reason for what He create. Everything there is reason. And everything by measure calculate. And He give us this world but we are by ourselves we destroy everything, finish many kinds of creatures and still doing against our nature, against what Allāh 'Azza wa Jalla He create us. And not saying. They're saying, "This is not good. We will remove this." When they remove, you cannot put again here same. And this is making balance to finish, to mix up. So we are ṭarīqah people, accepting what Allāh ﷻ create. And we must look for everything, for wisdom for everything; not to be objecting, not happy with this. No. Just be relaxed and say, if you see something, "there is wisdom from Allāh 'Azza wa Jalla what here doing. Let us see what is this wisdom and accept what Allāh He done, what He has created."

Allāh give people to be understand this before making their life, in this rule - not to make difficult for their life, to try to change what they don't like - "We must like this...". No. Don't make this. Only look for what Allāh give you from character, from ability and do it. And you'll be, in shāAllāh, happy. Allāh give us good understanding, in shāAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

152. BEYOND IMAGINATION
Sunday, 23 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh. Beginning of every speech we repeat this: "our way to be with people, to be friend with people and good thing to be together, together with good people, to find good people." Because many people they are looking for something it is not, it is not good for spiritual, only for material. Look like good but it is also, for material also not good because without soul you cannot find, you cannot find happiness without soul. Finish when our soul going out from our body nobody look at you, even you are most beautiful one. Because maybe they look you are actress or you are actor they can come and look for you maybe once, twice - after nobody want. They said take him, bury him. Or now they have in Europe bad custom by burning human being. To burn human being it is not good. It is bad custom because human being he is respected.

In Qur'ān, word of Allāh 'Azza wa Jalla, He said: We are make this human being. We generous for them. We make them the highest in this life." Everything Allāh create for benefit of human being. So when they are in life, everybody they cannot do something for him but when they are dying they said it is now we can do, we can throw them, we can burn them. No. It is not good. But what we will do? It is custom, material custom. For to bury him, maybe paying five thousand. If you burn him, you pay two hundred. They are thinking for material, for benefit but not thinking for human being.

Our way to make people to come to way of make human being to be going, rising them with good manner, with good behaving, to be accepting their Creator. The most important thing to accept our Creator, Lord, Allāh 'Azza wa Jalla. When you are not accepting this is the most oppression. Then you are the most oppressor one.

K: Oppressed.
Sh: Oppressed one. Because He give you everything, create everything for your benefit and He want you, He opened His forgiveness door for everybody what you done. He said, "only ask for forgiveness I forgive you." And you are not doing and not accepting. He will be not happy. We are all created by Creator, everything signing for Him. We are not seeing Him and nobody can see Him but He is giving us. Everywhere you look you find proof for His real exist. He is the real exist, we are not. We are only

like imagination. He is the real exist - Allāh our Lord ʻAzza wa Jalla. We are accepting Him. Only He wants from us this word, word: "We accept You. You are our Lord, forgive us." He don't want from you money. He don't want from you worshipping for Him - what you done you done for yourself.

If whole universe they are worshipping Him, He will not get benefit one gram, one atom, nothing benefit for our Lord. He from His generosity He say to us to do this to ourself not for Him. He is our Creator and all if whole universe not accepting Him, coming against Him, making every bad thing, also He will not be harmed one atom. We are only.

He is Creator and He is generous, very generous. He said, "O my servant come to Me. This is, if you come for Me one step I am coming to you ten steps. If you come little bit running, I am coming more running for you." Of course, this is what we said, spiritual maʻnawiyyah meaning not by His hand. He don't, He didn't have hand or leg or something, but spiritually meaning this. Because of course many people they imagine Lord, our God ʻAzza wa Jalla, as a human being. He is not. You cannot imagine. He is away from our imagination. No any imagination can reach Him. Because He has hand and leg He must be here or. He is everywhere now Allāh our Lord. But when if He ﷻas this people imagination He couldn't, He will not be able to be everywhere. All universe it is nothing compared Him. No limit for Him. And from all this greatness, mightiness of Allāh, He said, "you come to Me, I come, I running for you." What is this?

Sorry my English very weak. In shā'Allāh, we are saying it is important spiritually. We are making two words by ṣuḥbah but important to be together like this and to give this bless from Allāh. So He is ... Al-ḥamdu liLlāh we are happy to be with you in with this special place and it is blessed place because Mawlānā also he was appointed for this place and he visit also many thing in this place, around this area. So we are happy with you, mā shā'a Llāh. Many new people, we are happy to meet them and we ask to be benefited from this small lecture. Thank for you.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

153. AHLU L-BAYT
Monday, 24 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Lā as'alukum 'alayhi ajran illā l-mawaddata fi l-qurbá." (42:23) Prophet - this is verse from Qur'ān - "I'm not asking you anything for his ummah saying, only to be respect and love for his family." Family his - they are Ahlu l-Bayt. Ahlu l-Bayt they are because they coming from Prophet, his generation (descendants), they must be respected and they must be treated different from other people. Because Allāh create people different kind, so for this kind of people who are coming from Prophet, when you respect them you respect Prophet. And it is written by Qur'ān. In Qur'ān it is Prophet he ask people to be respect for them and to keep them good. But this people from since time of Prophet, they have jealousy, envy for Prophet and for his Ahlu l-Bayt. All time after Prophet's time, beginning to attack them and kill them and they not respect them. Many of them they was become shahīd and not respected. But after, when time of maybe two hundred years, they become to make them to count them who are they, from where they coming because there is also must be written. It is important in Islām to know your father, to know your ancestors. For this there was beginning to make for them special recording.

But most perfect, it was in time of Ottoman or Saljūq people. This is people they was respecting highly, respecting for them and their keeping them to not be with other people. They are educated, they are going to school or to other place they was respected and they were knowing nobody can say for them anything. If anything wrong happen, they have a special court, they there have a special chief for them call Naqību l-Ashraf. He is looking for all this and he has register book, record, and each one from Prophet Ahlu l-Bayt dying they write this. He pass away, they writing. When coming borning a new one they also register. Because there was this shayṭān also - not shayṭān from real shayṭān, iblīs, and shayṭān from human being. To destroy this, there was thousands of people or hundred thousands of people they are claiming we are from Prophet's line - we are, he is our grandfather. And they was making things [that] who cannot be from Ahlu l-Bayt can done this. So for this was firmly and very strict they was writing each one born, each one die. Who everything respected, people attacking. And now after, when Ottoman, finish they destroy this what they are register. [Now] only by non-official, before it was official and it was looking exactly who coming, going. But these

days many people also beginning to claim they are Sayyid, they are following, they are from Prophet line. But it is when you don't have any proof don't say I'm Sayyid or I'm from Prophet line because you don't know. If you have - ok. If you don't have - even they say you, we are from there - you can say they saying like this but we don't have any proof. But when you have you must also say and to people you must respect these people. And they must make this to look for who have this noble thing for him, he must be careful for his and his relative and his children, grandchildren - to tell them and to make them to know this valuable thing they have.

Because many of them they are not caring, they are acting like normal people. Even they have because only Prophet he is away from. Allāh keep him safe from sins and faults. Other people, even awliyā'u Llāh, can make fault or sometimes without knowing they doing something. Only Prophet [without fault]. So this people also they must teach their children - you are coming from line who it is the most noble in this life. You must be example for other people. Don't say this is - look what is Sayyid he is running like for after bad thing, after doing wrong thing, cheating people. Because many of them, because they don't take any advice from their family, they are doing this. So it is important also for this people to make their children knowing this nobility. This is favour from Allāh to be from this line. Of course many of them they are not caring even. Once I was went to, even in Cyprus there was Naqību l-Ashraf. I ask them, his father he was writing, I ask where is this book? He said "after revolution in Turkey they closed this zāwiyah, dargāh, we also we leave this. We give them to government". And he was saying this and he was proud to say this. Subḥāna Llāh. Yani but, in shā'Allāh Allāh not let them to finish. But also what we see they who people like this, Allāh make them to not make more wrong for Prophet, make their generation to finish. One by one. There are maybe ten people coming now. Only, from all this family, two people they left. Because Allāh also, even what they done, He is respect His Prophet, slowly slowly they said this is not better for them to finish to not [to] do more wrong thing. But who are respecting, Allāh make them higher and higher.

Allāh, He is by Prophet, saying - "I'm, I leave you after me two things, my Ahlu lBayt and leave you Qur'ān. If you are catching these two you will never be in wrong way." And now what we see there is many part in world, there is part they saying we are catching Qur'ān [but] they are hating Ahlu l-Bayt. Other one they are catching Ahlu l-Bayt, they are hating this Qur'ān people. But there is the majority of ummah they are in right way, they are keeping loving Ahlu l-Bayt and catching Qur'ān also. This is right way, in shā'Allāh. Allāh make this ummah to in right way all of them. But it is time of end of time. It must, it will be like this until Sayyidinā Mahdī 'alayhi s-salām coming and show them the right way, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

154. BE WITH THE TRUTHFUL (9:119)
Tuesday, 25 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

First, in shā'Allāh, we thank you for this invitation and your reception here. Mā shā'Allāh. Saying many thing, in shā'Allāh, we hope Allāh make from your good intention what we said, we don't have, but, in shā'Allāh, with your du'ā', your barakah, we can be good guidance for ummah, for Muslim, for young, old, middle age - for all of them we have to be guidance. In shā'Allāh, guidance for good way, way of Allāh 'Azza wa Jalla because in Qur'ān He said: A'ūdhu biLlāhi mina sh-shayṭāni r-rajīm bismi Llāhi r-Raḥmāni rRaḥīm. "Yā ayyuhā lladhīna āmanū t-taqū Llāha wa kūnū ma'a ṣ-ṣādiqīn." (9:119) "O believer, you be afraid from Allāh and be with honest people."

Some people they are saying, why we will afraid from Allāh? Because Sayyidinā 'Alī, raḍī Allāhu 'anhu karrama Llāhu wajhahū, he said, "Ra'su l-ḥikmah makhāfatu Llāh." "The top of wisdom to afraid from Allāh." If you afraid from Allāh you. There is afraid, many meaning for afraid. We are afraid, like to be ashamed in front of our Lord Allāh 'Azza wa Jalla. Some of them afraid different way but we are afraid to be in bad condition in front of Allāh and to be in... We are doing wrong thing and Allāh He is see us. We are afraid from this what we are afraid and this is top of wisdom. If you are thinking like this, all time you be aware to not do anything wrong, to not be with people who are not afraid, not ashamed from Allāh. They are doing every bad thing without afraid. They are doing by name of Allāh. They are doing by name of politic. They doing by name of humanity. They using all this to make people follow them and make take them to wrong way. Allāh He is awaring [warning] us, don't follow this people from our beginning of life until end. You hear from people, from 'ulamā', from Mashāyikh, from imām, from normal people also they giving you naṣīḥah, advice to be with good people but still people they are running after their desire and following people who are taking them to wrong way, wrong path.

There was old time in prison one man. Prisoners fed up from him because he was crook and he was bankrupt and cheating every people. They take from them money not giving them. They throw him in jail, dungeon that time. Now we say jail, that time dungeon isn't? Yeah. More terrible from jail, now jail like, like hotel resort. So he was coming for this prisoner - when he saw something they eating quickly, attacking, sitting and he eat

whole thing they have. Without inviting him, he was coming. Everything. He was very greedy - very bad attribute, attitude. So once, twice, this people they fed up from them. They are in dungeon, prison and they are this coming for them it is like nightmare for them their coming. And they was what we will do? Thinking they will he eat like sixty people not - whole time he can eat. So they thinking what we must be? At the end they said we must write for judge.

Judge that time you know he was qāḍī. He is especially, they was very high intelligent people in old time and they was making decision, they finish one case very quickly. In Europe they was taking ten years, twenty years, to finish one case. In Muslim country that time they was finishing in one time or two times because they are special. They are chosen and they are given the highest salary to not to be in doubt for them - you are taking from this or taking from that. So it is with justice, "wa bi l-ʻadli tadūmu l..." with justice you making long life for government for state. It was Ottoman six hundred year with justice, all with justice, not making difference between anybody even between Muslim or non-Muslim, or between Arab between Turk between other. All they was same, Justice. Justice cannot make anything wrong.

So they was making their complaining, writing letter for judge and saying for him, "Oh please save us from this man. He is dries our blood. He eat and drink everything you send. We cannot... After this maybe we will die if he still here. Please take him out from here." And he was looking and researching so he find real this man is very bad. Call him, "come here what are your problem?" He said, "I don't have anything. This dungeon for me like paradise. Please don't throw me out because I don't have any place to go, anything to do. I am here living, I can live like paradise for me this place." But of course there is justice. And he [Qāḍī] researched and he look. Really he don't have anything outside to buy, to pay his bankruptcy for people, nothing at all. So in Islām: "Al-muflasūn lā yuḥbasūn." "Bankrupt people you cannot put them in jail." Because they don't have anything, why you put them? Throw them out. But when you throw them out also you must be teach people, to tell people about this man - "he is bankrupt. If you will give him any loan don't give him because he don't have anything and he was tried. Before he was bankrupt and he was not good in business so if you will give your money you cannot take it anymore. If you will trust for his word, don't trust. Only what you can do? You can help him with your money or give him food or something like this." But other thing nobody responsible for this.

Of course there is one man and whole big city. Maybe you can tell one or two and he is after this he find thousand people to cheat them. So what they was doing in old time? They put him in camel or in donkey and going around city and that time no mic or loud speaker. There was people, subḥānAllāh, they was their voice strong as loud speaker even. SubḥānAllāh, there was people like this old time. And they call them dallāl. They put him. They find one Kurdish man he was selling wood for burning or coal. He has

camel and they said, they take them in this camel and put him top very high to everybody to see him. Beginning from morning going everywhere, going place where is Turk or they shouting by Turkish. Going for a place where there Arab, they shouting by Arabic. Going to place where Kurdish people, they also shouting. Going to Greek place shouting with Greek language. Like Bosnian - because Ottoman they have maybe hundred different people. They was shouting for everybody from morning until evening. They was shouting, "O people, this man he is bankrupt, he is a crook, he is untrust[worthy] people, he is... If you give him something don't think you will get it back. Don't take any advice from him. Don't do this, don't do that." So whole time until evening they was going and when evening coming, they take him from mount, say "you are free, now you can go." When he come down, this man, who is owner of camel, come to this man, this bankrupt man. He said to him, "O brother since morning until now I'm going with you. Whole this trip I didn't take anything. Please give me my wage." This what he said to him - "give me for whole day. I want money as much you can give me, give me." This man tell him, "O brother from morning until now there was this shouting and they are blowing up my ear, your ear. You don't understand what they are saying? Don't, you don't knowing what are you going since I'm bankrupt, I don't have anything to give you and whole day they was shouting like this by Kurdish, by Turkish, by Arabic, by all language? You are Kurdish, you must know this."

So this is what people in our life, they all everything, everywhere showing us the right way but still we are going after wrong way, wrong people. This is what our ego like. Many people coming saying, "we give this man this amount of money because he was look like Shaykh, or look like he will help Muslim." Many time they come to Mawlānā Shaykh like this and Mawlānā Shaykh every time he tell them - "Why you don't ask me?" Without asking you are doing and even you ask and Mawlānā say don't do, you are still doing. So you must be, it is little bit punishment but, in shā'Allāh, make you to wake up. Wake up. Be with honest people, with truth people. In Islām everything can be but only you cannot be liar. Liar people - don't follow them. Don't accept them because Prophet he never lie even with joking and he said "Allāh make us to be honest even with joke not to say anything wrong." Allāh make us to wake up because this is man who in jail like shayṭān, he taking everything. But even Allāh saying for people be aware from shayṭān - Auzu Billahi Minashaytanir Rajeem. Every day we say hundred times and we are not knowing what we are saying. Allāh make us to wake up, this is what our praying. If we are wake up everything it will be good for us, easy for us. Every difficulty it will be like, like very easy, very easy and like favour for us. What coming from Allāh we are accepting. But if you are not believer and you follow people, who are make you only looking for them, they will be unhappy and no any benefit from this. Allāh keep us, in shā'Allāh, safe from ourself.

G: 9:17.
Sh: Mā shā'Allāh. Mawlānā Shaykh and whole awliyā'u Llāh was following right people

who make intention, if their intention right, Allāh give you right person. Because these days there are wrong person, they're liar. They are many especially this kind of salafī, wahhābī, they are the first liar. Why? Because they are shayṭān people. They try to finish Islām. But, in shā'Allāh, with honest people Allāh will support Islām, in shā'Allāh. Because we see this once happen for us in Russia. We was going to mosque, praying ḍuḥá, and there was people. After we know they were salafī. They was coming up and shouting, beginning shouting "shirk shirk" and they saying. After making picture. We not say anything for them but they make video and put in internet. They said "Naqshbandī people coming, attacking this Muslims in Russia." SubḥānAllāh, we have good intention and thinking everybody Muslim cannot be do something like this. But when they do this it was a proof they are real shayṭān and they are follower of shayṭān. They are liar, not hundred percent, billion percent. Everything they are doing for them, idea for the idea of shayṭān.

Allāh save our people because many people here they cheated and they thought... they are thinking now, even now, there are people thinking they are honest people. They are not honest. They are liar. And who are liar never be succeed and never be accepted one in divinely present of Allāh and especially Prophet. So, in shā'Allāh, Allāh make us to be honest even we are if we joking making honest.

Al-ḥamdu liLlāhi Rabbi l-'ālamīn.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

155. THE TRUE WAY
Wednesday, 26 July 2017

Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Kalimatān khafifatān 'alá lisān thaqīlatān fi l-mīzān." Prophet saying: "there is word it is for tongue it is light very light but in scale of Judgement Day it is very heavy." This is: "SubḥānAllāh bihamdihi, subḥānAllāhi l-'aẓīm astaghfiru Llāh. ashhadu an lā ilāha illā Llāh wa ashhadu anna Muḥammadan 'abduhu wa rasūluh." This make you, your scale heavy and other scale, the sin scale, very light. So you were getting succeed and happiness, the happiness forever.

This is important because if you don't say this, not accepting your Creator. And He is every time showing us miracle, everything signing to show Him and people, they are blind, not accept. They put, shayṭān put on their eyes curtain to not see true. But, al-ḥamdu liLlāh, there is lucky people they have this opportunity to find the true way and to be happy forever. And Shaykh Nūḥ he is, al-ḥamdu liLlāh, showing way. He is getting also reward for each people he make them to come to right way, as much they have and there is no any less for who are coming to right way.

Allāh is generous He give him from His endless treasure for everybody. And when you are doing charity or doing worshipping, you can do for, your intention to do for you and for your ancestor, for your brother, sister. They also they can get from bless from what you done. Our religion, whole religion, they are same, they are continue. But who are looking - they are changing too much and making people enemy to truth, to right.

Al-ḥamdu liLlāh, we are happy with people they are coming to right way and they are our brothers and sisters. Allāh give them light and open for them heart to be happy, to get happiness here and satisfaction and happiness forever, in shā'Allāh. Thank you, for all of you, welcome, in shā'Allāh. This time short because we have long journey. So, in shā'Allāh, next time will be more time for you, in shā'Allāh.

G: Thank you Shaykh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

156. CONNECTION BY HEART
Wednesday, 26 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our ṯarīqah, Naqshbandī ṯarīqah. We are following Prophet and his way to make ṣuḥbah, to make advice for people, and to collect them together. We are trying this, al-ḥamdu liLlāh. Tonight place, mā shāʾ Allāh, full of, this place, big place, good people they are coming only for sake of Allāh and to get blessed from Rasūlu Llāh. Sorry this time I don't know what the wisdom but every day we are coming late. Normally we was coming before you but this time you are coming very early, not very early time but we are coming late. Sorry for this but it is important to be even two words to be connection with our soul because you must see murshid every every year at least once.

For many people they cannot coming – we are, al-ḥamdu liLlāh, we are coming twice a year. This is important also by connection by heart also. It is important, al-ḥamdu liLlāh. And now everywhere there this machine going everywhere. Who are not can see by live, they can see by picture. Also intention important. Allāh will reward everybody because to be like to have something we don't have it, it is also Allāh give for your intention and rewarding for this also.

We cannot make it so long, in shāʾ Allāh, because day, mā shāʾ Allāh, very long here but as we said, now near maghrib time, in shāʾ Allāh, we will listen for our brothers. And they are making naʿt for Prophet, praising for Prophet. All this, Allāh reward for them. This is intention for sake of Allāh to get blessed from Prophet it is not have what they do they can do, in shāʾ Allāh. Because many some people they are looking, saying this is bidʿah, it is acceptable and Allāh this is not good. No. Everything for sake of love of Prophet will reward, in shāʾ Allāh. Thank you for all of you. Allāh reward you for coming here, in shāʾ Allāh. We meet again for longer than this time, in shāʾ Allāh. Thank you for all of you. Allāh accept your ziyārah (visit). Allāh give you all what you want, your duʿāʾ, shifāʾ, every good thing. Keep yourself from every bad thing. Āmīn.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

157. THE SMELL OF ROSE
Thursday, 27 July 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our way to be with friend and make ṣuḥbah, to be give ṣuḥbah from, like Prophet's ṣaḥābah they was all time with Prophet hearing something from him – for this they say "ṣaḥābah". In shā'Allāh, we are also imitating them to be get blessed from ṣaḥābah bless, in shā'Allāh. Because after Prophet the most highest level – the ṣaḥābah. They are was with Prophet with everything. They are not feeling for thirsty, not feeling hungry, everything they are not complaining. They are like getting every thing they in need with Prophet. Prophet he is giving the main what in need people.

Our in need – spiritual gift, spiritual gift from Allāh. This is what we in need because Prophet saying, "Mā muli'a wi'ā'" Because the ḥadīth you must know it well, he said, "It is not, there is no worse than one pot full with food." This is pot – our stomach – Prophet saying for this. For this they are not looking for what they eating, what they drinking. Only they was they like having everything when they are with Prophet. After Prophet many of them they was cannot come back to Madinah because they was very empty without Prophet. They feel like this but of course Prophet he is everywhere but they was with him day and night. So it is important to be with place and people they are all time remembering [reminding] you and make you to be following way of Prophet, way of ṣaḥābah, way of true believer, true mu'min people, awliyā'u Llāh.

When you are in this way, if you go some place else you feel darkness, you feel yourself bad, you feel not good. Because you feel this sometime some people who are not able to have this taste, they cannot come. From beginning they are running away but there is people who Allāh grant them and make them to love this way, the way of light, the way of beauty, way of every good thing.

Once for example, there was one man coming from outside of city, first time coming to that city. Old time there was like bazaar shop for perfume, spice, and full of smelling – jasmine, rose, amber, musk – something like this. And he was going through this street and from everywhere this, because where you going in this street you feel spice and other perfume also. Suddenly this man he little bit becoming not well. After little bit more walking, he fell down he faint. The people there was looking, "O poor man. What

happen for this man?" Quickly they bring water, washing his face. He couldn't wake up. Looking here, there, bringing doctors, give him treatment but he still not getting better. And it was like this maybe hours this man with unconscious. He is in the street sleeping. People they was afraid maybe he will die. What this doctor can do? Anything other they cannot do anything for this man. What will do?

While they are like this, there one man coming from outside and say look what happen. They say, "This man suddenly he faint we couldn't wake him up." And he look, "Oh, this my friend," he said, "Wait one minute." After he went some place, he bring some dirt – dog dirt – and put it in some place and he make it to his bring to his nose this man who faint. And this man quickly wake up. This people was astonishing, "What happen? How this happen?" He said, "This is my friend. He whole life he is working in leather making from beginning and it is real very bad smelling there." Once I was go inside one factory in Turkey with Mawlānā and nearly I will, you cannot imagine how it is dirty smelling. But he said, "This man whole life he was working there and when he come to see smell, nice smelling, he faint so I bring this dirt for him and he wake up."

This is for people who are not taking taste from good place or like all they are going to bad place to dirty, to najāsah, to where it is darkness, every badness there. But if they come here, maybe five minute they cannot stay. So we are, al-ḥamdu liLlāh, you must be thankful for Allāh He make you in this minority. Most of people they cheated by shayṭān even they are going to disco or going to place where not respecting Prophet, not respecting awliyā'u Llāh. Because this way take them out of way of Prophet and it will be the end it's not good. Other side also to not respect ṣaḥābah also same thing. So we are, now from everywhere they are trying to finish this but it is way of Prophet and it is smelling like Prophet. As they said, if he catch his hand, Prophet – two three days smelling rose. But if you catching hand of this people it will be three days smelling bad. SubḥānAllāh.

Al-ḥamdu liLlāh, we are thank you, thanking for Allāh to be make us together. For good, this good people, they are everybody, everyone Allāh choose them through this world and make them to come together. Al-ḥamdu liLlāh, Allāh save us from bad people with bad intention, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

158. OPENING A NEW DERGAH
Saturday, 29 July 2017

Tariqatunas sohba, wa khayru fil jamiyya.

In shā'Allāh, this is dergah opening for dergah in Manchester. Our time it's limited but must be two words for to say with – when we are with people even two minute we must make ṣuḥbah. In shā'Allāh, we are happy because people they like by their not be lazy. getting worse and worse. So this is a – 'uluwwu l-himmah mina l-imān. Even two people if they are making this dergah and asking for people, to give something for people as they can do. This is order of Prophet, order – Islām order. "Ad-dīnu n-naṣīḥah," (religion is advice). When they come here they remembering Allāh. They saying, "Allāh", they are mentioning Allāh, mentioning Prophet, mentioning awliyā'u Llāh. Not mentioning gambling, not mentioning alcohol, not mentioning anything else. And when dergah it is for Allāh, it is good.

Maybe, Mawlānā Shaykh said, "I want to make forty thousand dergah." Dergah it is place for people they are looking for sake of Allāh. Coming for this mosque – of course we are, our dergah, some of them – there are some our dergah they are like mosque and dergah – this is better. But some of them, because mosque they not allowed, they make small place for dergah but they for jum'ah and for 'Īd, for other praying, they go for jamā'ah. But for dhikr, other, khatm, ṣuḥbah, many place they not allow for people to make by themself, so dergah for this and for people who are looking for getting more knowledge, spiritual knowledge connecting for Allāh.

Al-ḥamdu liLlāh, this is aim of dergah and it is like first mosque when Prophet making, same this. So, al-ḥamdu liLlāh, we are happy and we are asking – this is temporary place because it is small one – Allāh, in shā'Allāh, give more and more. When Allāh give, as much in need. He is Owner for everything. If enough for them, this is enough. If not, He will give. We are not worry we must make big dergah, we must big so... No. We are like this until He see us. If we are in need He can give us. we are not in need, no.

Al-ḥamdu liLlāh, thank you very much. Allāh make it bigger and bigger because there is hundred thousand of Muslim most of them they are not in right way. This is to help people to remember Allāh, to remember what we are for there in this life. Thank you very much.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

159. NO HOLIDAY FOR THE EGO
Tuesday, 1 August 2017

Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Al-ḥamdu liLlāh, thank you for you all day you give us everything, food and Al-ḥamdu liLlāh, we are thank you, thankful for you. We are intention for this travel for meet people for remember [remind] them and remember [remind] ourself for Allāh. So what we are eating, drinking all this give us reward from Allāh. Normally what we eat it is made for material world but when your intention for your Lord, Allāh make it for your body benefit and for your soul also benefit. For this we are make all this eating, and good visiting every place.

We are taking lesson from what we see, what it is people done and how everything if no spiritual thing after it, nothing – only people coming seeing, going around and just nobody, just, "Oh this was good man," or "He was such a man," – just this they remember. From thousand or two thousand year what we said we say, nobody take anything with him to next world from this material world. Only they take what they done. There is good – it will be helpful for them for next life. If not, if he built whole this world, no benefit for him. Because create the best everything. No need for Him.

So for this we, al-ḥamdu liLlāh, we make little speech just to remember because nowadays people they are in holiday, in France especially. Holiday what for dunyā they can be holiday. And they can take too because they are tired or they are fed up, they can take. But for next life, for ākhirah, no holiday. You must continue every day what we must do we must do it. No holiday, no break. Because if for dunyā if make, you make holiday and coming, you will be, you feel more stronger to beginning again. But if for ākhirah, for 'ibādah, you make holiday you will be fall down, you try again to go up. You when you can take holiday you can rest only when you close your eyes and washing you, putting you in the grave. You must be more every day, try to make more and more. No. Tell your ego this holiday not for you. Don't listen you are, "I'm tired," "I wake up later." No you must, especially for people who are following ṭarīqah, they must try to do every day better and better.

But whom they are still not used to worship or to make – they are have rukhṣah. Make it slowly slowly everyday from very little can begin. After, every day continue, maybe

after one month they make it little more, after two months make it little more. Until they be used to it and they are so they need more and more. This is spiritual food which make your soul to be stronger and stronger. Allāh make all of us to be strong in this way, strong in... for our ego to make it under us.

You are coming, we are asking Allāh 'Azza wa Jalla to give us from His endless treasure, from His 'aṭāyā, gifts, His gifts. Because here, mā shā' Allāh, people they are coming from everywhere and there is spiritual power also in this house I think, mā shāa Allāh. So we are asking Allāh 'Azza wa Jalla to help us to make our ego down and our soul up, in shā' Allāh, to keep us safe from every badness and give everything, give everything what we need to not ask anybody except Him.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

160. THE EGO IS LIKE A DOG
Wednesday, 2 August 2017

Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Welcome to this our association. Sorry this time Allāh what wisdom every time we everywhere this time in this trip was going very late for meeting but people, al-ḥamdu liLlāh, they are not complaining. They are patient. Your intention coming here not for enjoying yourself, you are coming for Allāh.

Here in Paris every people they are enjoying themself. They are going out. They have everywhere chair, tables for eating, for drinking, for enjoying themself. So you leave all this thing and you are coming for sake of Allāh. But they said people, material people, "Are you crazy? All this pleasure you leave and coming to this hot place waiting for Shaykh to come and he is not, two hour late coming?" But Allāh 'Azza wa Jalla is every step – Prophet saying who coming for Allāh to meet mu'min, to meet his brother, Muslim brother, every step Allāh forgive him one sin and reward him one reward and he is making one high level degree. This is what bringing you here. Allāh He want good for you.

All around this city, very few people coming here. They are lucky for this is real pleasure what Allāh 'Azza wa Jalla hided in place nobody look for this. They are looking, searching everywhere. They think if we buy expensive car, if we buy expensive house, we will be happy and we will have pleasure. But Allāh even He give this pleasure for the poorest one without to any difficult for him. Pleasure only in way of Allāh. Who are against Allāh and against His order, they are making war against Him. They will not be won anytime. How make war against Allāh? You coming against Him – of course you cannot make with gun or with bomb or with other to fighting Him – but coming against Him. This is war against Allāh. You will not be never won this war. You must be humble in divine of Allāh 'Azza wa Jalla. Who is proud they will be not succeed at all. Only who are humble, they are winner, in shā'Allāh.

We must not be lazy, we must be accepting and trying to do what Allāh order us. Don't say, "I will do this later," or when sometimes you have difficulty you do little bit, after you leave what you do when you are in good condition. Because this chance not every time you can reach it. They are example for this – here in Europe or in in whole Europe you cannot find cat or dog free. They said they have freedom here but no freedom for

animal. In our country we see many dogs going around, cat going around. No, no – they are free – no owner for them. So some of this dog when it's winter, not like here they put them jacket and... They are very cold they have, they are looking in corner of street or they are thinking, "Oh I must, when it is summer, I must dig something for me and to be safe from this cold." And, subḥāna Llāh, they this dog Allāh give them protection. They are, even in cold, they are not matter for them. But when summer coming, they become feeling very well and they said, "I'm now strong. No need to do anything. No cold or wet it is not effect me."

Our ego same like this animal. When you have difficulty you remember Allāh, you remember your Creator. When you have difficulty you say, "O my God, O Dieu, help me. Help me, give me, make cure me." Everything you remember Him. But when you are in good health and everything ok, you only remember yourself, to enjoy yourself. This is for majority of people. But but who are, al-ḥamdu liLlāh, like this people coming here, they are have Allāh give them something to remember whole time to ask for His pleasure, to His forgiveness, for His gift. Every time, not forget Him.

"Wa-idhā anʻamnā ʻalá l-insāni aʻraḍa wa-naʼā bi-jānibihi." (17:83) This even verse, sūrah in Qurʼān saying, "When We give this human being everything he is coming, not looking to that side. He going away from the good side going after his ego." In Qurʼān, Book of, heavenly Book, coming from our Creator word. It is most holy Book in it is because last book – after this no any heavenly Book, after Prophet. From Ādam ʻalayhi s-salām until our Prophet there is thousand of Waraqa (pages), Ṣafḥah (manuscripts) for each prophet coming. But only Qurʼān kept as it is coming through angel Jibrīl to Prophet. No any change. So Who create us His word this and He is this. He is know us before, better than us [we do]. And He saying, "When We are, when We give human being, majority of them they are not looking. They are going, we are not knowing You and they going to another place."

Once one awliyāʼu Llāh he was old time, it was very cold and snowing and blowing very cold. And there was one slave, old time they have slave of course. He only wearing one shirt. And he is from cold his teeth coming shaking. And he was trembling from cold. And this man he said, "Oh you are slave why you don't tell your master this cold, why not bring me something to wear?" Slave, he said, "Tell him? Why I was tell him? He knows my situation better than me." He when hear this, this awliyāʼu Llāh, he was crying and saying, "Oh this giving me lesson. He is he said about his master how for our Lord Allāh ʻAzza wa Jalla?" So He is knowing us and telling our character, our what we are, in His Holy Qurʼān and so what is wisdom here?

Don't think majority if in their road in way opposite to order of Allāh, they are right. Don't be cheated by this people. Because shayṭān is saying, "I will make whole this human being, because they are make me out from Jannah, I will make them all of them

coming with me to Jahannam." Don't be cheated by friend of shayṭān. Allāh rules. He create us, create everything and everything it was okay until people interfere with their – they thinking they will do better. They do everything worse and now it is everywhere mess. And every people they are saying what will happen with this world? What will happen? Allāh He also saying there is Judgement Day. Everybody will [be] ask[ed] for what he done. So don't forget this and make for your real life. Even here you will be, if you are following order, Allāh order, like in Paradise. Satisfaction it is most important thing. Allāh keep us in this way, in shā'Allāh.

Thank you for you. Sorry for my delay.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

161. THE UNIVERSITY OF THE PROPHET
Saturday, 5 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

We are following, in shaʾAllāh, order of Prophet and his beloved ṣaḥābah, companion. And awliyaʾu Llāh they are they have good, every good thing they are teach us. They are like university. But university... it is here in university they are only they try to teach knowledge. Knowledge it is everywhere it is acceptable – you must learn. Every knowledge it is taking you to Allāh ʻAzza wa Jalla if you are really sincere. But if you are not sincere what they teach they take you to other opposite side – to not knowledge, to ignorance.

This one, but what the important thing in university only they try to teach this, but not teaching good behaviour. University of Prophet and awliyaʾu Llāh, they giving you knowledge and teach you good behaviour. Good behaviour meaning training yourself to be better, to be merciful, to be, to have every good attribute – to leave your bad attribute, bad action, and only do the good thing; to be respect for who must you respect them. They teach you to respect them – first Allāh, ʻAzza wa Jalla we say, then Sayyidinā Muḥammad Each time you mention name of Allāh say, " ʻAzza wa Jalla." You mention Prophet say, "Ṣall Allāhu 'alayhi wa sallam." When you mention ṣaḥābah say, "Raḍī Allāhu ʻanhum." Mention awliyaʾu Llāh, "Qaddas Allāhu sirruhum." When you see people say as you respect them. You can say, "O brother, my brother, my sister," you can say. Not to be speak to them like by name for elderly people. Say also respecting, not say this how they don't, not use to anything. Teaching respect.

If you are doing this you are have knowledge, real knowledge. Not like university only they teach you and this because you are not respect and you don't have knowledge for respect people, you are ignorant. Allāh ʻAzza wa Jalla He is saying, "Lā tansawu l-faḍla baynakum," (2:237). "Don't forget the who are better than you," you respect and you show them iḥtirām... respect or... In Islām there is people they said, if you respect, you are become mushrik. This is also from teaching of shayṭān to make people to make what you are done, this good thing, to be no value for this. Because when you are not respect Prophet and Allāh respecting and ordering to respect him, to obey and say ṣalātu salām ʻalayh, so you are against.

So this is important. When you respect ṣaḥābah, respect awliyāʾu Llāh respect tābiʿīn, muʾminīn mashāyikh – you are in right way. You are in good attribute you are good behave. Every good thing you are done. Don't worry. Don't be cheated by people they are also cheated by shayṭān. They are knowing Islām such thing who don't respect anybody. You must respect. You – "Innamā buʿithtu liʾutammima makārimu l-akhlāq." Prophet, "Allāh way send me to make people good behave." Allāh make us in his way and acceptable people.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

162. SPIRITUAL FOOD
Sunday, 6 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.

Tariqatunas sohba, wa khayru fil jamiyya. Our purpose of our life, Allāh explain – to worship Him. "Wa-'bud rabbaka ḥattá ya'tiyaka l-yaqīn." (15:99) You must worship to be more believer, to make your belief stronger. You must make worshipping – this is order of Allāh. You are coming more closer to your Lord with your 'ibādah worshipping. When you are worshipping you get the real belief. You get your satisfaction to the highest station. Some people they are making people, to say to them, "I'm I get satisfaction. [It] is finish, no need for worshipping." No. This is they understand wrong. If you not worshipping, quickly your belief going. But if you are worshipping for this you can get ... not like this shayṭān people saying, "We are, we got this level. No need more for worship." How they are explain Prophet? He was doing whole worshipping more than anyone from his ummah. They are thinking they are better than Prophet? No, you must only worship to be get blessed and to be lucky one. Because many people they were say, "We want to worship but we cannot," or "We will do it later. No time, time only limited." So we are, Allāh He is best managing for us. There is some time for everything, enough for everything.

No excuse for not worshipping. If you cannot worship in work, you can make it in your house. But you coming to your house and sitting watching television, watching internet, and forget, staying until aftermidnight. You are not doing and this is not fair for yourself, your self, your soul need this food, spiritual food. You must take it to be survive. When you are not eating food you can die. Also your spirituality dying if you are not worshipping. And you must, as much we can, make it in time ok. But if you didn't do it in time, you must do it same day also. If not, coming debt of you every day more and more and more until make you heavy. You said, "We cannot do. I like to do but I cannot do." Many people they are saying this. Nobody can help you. You must struggle, you must make effort against your ego, against your self. You must – as much it is difficult, as much it is more reward from Allāh Allāh make it easy for us Allāh write us from 'ibādihu, who worshipping Him. Āmin.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

163. HALAL AND HARAM
Monday, 7 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Sometimes people, Muslims, who are Muslimīn, they are mixing between their tradition and Islām. And they thought what [is] in their tradition it is Islām. And they are saying this is ḥarām, this is ḥalāl but it is not like what they like to do. Islām have rules and has everything open. This is not following tradition or anybody or customs. For this if you are accepting Islām you must accept also sharī'ah rule of Islām, law. If you say for something it is ḥarām and it is, it is not, you will be also asked for this because Allāh make it ḥalāl. Ḥalāl meaning you can do it, no harm [in doing it]. Ḥarām you mustn't do. If you do you punished for this. So must be clear to not follow something it is not in Islām.

Many, we see many thing from, because Muslim from, it is for whole human being so they have thousands of type, different kinds of people. If everybody will make for himself, it will be cannot control. Allāh 'Azza wa Jalla make it easy. Everybody can follow what Allāh 'Azza wa Jalla saying and He reward for this. But if by himself say "No, I think this is good because my country like this." No, you cannot follow. But of course in Islām also there is 'azīmah and there is rukhṣah. 'Azīmah meaning you can try to follow the highest order and there is 'azīmah [he means to say - rukhṣah] also you can make it less and less and two of them Allāh .like you to make 'azīmah meaning hard one reward for this. Sometimes Allāh Sometimes He is like to make rukhṣah meaning the easiest. So you can do this between this and you can look.

But sometimes maybe you do something - don't say this is ḥalāl. Ḥarām or ḥalāl without knowing - you must ask. You mustn't say like this because in Qur'ān many sūrah Allāh making people to, He is giving order to not say for ḥarām - ḥalāl or for ḥalāl - ḥarām. Allāh make us to know to what is ḥalāl, what is ḥarām, in shāAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

164. THE HEREAFTER IS THE MAIN NEED
Thursday, 10 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Alhamdulillah, we went and came back. This time (UK Tour), we met with beautiful brothers, friends, and new people and came back. It was a relief for them and for us as well thank Allah. It was pretty long, but we need to be thankful to Allah under any circumstances. Allah helped us. These types of trips are not easy, but it becomes easy when Allah Azza wa Jalla helps.

People have a need for the hereafter too and not just for this world. The main need is the hereafter. Shaitan makes us forget the hereafter, and people think they are only living for this world and delve in it. Most people are not happy with the world either, and that time they are making a loss in both sides.

Therefore, we are meeting with people to remind them of Allah and the hereafter. We also remember along with them. It becomes advice and goodness for them. Allah gives us our reward too. May Allah make us stand firm on this path because Shaitan and the ego continuously do not want it. They want another way and make plenty of whisperings (waswasa). When people are alone they can be overwhelmed by whisperings. That is why we need to continue with meetings and gatherings, gatherings for the zikr of Allah like these.

Everywhere in the world and here also, there is no place where Shaitan is not present. We can only confront him with zikr. We can stand against him by being with the people of zikr. May Allah help us all. InshaAllah may Allah also accept our visit. May Allah grant them all their good wishes. It has become the same there and here. May Allah guide the children and may He make them stand firm on the right path InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

165. A DISEASE WITH NO CURE: FOOLISHNESS
Friday, 11 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Likulli da'in dawaun yustatabu bih, illal hamaqata a'yet men yudawiha." It says every disease has a cure. The disease that does not have a cure is stupidity, foolishness. It has no cure. And the worst friend is the foolish friend. All scholars, saints, shaykhs say not to befriend a fool. Do not befriend a fool because they would drag you to danger. They can drag you to both material danger and spiritual danger.

Spiritual danger is worse. If a person goes along with a fool in this world, he will either get beaten and get his head cracked open or at most kill someone. If he leaves the world with faith (iman) then he leaves with faith. But if you follow a fool then you are in trouble for the hereafter. That time, Allah forbid, you would go to hell. The danger is hell.

Now, the great danger inflicting the Islamic world is the danger of foolishness. Allah Exalted and Glorious be He chose such a place that He made the light of Islam come out with our Holy Prophet in the middle of the desert. The people there had higher intelligence than normal people. They followed our Holy Prophet when they saw the truth. Some were very clever but did not follow due to their arrogance. They did not follow, found foolish people and deceived them, and made them deviate.

There are two parts now. Those who followed our Holy Prophet and went on his path were clever people. They were illiterate but were people who could memorize thousands of lines and thousands of pages. They transferred the religion to the scholars who came afterwards, and made the path of that religion reach all the way to us. Now some people come out and say, "You are wrong. You are not right." These people caused the whole world of Islam to be devastated.

As an example of this, there is a story told by Hazrat Mawlana Rumi. It completely fits them, completely suits them, and shows their kind. A man woke up in the middle of the night and heard rattling in the house. There was a thief. He had gathered the objects, threw the bag on his back, and was running away. The owner of the house saw him from a distance and started running after him. The thief was a fast guy. Just as the man was about to reach him, he would speed up, run away, and hide. Later the man finds the

thief and goes after him again. In the end of a long chase the thief gives up. Just as he was about to jump on the thief and catch him to save his stuff, a man raises hell screaming from behind. He screams in such a way that the owner left the thief. He let go of the thief and ran to the house behind him thinking, "There must be a worse danger than mine. I wonder if there is another thief in the house? Maybe the family was killed? Maybe there is bigger trouble?"

He asked, "What happened? What is it that you made such a noise? Did you get injured?" He answered, "Good news! I found the thief's footprints. Look, right here." So he said, "May Allah give you what you deserve. I caught the thief. You saw me catch him and screamed so much that I left him. What will I do with footprints? What good are footprints when I found his reality. You are a foolish guy. Or one of three things: a fool, a traitor, or the accomplice of the thief." All three are worse than each other.

This crew that came out now is the same way. People of tariqa and the Ahl-e Sunna wal Jamaat found the way of truth and are continuing on the path. They are on the path for 1400 years. There is no flaw. They found the truth. Now, this group that came out 100-150 years ago, they are as Mawlana Rumi says either traitors, fools, or accomplices, accomplices to unbelievers (kafirs).

What they are doing now has no benefit to Islam and the Nation of our Holy Prophet. It does not even have the tiniest benefit. It has its harms. They are making people leave the truth and fit into a shape. Pardon me, what? "You become a mushrik (polytheist) when you say 'Allahumma salli ala Sayyidina Muhammad'," they say. We are not to say "Sayyidina". Look, this is only one of a thousand examples. How they look at form, how they give people waswasa (whispering), and how they are devastating the creed and faith of Ummat Muhammad!

As we said, they are people who are never to be conformed to. The people who are to be conformed to are people of true tariqa and true mazhabs (schools of thought). People who speak nonsense like that are fools. As we said, it is not good to be with a fool. Foolishness would spread on you. The whole world of Islam, wherever you go, are full of them. They are making people fall in doubt. The person who falls in doubt, Allah forbid, in the end loses his faith too. Allah forbid. Because there is no spiritual power. That is how you will end up if you go after Shaitan. Nothing else. We need to be careful of them. The Islamic world is asleep. It does not know that this path continues for 1400 years. Such things did not exist not 100 years ago but not even 50 years ago. None of them existed 50 years ago. There were just a few and far between. This money ruined people. Shaitans are using money to destroy people's creed. As we said, it is not one of three but all three together. They are fools, traitors, and accomplices to kufr (unbelief). We have nothing else to say. May Allah keep the Islamic world and Muslims safe.

There is no mob that causes greater harm to Muslims wherever they go. Kufr and kafirs are not able to harm us. They make these people come out from amongst us and harm Islam. Islam cannot be harmed but Muslims are being harmed. However, Allah Azza wa Jalla is with the truth. Those who follow the truth are saved. Those who follow kufr and kafirs perish away. They are resurrected with them. They can tell them then and explain, "This is shirk, this is bidah, and this is what not." May Allah protect us. Let us look out for our faith. May Allah also look out for our faith InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

166. A MUSLIM IS NOT AFRAID OF DEATH
Saturday, 12 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Aynama takunu yudrikkum almautu walaw kuntum fi burujin mushayada." "Wherever you may be, death will overtake you, even if you should be within towers of lofty construction." (Sura Nisa:78)

Why are we saying this? Because people are now scared when you mention death. In fact, there are some who say, "I am living with fear of death. I am afraid I am going to die." They come to complain or to ask for dua. We are all going to die. There is no human who will not die. There is no benefit to fearing death. It says: "Fear of the time (of death) is useless." It is a proverb.

We need to "Tafakkur mawt" meaning remember death at least seven times a day in our tariqa. Humankind thinks we will not die the more we live in this world. No, we will all die. We need not fear death. Who should fear death? Those who are not ready. Those who are not ready for the hereafter need to fear death. People who are unprepared are those who say, "I will do it later. I will pray later. I will do hajj later," and while they have the means who say, "Later I will give my zakat."

They need to fear since we will be brought to account. However, it does not fit a Muslim to fear death. Allah gave everyone a lifetime, an age, and breaths. He wrote how much water one is to drink. Whatever the amount of sustenance one will eat and however much livelihood one has are all written in the sight of Allah. You will not go until you eat it, drink it, and breathe it. If your time has come, you can fear as much as want. You are still going.

Therefore, it does not fit a Muslim to fear death. A Muslim needs to be ready for death. What we mean by the ready is the one who fulfills Allah's commands, has no debts, no debts towards the hereafter, and without a deficiency. That time death is not something to be feared by a Muslim. It is the moment one reunites with Allah. However, people do not remember Allah and the hereafter anymore. That is why they are saying they are afraid. They say, "A state came upon me. Day and night I am afraid I will die."

They put people in a strange position. You need to trust in Allah. This is something that will happen to everybody. You can fear as much as you want and as long as Allah does not will it you cannot prevent it. There is no need for anybody to constantly live in fear. Those who need to be afraid, as we said, are those who have deficiencies, who have mistakes, who infringe on the rights of others, and who oppress others. They should be afraid.

A Muslim should always be ready so when death comes you can say, "Welcome to Allah's order. It's on top of our head (Thy will be done)." It is a trust and you will deliver it. Whether you deliver it or not, it will leave you. May Allah grant us all true faith (iman) so this fear does not exist. The person who fears Allah does not fear anything else. They neither fear death nor anything else. May Allah give us all iman and fear of Allah InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

167. LIFE IS ABOUT EXPERIENCES
Sunday, 13 August 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla created us and taught us: "Allamal insana maalam ya'lam." (Sura 'Alaq:5) While humankind knows nothing, Allah gives an inspiration and he slowly learns. People are in constant learning, from infancy to old age. People need to take lesson. Allah would show people its goodness, but those who are not on Allah's path do not take lesson. Everything turns out bad, a catastrophe for them.

People who want goodness see everything as a lesson. People are in various different states every day. Sometimes they are good and sometimes they are states that are not good. Knowing it is all from Allah, if people are thankful to Allah for learning, they would all be replaced with goodness or good deeds would be written. Even if it is hard, rewards would be written for them. We need to say we came from Allah. This is also an experience. The good and the bad are an experience for people.

There is no need to rebel when something bad happens. This is also something. People learn more every day. There is no end to knowledge so there is no end to learning. A person will learn till death, and so let him bring to mind what he learned as experience. He needs to say, "This is how it was. There is a benefit to it," and this way he can teach others too.

They say life is about experiences. Allah gave this world and this life to people as a test. "Liyabluakum ayyukum ahsanu 'amala." (Sura Mulk:2) As we said, there is a lesson in everything. Allah does not burden anybody with what they cannot carry. Certainly, we need to take lesson from these states and gain experience. Let not experiences go to waste either. When people say, "It happened to us before," or, "This is like this and that is like that," they become satisfied, they mature with that experience, become a more perfect human, and get closer to Allah.

These things we are talking about, experiences, are a means to train a person's ego. If not, if after so many things and states befall you and you still go after your ego, then it is of no benefit. As we said, just like you heat iron, and hit, hit, and hit it, in the end

something solid and beautiful appears, these effect the ego the same way. If not, you burned in a useless way. They hit and hit, but if it is useless, it is of no benefit.

As was said, this is to train our ego. Let us be in control of our ego. There is nobody who followed his ego and won. We need to accept these things that are done as training our ego, put it in our minds, and train our ego. Then it will not be for nothing. May Allah grant us all to take lesson from experiences so our life is not in vain. Allah also gives us rewards when we take lesson from those experiences.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

168. PATIENCE IS THE FOUNDATION OF TRANQUILITY
Monday, 14 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The biggest shortcoming of today's people is not enduring, not being able to stand each other, and not being patient. When these do not exist, there is always a dispute and resentment between people, and no peace is left. It is the same way between husband and wife as it is between people. However, what is most important is endurance between family members and being patient towards each other. No peace and comfort is left when it does not exist. Allah Azza wa Jalla created people so they may be helpful to each other, and disputes arise when people do not follow the Islamic commands of Allah, knowingly or unknowingly.

They believe people and give an attitude to their own family, their own wife or husband, and a dispute occurs out of nowhere. Like they say sometimes, "For a reason that won't even fill a fig seed," big disputes and fights erupt, and divorce occurs. Therefore, we need to be patient and persevere. Allah gave this strength to people. He gave both patience and perseverance, and we need to use them. Most of the time because of a fight we say, "I will leave you and go."

They say the wife does not love the husband anymore, there is no more love left, and so, "Let us end this." It is not a game. Allah does this to people: He gives a bigger disturbance. Because if it was for no reason, Allah gives in return something with a reason and makes the person endure it. Later the person would say, "I wish I endured that," for something the person did not endure and they regret it.

This is the feature of people of these times: Not enduring and being impatient. However, as we said, Allah gave people the strength to be patient and to endure. The person learns this by being patient and enduring. It does not happen immediately. If there is constant rebellion instead of patience, then in the end there is divorce or fights. But a person can endure slowly, sometimes taking something lying down, sometimes the other one does it, or sometimes saying, "What was said is not true."

Allah Exalted and Glorious be He says, "Be patient." It is an order. However, people of today do not have patience, and in the smallest thing they are constantly either finding

the fault in their husband, their father, their child, the government, or the state. They never look for the fault in themselves. May Allah give us all common sense and intelligence so we may get along nicely and keep going InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

169. CLEANLINESS FITS A MUSLIM
Tuesday, 15 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Cleanliness is from faith. Allah made the religion of Islam a clean religion. The first thing is purification. Purification means cleanliness. If there is no purification, if there is no cleanliness, then no worship is accepted. When you are to offer namaz (prayer), you need to be clean and make ablution, and your surroundings need to be held clean. This is the first condition for every Muslim. Your prayer is not accepted if there is no cleanliness. And namaz is the pillar of religion. However, Muslims unfortunately dirty their surroundings wherever they go. Keeping the environment clean is also important, because when you go in for ablution or to do something, that place needs to be clean so filth does not splash on you. If Muslims leave the places they go to clean, then those who come after will find it clean. It is not alright to say, "There is a worker here. Let him clean it." That time one would be infringing on the rights of others.

So this is worth noting. It is even more important for people of tariqa. The scene is bizarre even though we are here, so we do not know how it is when we are not here. So this is impossible. We need to be careful. If you are to clean yourself, first you need to clean where you live. The surface needs to be clean in order for your inside to be cleaned. Have you ever seen a dirty wali (saint) or shaykh? None. The mashayikh (shaykhs) and awliya are clean people. If you love them, you need to do as they do and pay attention to cleanliness. Do not be lazy. Let people be happy wherever you go. People should not say, "Who made this much dirtiness?" when they go in after you. These are things we need to pay attention to. The first condition of Islam is cleanliness, purification - and working hard. Laziness is no good. The trash bin is there and you are throwing it on the floor. Is this possible? It is both shameful and sinful.

We need to be careful of this. If everybody cleaned what they dirtied, it would be clean all around, it would be beautiful, and it would be good. So dirtiness does not fit a Muslim. It is shameful and a disliked state. Allah, the Prophet, and the awliya do not like dirtiness. Let us pay attention to cleanliness.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

170. SACRIFICE AND HAJJ DUTIES
Wednesday, 16 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

InshaAllah we will be travelling today and we can only meet after Eid (Shaykh Effendi is travelling to Cyprus). There are two duties on Eid: Qurban and hajj. Those who are able to perform the hajj do it anyway, and it is best is if they can slaughter it themselves. It is best to slaughter their own sacrifice and start eating with it on the day of Eid. If you cannot do it, you will do it at the butcher and let the one who knows slaughter it. After getting it cut, it is best to leave some for yourself and to distribute to those around where you live, to the poor and those you know. If this is not possible, you can send it to other places. It is alright to send to places you know, and if not there are many other places you can also send for good deeds and rewards. Secondly, the matter of hajj. People should go to hajj if they can when it becomes an obligation. In case they could not go and Allah forbid they die, they will be questioned if a substitute is not assigned and sent to hajj instead. They would be committing a great sin and they would not be doing an obligation. It is fard. Just like namaz (prayer), hajj also needs to be done for those who can do it. It is fard. They would be committing a sin of they do not do it. Of course, the current situation is hard. Because they do not accept everybody, that sin would be upon those who forbid them. People want to go and are waiting in line. There are millions of people waiting and the door is not open. They do not open the door. They say, "We cannot take them in. We cannot handle it." Whereas if they took them in Allah would expand it. These hajjis are Allah's guests and not the guests of anybody, of any government but Allah's. Nobody wants anything from them either, but when they cannot do it, people are prohibited from the fard and its sin is upon those who prohibit them. There were these two matters. May Allah make it easy for us to perform them, and may He grant them to everyone InshaAllah. These are both a blessing (baraka) and a reason for being grateful for those who can do it. Because Allah also gave the worldly. They need to slaughter a sacrifice to express its gratitude. The hajj is once anyway and there is no need to go every year. The fard drops when they go once, and the burden would be dropped from their backs. May Allah accept the hajj of hajjis and may it be easy InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

171. LIFE AND DEATH
Thursday, 17 August, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allāh 'Azza wa Jalla is saying Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Alladhī khalaqa l-mawta wal-ḥayāta liyabluwakum ayyukum aḥsanu 'amalā" (67:2) Allāh created both life and death. Allāh created everything. And these are the things created by Allāh. Allāh created us, to see if we do good things; if we obey Him or if we are on the way of sins, He created life and death. We live for a certain period, then everybody passes away. No one is immortal. Everyone eventually... There are some people who live for hundreds of years like Khiḍr 'alayhi s-salām, Ilyās 'alayhi s-salām, Idrīs 'alayhi s-salām. And they will die too. No one will remain without dying because death is for all creatures.

The wisdom of Allāh 'Azza wa Jalla giving death to everyone is for them to not worship others. Not for others, but the worship done for Allāh is only devoted to Him. Apart from Him everyone is a creature. And among the creatures the one who reached the highest levels is our Prophet. Then come the Prophets, awliyā', ṣaḥābah. But this life is a place of testing for everyone. Allāh 'Azza wa Jalla creates man without even the ability to speak. Man is created as a weak creature. Then he grows up slowly and as he grows, he should mature. He should mature well. He should grow up well and be like good people. The highest, the best, the most perfect among creatures is our Prophet. A person should try to be like him. Mawlānā said "We were unripe, got mature and blazed up". All people start this life unripe. Even if some may appear mature, they are yet unripe. They haven't got benefit, not found the right way, the way of Allāh. People who don't follow our Prophet are like unripe fruit, they have no use. And no one can benefit from them. They are people who don't believe in Allāh and don't follow the Prophet.

This way, the way of Islām, the way of sharī'ah, the way of ṭarīqah, takes people out of this unripeness and raises them to become a good fruit. A fruit that is good in itself, its fragrance is nice and it gives nice taste to people. This is the main purpose of ṭarīqah, In shā'Allāh, this is the way of mashāyikh. This way is a beautiful way. A man who joins this way cannot say "What should I do now?" If you joined this way, don't make waswasah. Allāh 'Azza wa Jalla will be pleased with you because you follow His order. You believe in the Prophet of Allāh. You accept yourself as a weak servant. We'll be

saved with the shafā'ah of our Prophet, in shā'Allāh. We need his shafā'ah. We strive for his beauty, in shā'Allāh. May Allāh let us meet him, in shā'Allāh.

Allāh 'Azza wa Jalla saying, Bismillahir Rahmanir Raheem."Alladhī khalaqa l-mawta walḥayāta liyabluwakum ayyukum aḥsanu 'amalā" (67:2) Allāh 'Azza wa Jalla creates the life and death. Everything in this existence by, create by Allāh 'Azza wa Jalla. And He create - somebody maybe asking how create death? And everything create, everything by Allāh 'Azza wa Jalla done and it is for test. Allāh 'Azza wa Jalla saying, "We create death and life." First Allāh create from nothing, from His Qudrat - Might. What we don't know because it is Allāh what He know, what He know nobody can reach, even one atom from what He know. He create us. Create everything in this existence, this world, this universe, whole this what we human being, now with this big technology they spoke they are know anything, He create all of this. And He said: "I create life." He create us, give us life. And He create death also. So when time coming everybody will die, even the most beloved one - Prophet. If anybody will not die, he will Allāh not give him death for Prophet. Everything in when, before qiyāmah when trumpet will blow it will be everybody will die. Because in this world there is Khiḍr 'alayhi s-salām, Ilyās 'alayhi s-salām, Idrīs 'alayhi s-salām, other, some like angels they are living from thousand, hundred thousand years they are living. But when time for them come, whole will be die. And this to show for wisdom for human being, to know the Mightiness of Allāh 'Azza wa Jalla, greatness of Allāh 'Azza wa Jalla.

"Kullu shay'in hālikun illā wajhah." (28:88) (Everything will vanish but His face.) Everything it will be nothing. No any life in this world or this when Judgment Day, before coming, to show, this is very important point for seeing people - God only one. He who died he is not God. God He will, He not never die, He must be alive. So what people they are thinking they are clever, then not happy with Prophet what he teaching, they must think for this. God cannot die. He is only real existent, we are all picture. And what also we can make praise our Prophet but we are knowing, because he died, he is not what they said this people we are making shirk. No we are not shirk because we know Prophet also must everybody must die. Prophet die. So we are real believer and we are following way of Prophet and this is Allāh, this test for people to follow Prophet and his order, not to follow other who are not heavenly religion. Allāh create us and He make us from childhood until end of our life like fruit or like other thing - slowly slowly growing and giving fruit. Some of fruit it is, it will be not right. But who are in right way they will be every day they are cooking, they cook, they cook, they cook, after they become very useful, very sweet, very benefit for themself and for the other people. This is, al-ḥamdu liLlāh, our way, way of Prophet, sharī'ah and ṭarīqah we are following. Allāh keep us in this way, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

172. GOLDEN ADVICE
Friday, 18 August 2017

Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

One of the holy ones once said, "Anta turīd wa ana urīd waLlāhu yaf'alu mā yurīd." "You ask for something, I ask too, and Allāh does as He likes." It is not according to your or my wish. Whatever Allāh wants, it will be so. Who follows the will of Allāh is in comfort, peaceful and happy. They say "I wanted this and I couldn't do it." A man suffers and says, "If only I could do it". It can't be so. What Allāh says will happen. But the saying of our Prophet, "Lā yum'inu aḥadukum ḥattá yakūna hawāhu taba'an li-hawā'ī." Aw kamā qāl. Our Prophet is saying: "A man doesn't have true īmān unless he loves what I love. He can't have real īmān". And this, related to the will of Allāh is a good advice for people so that they are not sad.

What Allāh wants happens. And we have to try to do things our Prophet loved and wanted in order to have īmān. Who has īmān submits to Allāh. He surrenders to the wish of Allāh and accepts it. He won't do the opposite of what Allāh says. If there is something he doesn't like, he won't persist and push his opinion. A man can push his opinion as much as he likes, it has no benefit. He doesn't earn thawāb either. He becomes unhappy. He becomes sad. Allāh has shown us the good way. He has shown the easy way. When what Allāh wants happens, you should say "How nice! What Allāh wants happened. And we wanted this". This is it in short.

There is big awliyā' saying: Allāh "Anta turīd wa ana urīd waLlāhu yaf'alu mā yurīd." I want something, you also want something but Allāh He do what He want. So this is for everybody. It is golden advice to not be unhappy, to not be sad, to not be worried what I done, it is not happen. What happen - what Allāh He want to be happen it happen. You must be happy with this. If you are not accept this you will be not happy. You cannot do anything against this also because it is happen also. What happened is happened. So you must be satisfied with Allāh

And Prophet saying "Lā yum'inu aḥadukum ḥattá yakūna hawāhu taba'an li-hawā'ī." Aw kamā qāl. As said, nobody can be real believer until his will, what he like, what I like - he must be like what I like, what I happy with this. If you are not happy with what Prophet bring you, nothing good for you. If you are happy, you will be real believer and accept what Allāh done, this is coming from Allāh. This is the real belief, this is what we

accept. If you are not like this you say, I wish it was be like this, I wish like be this. So you're, you be your envious. Your this thought make you burn from inside, destroy you and destroy your life. And even in ākhirah also you will be not in high position because you are not believer and the real believer they are most highest station. They are the higher station, they are near Prophet With Anbiyaʾu Llāh, with Awliyaʾ, with Ṣaḥābah they will be because ṣaḥābah all they was like this. They are accepting and obeying what Prophet bring and they was happy. This is happy century" - they are saying for century of Prophet"

Why they are happy? There was whole hungry and no clothes, nothing. They very poor but they was very happy. This is whole, from Adām ʻalayhi s-salām until qiyāmah, the most happiest century with Prophet because they are near Prophet, they are near the highest belief give them and they accept everything. This is what we, in our days people, not accepting anything. If not accept, you are free, you can be miserable. If you accept you be happy, in shaʾAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

173. A THOUSAND MIRACLES
Sunday, 20 August, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Iqtarabati ssāʻatu wa-nshaqqa l-qamar." (54:1) Allāh ʻAzza wa Jalla is saying the Day of Resurrection is near. One of its signs is the division of the moon. Our Prophet divided the moon in two as a miracle. Unbelievers came to our Prophet and said every time they were asking for a miracle and said if he did this, they would become Muslim and so on. And every time our Prophet showed a miracle. Then they said it was magic or a spell and ran away. At last, they said "If you divide the moon in two, this time we'll become Muslim".

Allāh ʻAzza wa Jalla ordered to our Prophet to point at the moon. And it was divided in two from the middle. There is a mount Abū Qubays and the moon's halves were divided on its right and left leaving a big space in between. Everyone saw it. Again they said, "You put a spell on us. You used magic. You distracted our eyes away and made it look as if it were divided". They said like this to our Prophet. They still didn't believe when our Prophet showed another miracle to make the moon come again to it's original form. Then there were other people coming from different places, not from around the Kaʻbah and Makkah, but from outside Makkah. They asked if people had seen anything strange. They said they saw a strange thing too - the moon was divided in two. Two parts on different sides. So for all people the moon was divided in actuality, not figuratively. All people who looked up at the sky, from around the whole world saw the same thing, where the moon was visible because the moon is orbiting and cannot be seen from everywhere. And where it was visible, it was seen divided in two.

Our Prophet has many miracles. He has many big miracles. And this one is from his biggest miracles, mentioned in the Qur'ān as well. And the reason it is mentioned is the approach of Qiyāmah. It is from signs of Qiyāmah. The moon will be divided. There are many other miracles of our Prophet. He has miracles up until Qiyāmah. And they are showing up slowly. And there are many things told by our Prophet regarding our time. They are appearing every day. Our Prophet is true, he says only truth, Ṣādiqu l-wāʻdu lamīn. He is word and his promise are worthy of trust. Everything he said will happen. And in the end of times there are many signs before Qiyāmah. Our Prophet told about them too. Mahdī ʿalayhi s-salām will come. Īsā ʿalayhi s-salām will descend from

the heavens and Dajjāl will appear. There are pompous scholars now who say these all are symbolic. It's not symbolic. Just like the moon was divided, seen with the eyes from everywhere, everything that our Prophet said will happen. Mahdī ʿalayhi s-salām will come and Īsā ʿalayhi s-salām will descend and Dajjāl will appear. All of this will happen. The time is near. Mawlānā always, shukr to Allāh, told us this news. And who heard it prepared themselves. And the preparation now - "Wa-man yatawakkal ʻalá Llāhi fahuwa ḥasbuhu." (65:3) You should submit to Allāh and Allāh will help you. This is what Mawlānā said.

When this happens, a man should prepare for himself a little. He should stay at home and not go out. He is safe then, said Mawlānā. Because there are millions of people. If everyone decides to go from one place to another, it will be more difficult. Therefore, Mawlānā used to say this: in last times who is at home is in safety just like a man who enters the Kaʻbah is in safety. When our Prophet conquered Makkah, those who stayed in their homes were in safety. Just as he said then, so it is now, said Mawlānā. Therefore, most people say "Where shall we go? What shall we do?" Stay at home. Submit to Allāh. Allāh will help you. In shāʼAllāh, we hope it is near.

No one knows the hidden except Allāh. And we believe in our Prophet's word. To believe it is farḍ - not sunnah or wājib, but farḍ. Because if you don't believe him, then you don't have īmān. We believe him. And as a sign of your īmān, you should keep something at home. Say you believe in our Prophet and keep something ready in case something happens. You should keep provisions for 40 days. 40-days worth of provision is not 40 bags of rice or 40 bags of flour. A little is enough with the permission of Allāh. May Allāh let us reach these good days, in shāʼAllāh. And who cannot, Allāh will reward them because they waited with belief. They have this benefit with Allāh's permission.

Allāh ʻAzza wa Jalla He said in Qurʼān: Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Iqtarabati s-sāʻatu wa-nshaqqa l-qamar." (54:1) What meaning? In this verse from Qurʼān they say Allāh ʻAzza wa Jalla, they because Prophet he has miracle, thousand miracle, maybe hundred thousand miracle. Some of them very huge, they cannot hide. And he is, Allāh support him because his tribe, they was because they are Allāh created the best people, the most clever, the best - tribe of Prophet. But shayṭān make them, because they are best, they make them proud. And they wasn't - not accept Prophet and this favour what Allāh give them. They don't know why Allāh make them the best between human being. They make them like this for him. For sake of Prophet He make his tribe the best to make them to be highest with him. But there was shayṭān playing with them. They make they was worshipping idol, they are doing every bad thing. And when Prophet coming they was very angry for him. "You are not rich, you are not... We are better than you. How can?" They know he is Prophet but they not accept from their envy and jealousy. But Allāh ʻAzza wa Jalla He give him and he was patient. He doing everything to make them accept īmān, accept Islām. And every time

they said to him, "If you make miracle we are believe and we will be become Muslim." He make many miracle, thousand but this one they said: "Ok you are saying this we are coming all of us look this moon. Now If you are saying you are Prophet make it cut it half and make half this side and half other side." And said he said: "If I do this you will be accept me as a Prophet of Allāh ʻAzza wa Jalla, messenger from Allāh? And accept Islām?" They said, yes. And of course Allāh ʻAzza wa Jalla order Prophet and with his stick make like this - one side half of moon going right side, half going left side. There jabal Abū Qubays in front of Kaʻbah. Whole this mushrik they saw it and get astonished. Nearly they will, some of them, say will be believe and make shahādah. Quickly this there is very bad people and very clever, quickly saying, "No you are magician. You make magic for us and we are imagine moon going from half here, half there. You are." and they was shouting and swearing of Prophet and they run away. And after, Prophet make moon again come together.

And there was people outside of Makkah, coming from outside, they was asking them, "Do you see any strange thing this night?" They said: "Yes, we was looking and the moon going half this side, half that side. We not knowing it's illumination or it's reality." It's far from far away, whole world maybe it is from everywhere it was seen and it was real. Believe not like nowadays scholars they call themselves doctors, they say this is even for miʻrāj, isráʼ miʻrāj, they not accept, they said - in dream. And they may for this also they will not be accept. But Prophet he has his miracle until Qiyāmah.

Why we say this? Saying this for because said make this miracle and second miracle, said Judgement Day coming near. And he is saying hundred thing until Qiyāmah it will be appear. All what he said it is happen, it happen. And he is the most truth, true one. We must accept this because to accept this it is obligatory for us - farḍ, not sunnah, not mustaḥab, not wājib. If you are not like this you can, you don't have belief. You must accept like this. And he saying for until Qiyāmah it, he describe our time, time of end of time. And we are, al-ḥamdu liLlāh, in this time and he said for this it will be whole world in chaos and terror and fire and fighting. Everything is now happen. After this it will be, he said also, for Mahdī ʻalayhi s-salām will come and ʻĪsá ʻalayhi s-salām he will come from heaven, second heaven. And dajjāl, anti-christ he will come. It is near now this time.

And he is saying what Mawlānā Shaykh saying to prepare to go from where to where to find some place outside of city. But the end of his time, mā shāʼAllāh, he is making easy for people because too difficult to go from place to place and maybe where you go it will be more dangerous. He said, like when Prophet conquer Makkah and he said for mushrik who coming to Kaʻbah and sitting in Kaʻbah he is in safe. And who are not going outside of their house, they are safe. Also for us also the same thing. [He] said who sitting in his house and not going out he will be safe. So he give this good tiding for us and we are happy with this. But for you must put little bit something in your house to be not to

be in need to go outside. And we are hoping, in shā'Allāh, to be in these days because we don't know. Allāh He know when it will happen - maybe today, maybe after one week, maybe after one month, maybe after one year or more. We don't know. We are only accepting what Prophet saying, and obeying. And we hoping for reward because since Prophet, millions of people they are waiting and Allāh reward them. Because to wait what Prophet saying and accept - it is big reward for this people. Allāh make our strong believe, in shā'Allāh. Not to be following shayṭān and his followers. Allāh save us, what He do, in shā'Allāh, we reach this time with all of us, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

174. DO GOOD DEEDS
Monday, 21 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Wa-f'alū l-khayra la'allakum tufliḥūn." (22:77) Allāh 'Azza wa Jalla is saying do good deeds and you will benefit. This is the purpose of religion, to benefit by whatever we do. Do good deeds. If you cannot do then think goodness, make good intentions. To do good deeds - everyone can do it according to their ability. Who doesn't do goodness, does evil. You came here for the pleasure of Allāh and that is a big goodness, a great deed. To visit this dergah, to come for the pleasure of Allāh by accepting the invitation is also goodness. Who does goodness finds goodness. Who does goodness cannot have evil. And who does evil cannot find goodness. Some things may not appear as good, but they are good indeed. It is by Allāh's decree. It is something beyond ourselves.

But a person should always try to do good deeds. He should do as much as he can. Some people can do a little, some can do more. What we mean by goodness is not giving away all your wealth. You can do as much as you can afford, not only with wealth, but also with help, with a prayer for your brother. A prayer is a big gift. A believer's prayer for another believer is a big good deed.

Praying for a Muslim brother is more acceptable, more thawāb. Because people come here into this world and days, months, years pass by. Life shouldn't be wasted. May we always make good intention, do good deeds as much as we can, in shā'Allāh. Our brothers came all the way here. May Allāh increase the goodness for our brothers who surrendered their hearts here. May they always be in goodness, in shā'Allāh.

Allāh 'Azza wa Jalla saying in Qur'ān, "Wa-f'alū l-khayra la'allakum tufliḥūn" (22:77) Do good thing. Khayr meaning good deed. We are in this life for doing. Allāh send us for test and He order us to do good. Everything you must be for Allāh, for helping people. What you done good thing, it is good deed. Allāh will reward for this. We are in this dergah for sake of Allāh, this is also good deed because you coming to asking blessing, asking to be get advice for spiritual life, for real life.

All this khayr, good deed, meaning. And who do good he will find at the end good thing for him. Because never, if you do good thing Allāh will not give you bad or punish you

for this. But when you are doing bad thing also you cannot have good thing. Thank you, in shā'Allāh, Allāh give you all of you this reward you for this we are all coming for good for to meet each other, to be happy with each other, in shā'Allāh. Allāh reward you and thank you for all of you for give, for you accepting invitation and coming. Allāh reward you and give you happy life, in shā'Allāh, here and hereafter.

Al-Fatiha.

175. COMPLETE GOOD MANNERS
Wednesday, 23 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Ṭarīqah is based on adab. Our Prophet said, "Innamā bu'ithtu li'utammima makārimu lakhlāq." "I came to teach you and complete good character and good manners." Because everyone loves goodness, good manners in people and they try to have them as much as they can. It wasn't complete. Our Prophet completed everything. Therefore, adab comes first and ṭarīqah is based on adab. Mawlānā used to follow this. He respected everyone who came. He would say to treat people according to their value.

Whoever comes, whatever his rank, respect him so that Allāh respects you. Because when the rank is higher, mankind tends to follow their pride. They don't go to everyone. Whether a scholar, hojja, or a statesman, people without adab don't show humbleness when they come. For a person who shows humbleness, it is said, "Anzilu n-nāsa manāzilahum." Treat them according to their ranks. It is the order of our Prophet. We should pay attention to it.

These people in the end of times are teaching bad manners, things outside adab, to the people. There is no respect. No respect for the elderly ones, no respect for women, no respect for scholars, no respect for people in high positions. You should respect. Because Allāh 'Azza wa Jalla placed them in these ranks, and when they come to the right way, their ranks will increase even more. They will be more blessed. And when people respect them, the people will get rewarded for it also.

May Allāh make us from the ones keeping adab, in shā'Allāh. Ṭarīqat it is good behaviour.

Prophet he said, "Innamā bu'ithtu li'utammima makārimu l-akhlāq." I "Allāh send me to complete good manner, good behaviour." Because old time also people they have some good behaviour, good manners, but it was not complete. Complete only with Prophet because he making good behaviour for his Creator for Allāh 'Azza wa Jalla. Other people they was doing this for idol or for sake of idol, so it wasn't complete. When Prophet come, he complete all good behave, good manner - all complete with him. Every good manner was in Prophet. Nothing left out of him. And we also [have] order to be

good manner, to have good manners, to get good behave. And Mawlānā he was also very sensitive to make people to be good behave, good manner. And especially when people coming, they have special high position, he said, "Anzilu n-nāsa manāzilahum." You must respect your people who they have good high position and they come. You must respect them, you must give them their what they deserve and you will be rewarded for this. But this day's people they make opposite. They have like to make not good behave - bad behave. They teaching this. Don't respect anyone they said. Don't respect old one, don't respect your family, don't respect father, mother, old people, scholar, other. This is what they teaching people - to not be respect for other people.

But our way and way of Prophet, respect. Because Allāh ʻAzza wa Jalla He give some people special thing so and when they are in way of Allāh we must put them in high, higher place we can put. And we must respect them because this is order from Prophet, from Allāh ʻAzza wa Jalla. Allāh make us to follow Prophet, to have good manners. Good manners, even this shayṭān people they are not like it, but everybody like people with good manner, with good adab and good behave. Don't be cheated by shayṭān and his follower. You only follow what Prophet [did].

Wa Minallah at-Tawfeeq,
Al-Fatiha.

176. THE TEN NIGHTS (89:2)
Tuesday, 22 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Wa l-fajri wa layālin 'ashrin wa sh-shaf'i wa l-watri." (89:1-3) Allāh 'Azza wa Jalla mentions the ten days of Dhūl-Ḥijjah in the Qur'ān. These are from the holy days, very holy days, respected by our Prophet, respected by Allāh. In the Qur'ān Allāh 'Azza wa Jalla swore by them. You swear by valuable things. These days are blessed. They are a gift from Allāh to us. When you do good deeds during these days, Allāh grants more and more and gives its thawāb. He gives its blessings and grants all kinds of goodness.

Who can fast nine days during these days, how nice it will be. Who cannot should fast two days on 'Arafah day and the day before it. Or whoever wants, it is good to fast from the first till the ninth, or on the eighth and ninth day with the first. The more one can do, the more useful it is. Our Prophet says every fasted day is counted as one year of fasting. And same for the voluntary worship made during these days. Because these days are the holiest days of the year. There is also the day before 'Arafah and the day of 'Arafah. And the day of 'Arafāt is in these nine days. It happens once a year. A man going on ḥajj must be on 'Arafāt on the day of 'Arafah. And that is only one day. That is the day in the first ten days of Dhūl-Ḥijjah. We can understand its blessing from this. We should respect it. Who respects it, Allāh will grant him from dunyā as well. He will give blessings and love in the family will increase. He'll get along with the people around him and he will get great spiritual rewards and thawāb.

We should make shukr to Allāh for He has granted us such days. Allāh 'Azza wa Jalla is generous. He gives chances for a person to earn more. And to grant more favours, Allāh 'Azza wa Jalla made these days. Favours of Allāh 'Azza wa Jalla are unconditional. Because all good deeds you do have no benefit for Allāh. They are useful to you. And even though it is for you, Allāh is happy and grants you even more favours. Allāh gives to those who know the value and ask from Allāh. May Allāh bless it. May Allāh let us reach more years, in shā'Allāh. May He give us clarity and peace with the blessings of these days, in shā'Allāh. May He give us security. May we be under protection so that Allāh protects us from fitnah and the difficulties of the end of times, in shā'Allāh. May He not take us off the right way. May Allāh open all goodness, in shā'Allāh.

Allāh ʻAzza wa Jalla saying, Sūratu l-Fajr, Bismillahir Rahmanir Raheem. "Wa l-fajri wa layālin ʻashrin." (89:1-2) He mentioning this, praising this. Fajr is the best time, to wake up for first praying fajr and "layālin ʻashr" - this is ten night, ten night beginning of Dhū l-Ḥijjah. From tonight beginning until ʻĪd is very blessed days in divinely presence of Allāh ʻAzza wa Jalla and Prophet because it is have many occasion in this days for very important.

For first - it is night of ʻĪd but for muʼmin who are they are can go to ḥajj it is also day for day ʻArafāt. ʻArafah only in once in the year coming and it is in this ten days for Dhū l-Ḥijjah. So it is very important, very blessed, very holy. And Prophet was fasting all this days, nine days from one until nine. And he fasting other months, three days every month, but this for Dhū l-Ḥijjah fasting whole time, from one until nine. And each day Allāh accept for us as one year, reward us for one year. So who can fast nine days they can. If not, maybe one day for ʻArafah but better with Yawmu t-Tarwiyah - before one ʻArafah also very blessed day, eighth of Dhū l-Ḥijjah. Can fast eight and nine or you can fast first of Dhū l-Ḥijjah and after eight and nine. It will be three days. So it will be also very blessed.

And who give charity, ṣadaqah, doing praying, Allāh reward for this not double, triple - only He know what He will give because very blessed day. And this is giving for spiritual but for your material also. He give you health, and He give you barakah. And give you He will give you satisfaction and happiness also. For this who respect and make worshipping and charity, doing good thing for people, Allāh will reward him. And this is gift from our Lord for us. He is from His generosity He make occasion for us to give us from His endless mercy, give us from His reward. And it is for us not - He is not in need to anything from us. But He is happy when you are respect and you are doing to you like to take bless for Him. He is more happy than us.

Prophet saying Allāh ʻAzza wa Jalla: "My servant he is accepting and he is want from Me. I'm no fear from to be less." He giving without counting. He is akramu l-akramīn - the most generous. Al-ḥamdu liLlāh, we are reach this day and we are accepting, we asking Him to give us every good thing, give barakah health, wealth, long life. In shāʼAllāh, give us strong īmān also, most important thing. And to be to keep us safe from fitnah, from every badne[ss], bad thing in this time. The time it is terrible time, for end of time is terrible time - but for non-believer. But we are, al-ḥamdu liLlāh, we even in the middle of fire Allāh can make it cool and happiness for all of us. Nothing harm us, in shāʼAllāh. This is we ask Him, in shāʼAllāh, to be whole time in safe and to be in right way, in shāʼAllāh. Allāh make us all of many years like this reach, in shāʼAllāh, and we ask to reach Sayyidinā alMahdī ʻalayhi s-salām also, in shāʼAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

177. THE REWARDS OF DHUL-HIJJAH
Friday, 25 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

We are in holy days, from the holiest days of the year. Allāh 'Azza wa Jalla swore on these nights. "Wa l-fajri wa layālin 'ashrin" (89:1-2) Ten nights. Nine days and ten nights. The tenth night is the night of ʿĪd. These ten nights are holy nights. Allāh 'Azza wa Jalla is swearing on these nights. Of course, the swearing of Allāh is different. It is not like that of people. There are some things, not some but many things that are only for Allāh 'Azza wa Jalla. There is very little that mankind can do that Allāh does, some things to imitate. You cannot imitate everything. Allāh says angels make ṣalawāt to our Prophet, you should make ṣalawāt too. (33:56) You can do that but there are some things you cannot do because it is impossible. It is for Allāh. This swearing is for Allāh so that you know the value of these nights and days.

Who fasts during these holy nights - for every day it is as if he fasted a year. And our Prophet used to fasts during these holy nights - These are the days he always fasted. And who cannot fast people can fast as much they can. At least one day on the day of 'Arafah they should fast. That will be written as a year. Also the day before 'Arafah that is two days. The day of 'Arafah is the day of very big virtue. And the day before it, if it's not equal, it is half as virtuous. Who fasts on that day, Allāh 'Azza wa Jalla counts it as if he had released thousand slaves. He counts it as if he has sent a thousand knights on horseback in the way of Allāh .And who fasts on 'Arafah earns double of that - two thousand horses.

When these days are over, you won't have anything. It won't be replaced. Know the value of these days. Get benefit from them. And there is one matter, these days are valuable. Why did they become valuable? There are holy days. There is Ḥajj on these days and 'Arafah. Because of their value, these days became so much valuable too. We have given the permission to ḥajj for those who can go. For those who have money and are in good health, it is the order of Allāh. When these conditions are met, they can go. There is permission. No need to ask permission. Because if we say it needs permission, it will be under our responsibility. But of course, nowadays you cannot go immediately as before. There is permission, this and that, many things. You should obtain visa or join

the draw. That is a different matter. You can write yourself in. When you do, Allāh gives according to your intention, if you make intention and prepare to leave - because when you enter the drawing and intend to go for ḥajj, with Allāh's permission you are written as ḥajjī. We should mention that too. Because going on ḥajj is farḍ, you should not postpone it for later and say "I am young now, I'll go when I get older". There is no guarantee you will be alive or dead by that time. There is no guarantee even for an hour later. Therefore, a man should make intention now. As we said there are certain conditions. Conditions are to be healthy and have enough money to look after their families while they are absent. This is for men. For women, they should have a maḥram. If a woman has money but no maḥram. Maḥram is that she must have a relative: a son, a father, a brother; anyone she can go with. If no such a relative, it is not farḍ. But some people are going. This becomes farḍ. But of course, if they can't go, no farḍ for them. Because there is no maḥram. But most people make up some things and still go now. With permission of Allāh, they still do their farḍ.

Because "al-ḥajju ʻarafah". When you are on ʻArafāt on the ʻarafah day, be however you are, you are written as ḥajjī, says Allāh ʻAzza wa Jalla. Even if a person goes for robbery, as long as he is on ʻArafāt, he is written as ḥajjī. A sin is different, ḥajj is different. Therefore, it is an important thing. People are not giving much importance to it. Because we are praying five times a day people know its value. Fasting is made in Ramaḍān. It repeats every year. But for ḥajj they say, "You have time until the end of your life," saying it is only once. I see many people without money saying, "I couldn't go on ḥajj," and they go for ʻumrah. You should spend that money for farḍ. Save and keep. If you can't go this year, next year. If not next, another year. With permission of Allāh as you have the intention, Allāh gives you thawāb of ḥajj every year. That's why it's important too. Saying "I can't go on ḥajj" and spending the money to go for ʻumrah, then not being able to go for ḥajj is worse. Therefore, if you don't have enough, save. Next year, if not, a year later. When Allāh gives it, you will be ready. You will go. Keep your money for ḥajj separate. And don't keep paper money. Change it to gold. Save it there. With the permission and blessings of Allāh you will go, in shaʾAllāh.

May Allāh let us all go, in shaʾAllāh.

We are Alhamdu liLlah in very blessed holy days. Allah mentions in Qurʼān And He We are, al-ḥamdu liLlāh, in very blessed holy days. Allāh praised it. Bismillahir Rahmanir Raheem. "Wa l-fajri wa layālin ʻashrin." (89:1-2) Ten nights very blessed nights Allāh ʻAzza wa Jalla saying. From beginning of Dhū-l-Ḥijjah until ten, nine days, ten nights very blessed. And Allāh reward, for each day if you fasting, reward one year reward for each day. For if you are waking up for night also for whole year as you are worshipping Allāh reward you. If you give charity Allāh also for one thousand time or more than thousand time He is rewarding you. He reward with spiritual and for material also. Give you long life, give you health, give you also barakah, wealth, and keep you

safe from bad eye, from bad people, from enemy, from shayṭān. All this, this holy blessed day if you praise and you accept and you make good thing for people and for yourself, Allāh reward you because it is very special days.

Especially for there is day before ʻĪd, ʻĪdu l-Aḍḥá, we call it ʻArafah, Yawmu l-ʻArafah. And the day before also also very blessed, Yawmu t-Tarwiyah. Yawmu t-Tarwiyah meaning, when ḥajjī people they are beginning to go for ʻArafāt. ʻArafāt it is place where, once a year, pilgrims they must be there to be pilgrimage, to be ḥajjī. And so for this, this whole days, Allāh make it blessed for whole ummah. For getting bless, getting reward for whole ummah. And who fasting from beginning until nine, Allāh give him each day hundred reward as he free hundred slave. Old time to free they must buying one slave and free him. It's big reward. Islām was encouraging people to make people free, not do slavery. And this people they are catching people who are and make slavery. But Islām encouraging people to make people free. So it is very big reward in divinely presence of Allāh. And when you free make you free for from Jahannam, from so for each day Allāh only one, Allāh reward you hundred if you, as you free hundred slaves and if you make hundred horse when to fight against with Muslim army, also it is big reward. And in Yawmu t-Tarwiyah thousand, Allāh reward you as you free thousand of slave. If you fasting as you make thousand horseman for going for jihād for Allāh. In Yawmu l-ʻArafah Allāh reward you two thousand - as you free two thousand of slave and to prepare two thousand horseman who are fighting against kufr. It is very big thing. And it is blessed for our body also, Allāh reward us.

And there is another important point here for this holy days. One important, many people they are, because only once in our life, many people they are not taking very seriously to be ḥajj, to go to pilgrimage. It is obligatory for us but not for everybody. Only for who has good health, and he can walk. But good health what we meaning to be can manage maybe with pill, with little medicine is ok. But some people they cannot move, they move they need... Very rare people this but other they can do, if they have money. This is second one, if they have money they must go not waiting for any more year - "I'm still young I can go later." No. They must go as soon as they can. This for man.

For ladies they must have third one - to have men relative. Without men relative it is not obligatory for them. Allāh forgive them because we don't have. We have health, we have money, but we don't have any relative he can come with us. This is they not going, Allāh not punish them. But there is now lady they are going for ḥajj without this. This also Allāh accept their ḥajj. Because ḥajj ʻArafah, to be in ʻArafah the day of ʻArafah, in ʻArafāt. Yawmu l-ʻArafah it is enough for be ḥajjī. Even they are said and Prophet, if they are somebody going for ʻArafāt not for ḥajj only for stealing [from] people, even this He accept as ḥajjī. Because there is thing you mustn't mix with this. Ḥajjī ok, you are ḥajjī but you are steal [from] people, you will be punished for this in divinely presence but He accept you as ḥajjī. Some people they are doing bad thing, they are if they are praying or

this also to be looking for this for to not be much more sin, you can, they, Allāh will ask them for this and they, He will forgive them for praying. If you are not praying, there will double punishment for you.

For this, for ḥajj it is important to go to ḥajj, to visit house of Allāh ʻAzza wa Jalla, Kaʻbah muʻaẓẓamah. And to visit Prophet it is very important. And there is people waiting. Now not easy like before. Before maybe thirty years ago, when you want to go ḥajj you give your passport to agent, they will make your paper and you will go same year. But now it is difficult for all of Islāmic world. They making lottery so you will wait. This is not your fault. And you will [be] rewarded as you are ḥajjī because you intended and you prepare everything and you are waiting for to calling you for ḥajj. This is when kismet, when nasīb, Allāh He will call you. This is people, Allāh He will reward them. But there is people also while they are waiting for ḥajj this year, looking my name it is not come yet. Next year also. And after they fed up, they say so we can go to ʻumrah and this people they only have little money and they went to ʻumrah, they finish their money. If some people like this, no need for them to go to ʻumrah. They must keep their money, waiting with patience until their name coming for ḥajj to go to ḥajj.

Many people they are doing this and after when their name coming, no money, so they cannot go to ḥajj. So better to wait for ḥajj and Allāh will reward them every year for ḥajj because every year they intending and they cannot go and they are for next year they are waiting. And when they are waiting I say they must keep their money and they must put it better in gold to not be lose the precious so they can when it is their name coming, ready to go. And Allāh accept for them. Allāh make open for all of us this way. Because very blessed when you go to ḥajj you all your sin it will be clean. You'll be as white, as new paper. All your sin will removed, in shaʾ Allāh. Allāh make it for all of us, in shaʾ Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

178. ALLAH WILL COMPLETE HIS LIGHT (61:8)
Saturday, 26 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Yurīdūna liyuṭfi'ū nūra Llāhi bi-afwāhihim wa-Llāhu mutimmu nūrihi walaw kariha l-kāfirūn." (61:8) They are trying to extinguish the light of Allāh by blowing it out, says āyati karīmah. The āyah is about blowing out the light of Allāh. But their blowing has no value. Allāh 'Azza wa Jalla is showing the mindlessness of mankind, especially the mindlessness of people of kufr. Is the sun extinguished when blown on? The sun has not even a cinder in the presence of Allāh. It can't even be a cinder next to the greatness of Allāh. And they are trying to extinguish the light of Allāh. Their lives are being wasted by desiring to attack the light of Allāh as much as they can.

The lives of these unbelievers are passing uselessly and with harm. They are attacking openly, it doesn't help. They attack in disguise, it doesn't help. They are trying to deceive some people and destroy Muslims from inside. They are taking many people out of the way and throwing them into harm. They think they will destroy the right way. They think they will remove the light of Allāh. They cannot. They can write, draw, attack as much as they want. They cannot do anything. Allāh says He will complete His light. "Wa-Llāhu mutimmu nūrihi walaw kariha l-kāfirūn." (61:8) Even if kāfir hate and dislike it, Allāh will complete His light and blessings. Who believes in Allāh, who carries out His orders will win. Who are kāfir, they will be destroyed. And those who follow them will be destroyed too.

We look sometimes and see actually Muslims... There are schools, ordinary schools which don't know religion much. They teach some little things. But people ... There are more religious schools. They choose imām khatib, ilāhīyah, and send children there. Actually, the books we're talking about are there. How many faithless hypocrite people there are, all their books are read there. And people are sending children there so that they are with īmān as the schools bring imām khatibs. Most come out spoilt, unfortunately. But as we said, Allāh 'Azza wa Jalla... There are many people among them who are very good and who can destroy their proofs against them, against those books

they show. As we said, they are trying for nothing. The harm here is that the faith of a person, whose faith is not strong, becomes weak. And when they hear these things, those who have little something inside them become one of them because of what they read. May Allāh protect us. Mankind should be cautious. Don't be deceived by bright names. They came up with "Islamic revolution". Everyone went there. Something else appeared and assumed they are something. They are nothing. Because they are not on the way of truth. And when not on the way of truth, it has no benefit. We should pay attention to these matters. We should be on the way ordered by Allāh. When there is a slight doubt, you shouldn't go there. They inject that illness in their hearts and that poison then spreads everywhere. As you see they don't respect awliyā'. Leave awliyā' aside. They don't respect the Prophet anymore.

May Allāh protect us. Our joy is that the true word of Allāh, His light will be complete. People should be careful not to follow the wrong way and be in loss.

Allāh 'Azza wa Jalla He said in Qur'ān: "Yurīdūna liyuṭfi'ū nūra Llāhi bi-afwāhihim waLlāhu mutimmu nūrihi walaw kariha l-kāfirūn." (61:8) This unbelievers they want to make light of Allāh to switch off. To make it finish, with blowing by their mouth. Because they are not happy with Allāh. They are against Him. And they are idiot, mindless. No mind because not for Allāh 'Azza wa Jalla to they can blow and finish. Sun it is not even like dust in divine of presence of Allāh 'Azza wa Jalla. If they blow anything happen for sun? No. Even leave the sun, if you blow for fire from ten meter also cannot be anything. This is verses Allāh show us how this people they are mindless. Not thinking for mightiness of Allāh 'Azza wa Jalla. They are coming against Him, they are fighting Him. They are doing every bad thing against Him.

But Allāh, al-ḥamdu liLlāh, He said, "Wa-Llāhu mutimmu nūrihi walaw kariha lkāfirūn." (61:8) Allāh He will complete His light even this non-believer they are not happy with Him. This light, light meaning also His religion. With religion what He order giving light for everything, make you to see everything. If you are in dark you cannot see. Light this is Islām, religion of Allāh, religion for whole mankind since Ādam 'alayhi ssalām until Qiyāmah. And since Ādam 'alayhi s-salām they are trying to finish this. But Allāh He is protecting. Otherwise since thousand of year it was finish, nothing anymore from religion. Because every time religious people very few people and Allāh He support them.

Especially in this time of this last centuries from outside, from inside, from open and from secret, they are attacking, attacking, attacking religion of Allāh and but they cannot win because Allāh 'Azza wa Jalla He is protecting. For the weakest time for ummah, this time. Also they cannot do anything. What they do, they try by, cannot finish from outside. They make group from inside with weapon, without weapon, with something worse than weapon - with writing book against religion. But when they people read it

they thought it is real religion and we must follow this. If not follow Allāh will punish us. But it is opposite, it is like dajjāl.
When he is showing, dajjāl when he going saying, there is I have hell and paradise. But paradise it is hell, dajjāl paradise, and hell it is paradise.

Now it is like this, everything showing Muslim to follow something it is wrong. Especially this book they are, they have a special school everywhere for religion. School like high school and they said for imām khaṭīb or ilāhiyāt for only for religion. But what they put in this... I read some of this book. They are denying Jahannam, denying mu'jizāt Prophet, denying karāmāt, and everything we are believe in, Ahlu s-Sunnah wa l-Jamā'ah, they are denying. And after this people they are coming out from this school. I was wondering why this people it is they are, they are not even praying. They doing every bad thing. They make fatwá for themself to do anything. Because this what they teach them in this school.

And they try to destroy from inside, from outside, from openly, from secretly. So it must be finish our religion. But what is they forget, "Wa-Llāhu mutimmu nūrihi walaw kariha lkāfirūn." (61:8) Allāh He want this religion to be, to be safe and it will be complete. All this rubbish they will go and they will be nothing for them. Only poor people who are believe this people and they send their children and they thought we are doing good. The are not doing good. Many time ask me. Don't send them, I said, to this school. And it was really because I just read some book from this school. They are just what they write, this is what it write: to not be believer, to not accept any miracle, to not accept many thing from Islām.

Allāh save us from them. But, al-ḥamdu liLlāh, we are, we have good tiding from Allāh 'Azza wa Jalla. He is, He will complete for us. If we it will be [left] for us, we are finish. But, al-ḥamdu liLlāh, Allāh with us. He will complete and, in shā'Allāh, who be patient he will, in shā'Allāh, see this, in shā'Allāh. "Wa-Llāhu mutimmu nūrihi walaw kariha l-kāfirūn." (61:8)
Amīn.

Al-ḥamdu liLlāhi Rabbi l-'ālamīn.

Al-Fatiha.

179. THE WISDOM OF ALLAH
Wednesday, 30 August 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Today is the eighth day of Dhū l-Ḥijjah, a blessed day. It is called Yawmu t-Tarwiyah. Today ḥujjāj (pilgrims) start heading towards 'Arafāt leaving from Makkah according to the sunnah. Of course, sometimes people cannot keep the sunnah. Because if everyone keeps it, there will be disorder. Who wants can go to 'Arafāt on foot. They wake up this morning, stay in Minā and reach 'Arafāt tomorrow from there. They will make waqfah. This is sunnah. Who is on ḥajj does this. Who is not on ḥajj, they have today's thawāb too. When worship is made, Allāh calculate as I like", says is generous. "I gives thousand, ten thousand for one. Allāh Allāh 'Azza wa Jalla and gives as much as He likes.

Fasting today has virtue, a lot of virtue. Tomorrow, the Day of 'Arafah has even more virtue. Ḥujjāj become ḥajjī there. When present in that place, in that hour, they become ḥajjī. If outside that place, out of that time, they don't become ḥajjī. Allāh's order is so. Once a year you have to be in that place within that certain time to become ḥajjī. This is the wisdom of Allāh . It is a good worship, we cannot question Allāh's wisdom. It is a virtue. A person leaves all his sins and starts over as absolutely clean.

As we said, there is a different duty for those who are here. Starting from the morning prayer tomorrow, it is wājib to make takbīr. Up until the afternoon of the 4th day of 'Īd we will make takbīr 23 times, in shā'a Llāh. And there is qurbān (sacrifice). A person with a certain amount of money, with enough money to pay zakāt, it is wājib for him to slaughter qurbān. That is wājib. And when paying zakāt, your zakāt is not ḥalāl for you to use but qurbān is ḥalāl for you. You can keep all of it for yourself or give it away, or you can leave some and give some. You can give to your friends as a gift even if they are not in need. You can give one part to the poor. It is wājib. And as we said, it is ḥalāl for you. It is ḥalāl if you take from it. Therefore, who can afford should not ignore it. Allāh will write thawāb for you for every hair of the animal. That will become your ride on the Day of Judgment. You will pass the Ṣirāṭ bridge riding on it. It brings both great virtue and thawāb to you. And you can use it. It is a very good thing. It is a big misfortune

for a person to be able to slaughter and not do it. It is a lost opportunity. Who ignores will regret it in ākhirah. They will say, "If only I had done it." But it will be too late. These days are virtuous days. Whatever Allāh orders, that becomes happiness for us. It becomes a means to happiness. Our ranks increase near Allāh. And as tomorrow is ʻarafah, recite 1000 Ikhlāṣ as waẓīfah. Read Qur'ān, give ṣadaqah, do all kinds of charity and Allāh will write thawāb not seven or ten for one, but 700 and more for every goodness.

May Allāh bless these days. May Allāh bring it again for us, in shāʾ Allāh. We hope it will be next year, the victory of Islām with Mahdī ʻalayhi s-salām.

Today eight of Dhū l-Ḥijjah, the holy month of Allāh ten days - ten nights, nine days. Very holy this. This is the eight also name, they have name yawm, day of tarwiyah. For ḥajjī, pilgrimage people, today they are moving from Makkah toward jabal ʻArafāt, montain ʻArafāt. This is sunnah of Prophet of, today going, tonight sleeping in Minā. Tomorrow, Minā near ʻArafāt they are going to ʻArafāt. This is sunnah but nowadays very few people they can do this. Because they forget and they not doing and now become more difficult to do. If they was doing whole time same sunnah it will be not problem. But when they cut they do problem, it is problem so it will be difficult. Only very few people they are doing. This is sunnah. Who they make sunnah Allāh reward him. But other people they are following their group, their imām, say they cannot leave and go by themself. They will lost. After they will be maybe not reach to ʻArafāt or they will go another place and it is important time for ʻArafāt. It is only one day and in one place, limited place. If you are going outside of this limit, you cannot be ḥajjī. No, you not doing your pilgrimage. You must be that time, in that place. For this you must be careful and it is wisdom of our Lord Allāh ʻAzza wa Jalla.

Turkish they say, "Hikmetinden sual olmaz." You cannot ask for [about] His wisdom. What is wisdom for this, Allāh He know. He do what He like. He just what it is, very perfect. Only once a year and the one place you must be there. So this is for ḥajjī, for pilgrimage, very important days, today and tomorrow. For other people also important reward hundred time for until seven[th day]. For eight, today, He because Allāh [reward] thousand time. He reward, who pray, who fast. Tomorrow two thousand time rewarding. So it is for whole believer for whole mu'min, Muslim who are believe in Allāh ʻAzza wa Jalla it is very important, very nice days this.

Today who fast, Allāh reward him as he free thousand of slave, thousand [sacrifices] cutting camel and thousand as he prepare horseman for jihād for Allāh ʻAzza wa Jalla. Tomorrow two thousand. So today, al-ḥamdu liLlāh, we are happy. We must be do every good thing, in shāʾ Allāh. Tomorrow also there is beginning to make takbīr from tomorrow until forth of ʻĪd, forth ʻĪd. Until ʻaṣr you make takbīr. Every praying, after every praying we must do it. This is wājib, we must do it. Not forget this. By the

Jamaʾah, by yourself, you must do it. Allāh also reward for this. And other thing who are living in place they must cut sheep who have enough money to give zakāh. And it is good for who cutting, this is not like zakāh. Zakāh you cannot take from what you give. If give Zakāh you cannot take back from this money. But this sheep you cut, it is also wājib for you. But if you like you can take all of this sheep. You can eat for maybe one, two month, three months. You can eat by yourself without giving anybody. If you like, you can give for charity whole of it. If you like, you can make it little bit for you, little bit for present for your friend and other. You can give for poor people.

This is and Allāh reward you for this. For each hair of sheep, reward you ten reward. And this is it will be your riding [animal] in Qiyāmah to go across the ṣiraṭ, - ne derler? - bridge of for Jannah, you ride and go, not waiting on Judgement Day. It will be shafīʾ (intercessor) for you. So it is all with what you, anybody have to do it he must do it because all this for you, only for you. You take it, you cut for yourself, you eat for yourself. And Allāh reward you for each hair like this and you, it will be your ride this also. So it is completely good for you. But people, some people make it, say, said, "No! Too much to this year it is very expensive we cannot do." But you have enough money you must do.

And tomorrow, for tomorrow also we have waẓīfah. Who can fast, he can fast. Allāh reward him. As we said two thousand free as he free slave; two thousand as he cut camel; and two thousand as he prepare for horseman. It is big because for Allāh He is generous and He like for us to take this.

In shaʾAllāh, Allāh accept our ʻibādah and help us to do more and more, in shaʾAllāh. And He help for to be many year to do this. And hope next year to be glory of Islām with Sayyidinā Mahdī ʻalayhi s-salām, in shaʾAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

180. HAJI NAZIM AKSAR EFENDI
Thursday, 7 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He sent humankind to this world as a trial. He says, "Liyabluakum ayyukum ahsanu 'amala." (Sura Mulk:2) "To test you as to which of you is best in deed." Allah created life and death. He sent us to this world as a test for who is good and who is evil. We need to do good in this world so people talk good after us.

Every time we remember the late Nazim Efendi, he was truly a gentleman and a kind person. He passed through this world trusting in Allah as a person who was bound by his religion and his family. He is Allah willing one of those people Allah loves. Allah gave people's hearts affection towards him. What can you do? What Allah says happens. His state was beautiful due to this illness and he has reached a beautiful station, the presence of Shaykh Mawlana too InshaAllah.

Therefore, may Allah grant it to everybody and may people have such a lifestyle. Let there not be a shemozzle and may people talk as "A good person," behind you. May others not come saying, "I claim rights." May it not be so. Many people infringe upon the rights of others just so they can make two pennies. These people are both fools and liars. They are the type of people others do not like. We need to be careful of this.

Why are we calling them fools? Because that money is forbidden (haram) and it does not benefit those people. You are wasting yourself for useless matters, and you would be infringing on the rights of others in the hereafter. This is also dangerous. Allah would forgive Allah's rights, but you will certainly be questioned when it is the rights of other servants.

"Kafaa bilmawti wa'ithan ya Umar." "Death is enough of an advice for you O Omar," said our Holy Prophet to Hazrat Omar. The same also applies to everybody. May Allah keep us safe and not deviate us from the right path InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

181. SILENCE IS THE ANSWER TO AN IGNORAMUS
Friday, 8 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

There are some people who are trouble. These people bother you even if you are right. They are not a trouble to you but to everyone. Therefore, we need to not give them the time of day. They can be found everywhere. There is no need to deal with them and get upset. They are enough for themselves anyway. If you deal with them, you will get more upset and it will be no use.

Leave them be. There is no need to answer them. It says, "Silence is the answer of the ignoramus." Or you take no account of them, you do not take them into consideration. At least say, "It's not to me. It's for someone else." Or if they say something, you need to say, "This has no value," and not torment yourself.

Because it gets worse when you deal with these ones. More filth would be smeared on you. They are like a bag that is dirty all over. It gets on your hands if you think about picking it up and throwing it away. It gets on your clothes and all over you if you try a little more. It gets worse as you try. So you need to stay away from them. They are not people to be taken into consideration. It will be useful when you stay away from them. It would also benefit the person such that he might say, "People are not taking me into consideration much. Let me look at myself a little and at the mistakes I'm making." However, most do not say this and think the fault is always with others.

Because it gets worse when you deal with these ones. More filth would be smeared on you. They are like a bag that is dirty all over. It gets on your hands if you think about picking it up and throwing it away. It gets on your clothes and all over you if you try a little more. It gets worse as you try. So you need to stay away from them. They are not people to be taken into consideration. It will be useful when you stay away from them. It would also benefit the person such that he might say, "People are not taking me into consideration much. Let me look at myself a little and at the mistakes I'm making." However, most do not say this and think the fault is always with others.

So we need to gain a benefit and a reward in everything so nothing goes to waste in this world, and so it does not end as Shaitan wants.

"Yuridush Shaytanu ayyuqi'a baynakum." (Sura Maida:91) It says, "Shaitan's aim is to cause mischief between you." He would not reach his aim and you would gain rewards. You would gain rewards from so many sides. May Allah grant us all to take control of our ego. May our ego not be occupied with such unnecessary things InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

182. EVERYTHING WILL BE ACCOUNTED FOR
Friday, 8 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He showed these people the right path. Heaven is real, hell is real, Allah is real, and the Prophet is real. People who deserve it will go to hell. Allah does not oppress anybody. However many people of faith there is in the world, Shaitan is certainly their enemy and he will not quit until he finishes them. Allah Azza wa Jalla gave him a certain time. Not everyone will follow him. Those who follow him will certainly go to hell and stay in hell for eternity.

It is End Times now and all kufr (disbelief) is attacking. They are attacking those who believe in Allah and those who belong to the religion of Allah. They are attacking all the way and in every way. Their biggest weapon is lies. Now, media is everywhere and it is in the hands of Shaitan. They make a fuss in a place where nothing is happening: "There is oppression here. People are dying. People are suffering." The same also happened during Sultan Abdul Hamid's time. That time there was admiration for Europe. People of those times did not know how dirty Europe was. They fell for it. They fell so much for them. The ones who fell for it the most were the educated ones. They fooled them saying, "Civilization. Civilization. Civilization." Whereas ignorance, dirt, savagery, selfishness, and whatever you are looking for of base attributes is all with them.

We see now, in front of the eyes of the whole world, the events that Allah mentioned 1400 years ago in the Koran are happening. They dug trenches and are throwing babies in them. These are vile creatures and people without belief. And people do not like their own religion but are obsessed with their religion. They are showing these people as people who are peaceful, peace-loving, and trying to do all kinds of acts of kindness to people. Now we see that let alone peacefulness, they are burning people alive. As if that was not enough, they dug trenches and they are throwing babies and children in first. So it is happening exactly as Allah plainly described it in the Koran.

These are all happening but this shaitan (devil) called the media is not showing it. It is shutting it to people, hiding it, and broadcasting what it wants. Wherever we go, we went to Europe, they insist everywhere saying, "There is oppression in Turkey," and not saying anything else. They completely covered what happened a year ago (July

15th Coup Attempt) and nobody has an idea about the matter. So we are at war with such a devil. However, Allah helps and it will also be defeated. Those who are with Allah are always in gain.

Allah is also describing it in the Koran: they dug trenches and are throwing people in the fire. What is the fault and crime of these people? They believe in Allah. This is their only crime. They have no other crime. The man lives in a hut. We see. We go to those countries. It is not like ours. A handful of rice suffices a day for the man and his family. They are such poor people, such abstemious people, and people who keep to themselves. They neither have guns nor weapons. Nor can they attack anybody. Their biggest crime is believing in Allah. Those dishonest people are not alone. Shaitan, Shaitan's soldiers, all of Europe, all of America, and kufr and whatever there is are behind them. What they cannot stand is belief in Allah. You do all kinds of filth and they are happy. They give you a medal and you become their best friend. But if you do nothing and only believe in Allah, there is nobody worse than you. You have no right to live in this world. If they could, they would root us all away.

Of course, Allah Azza wa Jalla says: "They are such savagery causing people, and as long as they do not repent and turn to Allah, they will be deserving eternal hell in the hereafter." The people here burn once, become a martyr, and reach the highest stations. However, they will be in the fire every day and every instant. These people will suffer 100,000 times more for the cruelty they did. They will say they want to die but they will not be able to die. There is no death! On the Day of Resurrection, once the judgment is over they bring a ram on the Sirat Bridge and they slaughter it. This is death and there is no other death. Allah Azza wa Jalla will say: "You are in eternal hell, and you are in eternal heaven." Therefore, these things that are being done will not be left unaccounted.

The Islamic world is unable to do anything now, and whatever it does they do to our detriment. We are unable to be successful anywhere. They are not allowing us to succeed. It has a time too. When the time comes Inshallah it will also be accounted for. However, the real accounting is on the Day of Judgment. Everything will be accounted for. There, the oppressed will get their due from the oppressors. Justice belongs to Allah and Allah Azza wa Jalla will rule with justice. As we said, we cannot do anything either. We can only make dua. May Allah make Mahdi Alayhis Salam appear as soon as possible and get rid of this tyranny.

As Shaykh Mawlana said, technology is for oppression, mischief, and destruction in these times. This technology is not for good. All evil is in it. Therefore, with Allah's wisdom this technology will be cancelled that time. Just as these matters did not come to the minds of humans for thousands of years and Allah gave it to the minds of so many people, Allah is capable of everything. People are baffled what to do. As we said, there is no need to baffled. Let as make dua to Allah. May Allah, Insha Allah, keep Muslims

safe. May Allah not misguide us. May we stay on the true path Inshallah. It is better to be the oppressed rather than the oppressor. Do not ever oppress. You can be oppressed but do not oppress. May Allah give victory to Islam. May kufr (disbelief) ebb down and be ruined, and those who follow it the same way. They will not do good unless they repent. The door of repentance is open and it possible after repentance. However, Shaitan does not allow them. They are getting wilder and attacking more. May Allah take care of them InshaAllah. May the station of the people there and the martyrs be raised. May Allah also protect the people who are being oppressed there. May Allah help them InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

183. TYRANTS ARE WITH SHAITAN
Saturday, 9 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Wala tarkanu ilallathena thalamu fatamassakum annar." (Sura Hud:113) Allah Exalted and Glorious be He says, "Do not be with the tyrants." If you are with them, that fire will touch you too, that punishment will reach you too. Tyranny is simmering all over the world. Tyrants have surrounded everywhere. Do not be with them because they are powerful and rich. Do not be with them for worldly benefit. Stay away from them as much as possible. Do not acknowledge the things they do. Prohibit them as much as you can.

Now, we cannot do much because tyranny is all over the world. A person needs to oppose them with the tongue and the heart. You cannot face tyranny with your hand because it is so much. These are End Times. If you say you want to oppose it, they do worse to you. Tyrants find an opportunity to increase their tyranny. Therefore, we need to oppose them with the tongue or the heart. We are not with them. We are not with what they do. We are distant from them. May Allah not make any of us be with the tyrants InshaAllah.

All types of oppression occur. The tyrants are obvious. Shaitan and his helpers are tyrants. Those who are with Allah do not become tyrants as long as they do not do like them and do not support them. Some people are fooled and are with the oppressor instead of being with the oppressed. They say, "This one is a tyrant," when on the contrary they are the tyrants. May Allah keep us safe. May Allah open our eyes so we are not with the tyrants InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

184. YOU ARE LUCKY IF YOU CAN GO TO HAJJ
Sunday, 10 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Hajis are preparing to return these days. They have done their hajj duty and started returning. We say to them, "May Allah make it mubarak (blessed)." Many were able to go this year thank Allah. Hajj is an important fard (obligation). If Allah has made it kismet, how lucky is that person! That is a lucky person.

Most people do not go even though they have the means, or something happens and they are unable to go. Because only those whom Allah Azza wa Jalla has predestined it for can go. They are, as we said, lucky people. Now, what they call games of chance are not games of chance. They are things that deviate people from the right path. That is why they are not acceptable. They are considered within the chapter of gambling. It is not lucky but unlucky. From amongst all these people, a person who was predestined on the path of Allah is a lucky person. To be a beautiful servant of Allah, this is to be lucky. We need to know its value.

Do not say, "We are poor, sick, and this and that." People who are on the path of Allah are lucky. A rich person cannot eat a meal for 10 people. He also eats like a normal person. Say he eats twice as much as a normal person or three times as much. He cannot eat 10 times as much. Because they pay attention to themselves, and want to be handsome and want to be beautiful. They do not like it when they are overweight.

Therefore, the lucky servants of Allah are those who are on His path. And amongst them, those people who had the kismet for hajj are luckier. Because everybody can do the prayer and the fasting, but everybody cannot do the hajj worship. Therefore, may Allah make it kismet for everybody. May Allah destine it and make it kismet for those who want InshaAllah. InshaAllah may they go even if once in a lifetime InshaAllah. May He InshaAllah destine for us and make kismet for us all to see those places again InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

185. NATURAL DISASTERS ARE A LESSON
Monday, 11 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He offers various types of means for people to know and appreciate His grandness. When humankind gets arrogant and says, "There is none greater than I!" He troubles them with some of His creation and they search for a place to escape. These typhoons, winds, and all are Allah's creation. While humankind asserts itself saying, "I am in control of the whole world," then they look for a place to run.

This is a big lesson. It is a means for people to strengthen their faith. However, humankind says something else and calls it a natural disaster. It is not natural, it is an act of Allah. Nature is also a servant of Allah. He subjects them as He wills. It is said that it came with a speed of 300 km/h. This is the greatest but there are greater ones. If it is 400-500 km/h it would not leave a building either. It would not listen to neither cement nor steel and it would just blow it away. Allah is capable of everything. Fear Allah. Appreciate Allah. Where are you going to run? Allah Azza wa Jalla says in the Koran: "Fafirroo ilallah." (Sura Zariyat:50) Run to Allah, go to Allah. They are trying to move millions of people from there. Whereas there is an easier way. He says, "Seek refuge in Allah, run to Allah." What is also interesting is they said it was coming three days before or a week before. When an earthquake occurs, it is Allah's wisdom that it hits immediately. They can only get a minute or two's notice and that is not enough for them to save people. However, with this they make people live in fear slowly, slowly, and gradually saying, "It is about to be here. It is about to be here."

Allah is great. Fear Allah. Allah is merciful on those who fear Him. He is not merciful on those who oppose Him and makes them "rub their nose on the floor". May Allah keep us safe. Allahu Akbar. Allahu Akbar. Allahu Akbar.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

186. WE NEED TO REPENT
Tuesday, 12 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He orders us to repent. The benefit is for the people themselves when they repent. Allah does not need our repentance. Whether we do good or bad, none of it affects Allah Azza wa Jalla. People have an effect on people, but Allah Azza wa Jalla is the one who created us so He does not need us. We are in need of Him. Because we are in need of Him, He accepts it when we repent, ask, and make dua. If not, if you say you will not repent and you do not make dua either then you are at loss. Why do you get harmed? Nothing goes well for you. Even if it is going good for you it is of no use.

Following youth, even if you have money or the world is your, humankind is either losing health or does not have strength left due to old age. Humankind did not come for this world but came for the hereafter. So that our hereafter is built, Allah tells us to repent due to our mistakes and faults. He says, "Allah is the one who accepts repentance." Whatever you do, Allah is the one who accepts your repentance and is even happy about it: "They have repented. I accept their repentance."

The door of repentance is open util a little before Doomsday. The door of repentance is shut afterwards. That time repentance is not accepted. Therefore, we need to repent and ask for forgiveness everyday while the door is open and the opportunity is in front of us. Of course, some people see themselves as faultless and blameless. As if all the fault and blame is on others and they are clean. Let us not be one of those people InshaAllah. We all have defects, we have faults, and we have sins. Therefore, let us repent to Allah from them InshaAllah. May Allah forgive us. May our repentance be accepted.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

187. RECITING SALAWAT IS BENEFICIAL
Wednesday, 13 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla commands us to make salat and salam on our Holy Prophet and to love our Holy Prophet. It is fard (obligatory). When it is fard and you do it, you gain rewards and gain benefits. Reciting salat and salam on our Holy Prophet brings baraka (blessings) on a person. For prayers to be answered, we recite salat and salam in the beginning before making dua, and we recite salat and salam after the dua. So Allah certainly answers the dua when it is in between two salat and salams.

Reciting salat and salam on our Holy Prophet is the light of our eyes and the beauty of a person. Reciting salawat is beneficial for people. Some people say they are forgetful. So recite a salat and salam, salawat, when you forget and you will immediately remember what you forgot. Some people cannot stand this. They are with Shaitan. Those who do not love the Prophet are shaitans. Those who do not respect him and do not recite salawat are also amongst them. They do not recite it themselves and cannot bare others reciting salawat, salat and salam, either.

It is a benefit, blessing, and light for us. Reciting salawat is everything that is beautiful. Loving our Holy Prophet and especially loving his companions (sahaba) is a great reward, benediction (nima), and benefit. May Allah increase his love in all of us Inshallah. Our respect is little so may He increase it more. Because the more you respect and love our Holy Prophet the more Allah will love you. Our Holy Prophet is His beloved. Allah Exalted and Glorious be He also loves those who love him. May Allah make us amongst those who love him.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

188. THE SUNNA PROTECTS THE FORT OF FAITH
Thursday, 14 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

We need to strengthen our faith. We need to protect our faith. Faith is strengthened by obeying Allah's commands, performing the fard (obligatory), the wajib (necessary), and the sunna. A new trend is out now: "Sir, we are going to hajj and umra." Good, the hajj is fard of course, but instead of going to umra and learning good things, they learn other things. They say, "People there are next to the Kaaba. Their faith is stronger." What are they doing? They are not praying the sunna. They pray the fard and run off. That is due to week faith. The person with strong faith fulfills all the worships and tries to do more.

It is not good to neglect the sunna (traditions of the Prophet). Later you cannot look at the face of our Holy Prophet on the Day of Judgment. The sunna protects the fort, and acts as the first line of defense. When the first is gone the others weaken further and further, and in the end the last fort is left. This makes it easy for faith (iman) to be taken, since our faith is very week that time. They are also neglecting these sunnas during Friday prayers. Some hodjas and even muftis say, "Two rakats. No need for more." The imam sits there and when people see this they do not pray the sunna.

The sunna is pretty important. In order to keep our faith safe, we need to pay attention to the sunnas and to everything our Holy Prophet did. We need to do the sunna and even what is beyond the sunna, the mustahab (beloved). This is not something to be taken lightly. They run after unnecessary things the whole day, and do not think about doing five more minutes of worship but try to trim it. Our way is correct. There is no need to look at others.

It could be that the mazhabs of others could be more forgiving in this matter of sunna. However, we need to protect what we have learned. Our Holy Prophet says, "Grab on to this religion ever so tightly, even with your teeth and your nails, and hold on. Not just with your hands but bite on even with your teeth so it does not slip your hands." This is an important thing because people loosen up. They say, "We went to umra and saw this and that there." It is the wisdom of Allah that people do not learn good things, but Shaitan immediately shows bad things as beautiful. May Allah tie us to the sunna, the sunna of our Holy Prophet InshaAllah. He says, "The Ahl-e Sunnat wal Jamaat is the

faction that will be saved among the 73 factions." The others are those who have deviated from the sunna and it will be hard for them. May Allah give us all guidance and keep us firm on the right path InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

189. A PERSON WHO ENTERS THE WAY OF TARIQA IS LUCKY
Friday, 15 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet states: "Surat Hud turned my hair gray." There is a verse in it: "Fastaqim kama umirt." (Sura Hud:112) The order, "So remain on a right course as you have been commanded," came to our Holy Prophet. This is a heavy command. People think it is easy and say, "So what if we were to be true?" There, they cannot. Humankind cannot hold true. As they are going straight, Shaitan does something and they deviate from the right path. They get on another path, the bad way, the path that Allah does not want. Not on the right course, but they go out of the right course.

Our tariqa is InshaAllah upon the right course. Just as it came from our Holy Prophet we will continue successfully like that InshaAllah. This way is the way of Allah. Those who follow this way need to follow the shaykh and follow the tariqa, its manners, and its methods. Tariqa is not going to follow them. Tariqa does not follow anybody as it follows Allah and the Prophet. Common people follow the tariqa, clean their ego, purify it, and become a better human. They become better amongst people of the world and are held in esteem, and become acceptable in the sight of Allah.

This person becomes acceptable amongst people too because his being on the path of our Holy Prophet makes our Holy Prophet content with him, makes Allah content with him, his light increases, and his amiability amongst people increases. If not, if he says, "This tariqa is not like I want it. I am leaving," of course there is no obligation. There is no such rule as you absolutely must follow a tariqa. It is not fard (obligatory). What is fard is clear and what is not fard is clear. Allah says: "La yukallifullahu nafsan illa wus'aha." (Sura Baqara:286) "Allah does not charge a soul except with that within its capacity." Therefore, it is not an obligation. However, those who can do it reach higher stations: from the level of common people to the level of the elite. The person rises to be amongst more quality people.

Now some people work so hard just to be a member of the council of a village. They try so hard to become a member of the neighborhood representative's (mukhtar) council. Whereas it is something that is not worth much in this world, but humankind still shows an effort. Whereas the real thing that needs to be shown an effort is the hereafter. Tariqa

is not like being a member of the neighborhood council. It is much higher. So the difference between a regular person and oneself is like the distance between the ground and the sky. His level is so high. However, as we said, he needs to follow the tariqa. The tariqa will not follow him.

Tariqa shows the way as, "You will do this and you will do that." You could be a garbage man, you could be a farmer, you could be a shepherd, you could be a professor, you could be a doctor, or you could be the person in the highest post and nothing changes for the tariqa. These are shells. Worldly positions have no value whatsoever. In tariqa, no position as, "I am this and I am that," makes a difference. If you have joined a tariqa you have done well. You are a clever person. If not, it does not matter if you say, "I left and went." This is a kismet, a chance, granted to people by Allah. If you like you can stay and if you like you can go. If a shaykh or a tariqa were to be sorry for those who leave, he is neither a shaykh nor a tariqa. All the murids can leave if they like. He would not have the slightest sorrow in his heart. They can come if they like and again it is the same way. He is with Allah. What is beside Him (Masiwa) is empty.

Therefore, the person who enters this way is lucky. How happy is he (lucky him). You cannot say "how happy" for a person who owns worldly possessions and positions because it will be accounted for. They will ask, "You were their head. Did you show them the way? Did you eat from the halal (permissible)? What did you do?" Therefore, do not attach much importance to worldly positions but attach importance to the hereafter.

In tariqa, you do not go to someone to ask for something worldly. You cannot say, "We are from this community. Give us money. Give us jobs." People of tariqa ask from Allah. Allah has it brought to you and takes care of your work. If not, the other way you would be disgraced and your work would not get done. That is why may Allah protect us and may Allah grant us all to know this tariqa's worth. These times are End Times anyway. Those who are lucky enter tariqa. And when they enter there are 1001 shaitans (devils). They attack tariqa from all sides saying, "Tariqa is like this and tariqa is like that."

A person who is one of the true people of tariqa does not care at all. Because he is with Allah, whether they know or not is not important as long as Allah knows. They can attack as much as they want. Those people whom Allah wants devote their lives to this way. It says, "Those who have a heart enter this arena." They say, "So many lives are lost on this way but nobody cares to ask." That is why a person who enters tariqa is a person who is spiritually strong.

People of strong spirituality should not feel sorrow for the words of others. Oh, one should not be sad because someone said this and another said that. They should never think, "What will become of us?" That time suspicion would fall in the heart of the person. Suspicion is not good in tariqa. Tariqa is to strengthen our faith (iman). That is

why a person of tariqa should not lend an ear to anything. He should only be with Allah. His heart should always be with Allah, with the Prophet, and with the shaykhs (mashayikh). Those who are like this are at ease. They do not care even if the world falls apart or the world ruins.

They should not care because the world has been created to be devastated and the hereafter has been created to be built. The world will be devastated in the end so there is no need to be sad. This should be in the minds of people: this world is not lasting and our real abode is the hereafter. May Allah build our hereafter InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

190. WASTING IS FORBIDDEN
Friday, 15 September 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Kulu washrabu wala tusrifu." (Sura Araf:31) Allah has given a command: "Eat, drink, and do not waste." Wasting is forbidden (haram). We need to recognize a benediction (nima) as a benediction and respect it. This becomes a blessing (baraka) for people. If you do not recognize it as a blessing, disrespect it, and say, "What? What is this?" then Allah would take away that baraka from it and that time you would gain nothing.

Hajis have returned now. Unfortunately, they disrespect and show ingratitude to food there the most. It occurs because they think they are hajis. These people are cleaned of all sins in hajj, and Shaitan immediately tries for new sins to be written on them. Disrespecting food like this, not looking at food as good, and not looking at it as a grace and favor of Allah is a great sin.

We see that they throw food and bread on the floor everywhere. Let that aside, let alone stepping on that nima, they even break ablution on it. This is a great sin. It cannot be! You see things there that you would not see here. And this is due to people not having manners. They say according to their own heads, "I read the Koran and do not want anything else." You are committing the greatest insult and the greatest sin: you are holding food in contempt, stepping on it, and passing by.

Allah forbid, if food is taken away, it is hard for you to see it again. Allah would make you in need of it for the rest of your life. He would make you in need of it in every way. You could have money but you would not be able to place that morsel in your mouth. We need to respect nima. We need to be thankful to Allah for the food He has provided. We need to be hundreds of thousands of times thankful for the smallest nima. May Allah make us amongst people who honor food and respect it. May those nimas be constantly upon our heads InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

191. MANNERS ARE REQUIRED BEFORE KNOWLEDGE
Saturday, 16 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The companions (sahaba) of our Holy Prophet, may Allah be content with them, Allah raised them as people faithful to our Holy Prophet and who show us the way. The situation was not easy in those times. There were no schools, no madrasas, and no universities, but MashaAllah to those men. May Allah be content with them, Radiyallahu Anhum. When the names of the sahaba are mentioned, "May Allah be content with them," "Radiyallahu Anhum," is said. It means Allah is content with them. How beautiful. There was no madrasa, as we said, no school, and no university, but our Holy Prophet says, "Each one is like a star." People of today are going pretty astray. Universities have become like grocery stores. There is a university in every neighborhood, but manners and morals are not left where a university opens. It has come to such a state. They have books, they have notebooks, and they have everything, but as we said there are none to mainly teach humanity.

If humanity is to be learnt, the first thing that needs to be learnt is knowing Allah and obeying Allah. When this is missing, when they do not teach this, everything they teach becomes harmful. People who know Allah are raised as beautiful people. The others are raised as rebels. They teach them rebellion. They think, "When we do this, these things we learn will be enough for us," but none of it is enough when they do not recognize Allah. People cannot do anything as long as Allah does not give them success. They can finish all the universities they like they will keep moaning, "There is no work, no jobs, and what not." As we said, trust in Allah. Universities will start now, schools will start, and vacation is over. Recognizing Allah is the most important thing before giving training. Once Allah is recognized, there would be training, there would be manners, and there would be knowledge. May Allah help us. These are Muslim children, and our hearts do not consent to them being raised badly like this. You see them: they need to learn discipline and manners. What is important before knowledge is manners. May Allah help them all. May Allah keep them all safe from Shaitan, the evils of Shaitan, human devils (shaitans), and jinn devils.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

192. THE HIJRI YEAR IS A BARAKA
Sunday, 17 September 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The Hijri New Year will Inshallah arrive in two to three days. May 1439 Inshallah be good for the world of Islam. We are approaching Doomsday more and more every year as we are getting closer this year. The Hijri year is the year of the Islamic world. It is our year. Every year is blessed (mubarak). All holy days are calculated according to it. Therefore, we should not forget it.

Now, people in Europe start preparing 2-3 months in advance in the fake year called the Gregorian saying, "The New Year is coming. Christmas is coming," and make a fuss. Our people also comply with them, and accordingly prepare for entertainment and dancing. It does not give benefit to people. What is beneficial is this Hijri, lunar year of ours. It will arrive in 2-3 days. Fasting the last day of the year and the first day of the New Year is like fasting the whole year.

We wanted to say it now because we are travelling tomorrow and will not be seeing you (Shaykh Effendi is travelling to Alanya). We will be fasting when we return the day after. We are saying it so you do not forget. So do not forget. Whoever is able to can fast, and it counts as a year in the sight of Allah. The month of Muharram is also one of the holy (haram) months. There is Ashura and the ten days in it. This was the fast before Ramadan. Fasting was done in Muharram before it became obligatory (fard) on the Prophet. Fasting was done more in Muharram. Once it became Ramadan, the obligatory was Ramadan.

Therefore, it is a holy month and we need to pay attention to it. There are blessed days in it. There is the day of Ashura. We will fast those too InshaAllah. Those who are able can fast till the tenth. Those who are unable can fast the day of Ashura and the day before or the day after. As we said, let us Inshallah fast the last day and the first day so it is like a year. May Allah bless it (mubarak). May it be with blessings (baraka).

"Waman yu'athim sha'irallah fa innaha min taqwal qulub." "And whoever honors the symbols of Allah - indeed, it is from the piety of hearts." (Sura Hajj:32) There are some days and places Allah honors. It is a sign of cleanliness of the heart for those who honor

them. The heart is cleaned. So it is a command of Allah to honor some places and some people. We need to act accordingly. Now, a new fashion is out. They say, "This looks like something else." No, it does not. This is a saying of Allah. Allah says to honor and we are honoring accordingly.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

193. DAY OF ASHURA AND ITS BLESSING
Friday, 22 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

MashaAllah we have entered a new year tonight and gathered for a beautiful occasion. With this occasion his holiness haji, shaykh, what does he call himself, Nimatullah Hodja Efendi came (Shaykh Mehmet is laughing). His holiness came. Pretty holy ones came. ("I am your murid sir. I was also your father's murid, Allah willing," says Nimatullah Hodja Efendi). We are grateful to Allah. InshaAllah this year passes in baraka (blessing).

Muharram ul-Haram is a holy month. We need to welcome it with fasting and duas in the beginning. Inshallah we have done as much as we could, we have tried to do. The recommendation of our Holy Prophet for Ashura is to fast the ninth and tenth days. Fasting it is of great benefit and great nima (benediction) to a person. Allah would give baraka and relief physically, spiritually, and in terms of sustenance.

Everything is available Alhamdulillah. These are End Times. Allah has provided all sorts of benedictions to people, but people are misusing them, they are not being grateful for the benedictions, and are going wild with attainment. They are not being grateful to Allah and are not recognizing its value. The poor, the rich, Muslims, and non-Muslims have become so self-indulgent, that they do not want the slightest hardship or the slightest discomfort and regard with disfavor what is given to them.

There are lots of people who come with complaints. Whereas not too long ago, twenty years ago, people were not in such nima. There was not even one-fourth of this nima but there was not so much complaining. When people are free, Shaykh Mawlana called them idle ones, their complaints increase. We have no void in our life. Our life is short. It is shameful for a person to get bored and stay idle. Complaining is never a good thing. If you spend your time with Allah and on things Allah commands, you would not know how time passed and it would fall short. However, people, as we say, do not recognize the nima, do not know its worth, and have complaint upon complaint.

Allah Azza wa Jalla created us in the best image. If Allah willed, He could have created us as a creature with four legs, a creature of six legs, or worse if He wanted. He still created you as honorable. If you do not know its value, you would be tyrannizing

your own self. Therefore, we need to recognize these benedictions and appreciate them. When these holy days arrive, we need to respect them and do the worships and the things our Holy Prophet advised us.

Of course there is a fair amount of advice for Ashura Day, but we cannot do them all. Just as there are four madhabs and it is impossible to attempt them all at once, these worships are the same way. You continue and follow what you have seen from your shaykh or whomever, and there is no need for anything else. As we said, humankind cannot do it all. Our Holy Prophet told us plenty of things due to his mercy. Even if you do one of them, it would be like doing them all, Allah willing.

The first advice of our Holy Prophet is for us to fast Ashura Day and the day before or the day after. It cannot be single. Our Holy Prophet says, "Make a whole-body ablution (ghusl) on Ashura Day. The one who makes a whole-body ablution Allah willing does not become very ill that year." The one who puts on kohl (eyeliner) does not suffer eye pain. The one who gives charity (sadaqa) that day lives in abundance and blessing. The one who brings groceries home has a year of blessing. There is a four-rakat Ashura prayer (namaz) after Zuhr that day. You recite 11 Ikhlas in each rakat and make dua afterwards. Once you do these, Allah gives you from His sight countlessly, Allah willing.

The nikah (wedding) occurred and those holy kids got married. They are needy (gharib), both of them. They escaped their countries and came here. Their kismet was here. Inshallah the people here are also blessed due to their blessing. This country is now the head of Islam, the head of the Islamic world, and they want to crush it too. But Allah will not give them a chance because it stands next to the oppressed and helps the oppressed.

It is said that sadaqa turns away accidents and calamities. People with a weak faith who cannot stand it keep saying, "Why are we helping here and there?" Whereas all Muslims are brothers. You are a Turk but there is no such thing as others cannot be brothers. They are brothers as long as they are Muslim. Our Holy Prophet says, "All Muslims are like one body. If one part of the body aches, the whole body feels it." So would you not feel it if you had a wound in your foot? You would feel it. Islam is also like that.

Therefore, it is charity and beneficial wherever they are helping. Allah would give ten in return for one. The world of kufr (disbelief) robbed and usurped the world so much. They tyrannized people, exploited the whole world, and in the end people are almost dying of hunger. Why? Because there is no charity. There is nothing. There is no aid. They think once it is given it is gone, but Allah has a promise and He tells you: "I will give ten when you give one."

Thank Allah there is blessing in this country. Otherwise, if you attempt to calculate it, nobody could get through this and come out of it. That is why as a state, as an individual,

and as a community we need to be happy when we help these people. May Allah make us continue doing good. May Allah not leave us to our ego. May we not penny pinch InshaAllah. Allah forbid. May Islam be victorious and may disbelief be defeated InshaAllah. It is Allah's promise: the whole world will become Muslim. Those days are also coming InshaAllah.
Amin.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

194. THE LIGHT OF ALLAH CANNOT BE EXTINGUISHED
Friday, 22 September 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Yuriduna liyutfioo nurallahi bi afwahihim, wallahu mutimmu nurihi walaw karihal kafiroon." "They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it." (Sura Saff:8) Allah Azza wa Jalla says in the Koran: "They want to erase the light of Islam, of being Muslim." He says, "They are trying to extinguish the light of Allah by blowing." This shows their helplessness.

This is a new year. The situation is miserable when you look at the Islamic world, wholly miserable. Islam has probably become more than 73 groups. There are none that agree with each other. The whole world of disbelief (kufr) is attacking from the outside. There are plenty who are helping them from the inside. They say, "We are teaching Islam." What they are teaching is the opposite of Islam, it is enmity towards Islam and the Prophet (SAW). Looking at the situation, we are in a miserable situation, but if Allah wills He can give strength to the hearts of His sincere servants, and even if they are only 3-5 persons, Allah can still make them victorious. All that this world of disbelief is doing turns out to be in vain. It is of no use.

This is a new year and InshaAllah it changes this year. We are hopeful every year, but we are more hopeful this year. Why? Because the whole world of unbelief has attacked Islam saying, "We will finish them!" They are thinking, "They have no right to live. All tyranny should be upon them."

This is a new year and Inshallah it changes this year. We are hopeful every year, but we are more hopeful this year. Why? Because the whole world of unbelief has attacked Islam saying, "We will finish them!" They are thinking, "They have no right to live. All tyranny should be upon them."

They are the world of kufr, and there is no justice in kufr. Only tyranny. Even if it looks like justice, their justice is oppression. Therefore, people should not fall into despair. Allah is with us. They cannot extinguish the light of Allah. "Allah will complete His light," He says. What He calls light is belief in Allah (iman). As we said, kufr is attacking

from the outside. They are trying to extinguish the light of Allah, to weaken our faith and extinguish it. The soldiers of Shaitan inside are also trying to destroy our iman.

The light of Allah cannot be destroyed or extinguished, and our faith cannot be destroyed Inshallah. We will get stronger in this New Year Inshallah. May Allah give our iman strength. That tyranny would disappear once Allah gives faith to the hearts of people you would never assume. The promise of Allah is the truth. Inshallah we see those days too. So do not fear no matter how miserable we may seem. The promise of Allah will be done.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

195. FAITH IS A GREAT BLESSING
Saturday, 23 September 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Belief in the hereafter is one of the conditions of faith (iman). People who believe in the hereafter do their accounting accordingly anyway. The weaker the faith, the more a person's sins increase. Because one does not have a worry to account for them. That is why one would have lots of sins and mistakes. They would infringe on the rights of others, try to lay claim to the possessions and properties of others, and swindle people while thinking, "I'm gaining. I did good." However, they will answer for it on the Day of Judgment. They will understand what a big mistake they made when Judgment comes.

Faith is a beautiful thing. Iman teaches people beautiful manners, it teaches goodness, and all benefit is in it. A person is useless without faith. As faith increases the person's value increases, and as faith decreases one becomes something worthless. In the end one turns into carrion and decays away. There are lots of lessons. There are thousands and millions of lessons and examples everywhere for people to take lesson, but Shaitan fools humankind. It feels heavy on a person's ego, and one thinks doing evil is what is easy.

It is comfortable here now but hard in the hereafter. It is not comfortable here either but they think it is comfortable. Whatever sins there may be, they become heaviness and darkness on them. It becomes relief and light for those who do not commit them but do goodness. Therefore, faith is a great blessing. We need to constantly remind our children of the hereafter. The hereafter is one of the conditions of iman and we need to believe it. Those who do not will regret it. People in the hereafter will tell them, "You see? Take it, suffer your punishment now." They will regret it but regret will not benefit them.

Teaching faith is not for everybody. You certainly need to learn it from sincere people and sincere scholars who transfer it from one to another. You cannot learn faith at university and here and there. Faith is the enemy of Shaitan. They are in a constant state of war. Let us say Inshallah our faith is victorious and Shaitan is defeated. Amin.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

196. A PERSON FINDS GOODNESS WITH MIND
Sunday, 24 September 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet states: "When Allah wills something, He takes away the person's mind, and then the person does that thing." Later they think, "How did I do this?" Time to time, things like this happen to people. People do things they do not want or normally would not do. Here our Holy Prophet says, "Allah takes away the person's mind so what He wills occurs." So the mind is an important thing since people do not do good things when He takes it away. People find goodness with mind. The intelligent person is the one who recognizes Allah. No matter how clever they might look in the eyes of worldly people, people who deny Allah have no mind. Because denying Allah is the greatest mindlessness. Not following the commands of Allah is mindlessness too, because the end of this world is the hereafter. These things will be questioned in the hereafter.

There are lots of people who pretend to be intelligent, but Allah always puts them to shame. Those who oppose Allah are never considered good. If you are not considered good in the sight of Allah, it is not important whether you are considered good or not in the sight of people. What is important is our being a good person in front of Allah. And this is possible with fulfilling Allah's commands and running away from His prohibitions. Now, there are many people who pretend to be scholars. They give fatwas (religious rulings) and come out with judgments according to how people want, so they look good in the sight of people. They drag people to mindlessness and stupidity. Because the ego constantly tries to disgrace the person and make the person lose reputation. This makes the person look lowly in the sight of people. No matter how high their station, people who follow their ego are not acceptable. That is why people want to do in secret what their ego wants. They are afraid they would be ashamed if it comes out. May Allah protect us, may Allah not deprive people from the oceans of intelligence. Therefore, our constant dua is may Allah give common sense and intelligence. An hour of contemplation is better than 100 years of worship, worship in vain. May Allah not deprive anyone of us from this intelligence. May we be respected in the sight of Allah, and we will be respected in the sight of people too InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

197. BOTH REWARDS AND SINS INCREASE IN MULTIPLES
Monday, 25 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet states: "Whoever shows a good work and people do it, he also gets the rewards and earns the good deeds." If it is one person, the rewards of one person; two if it is two people; 10 if 10; 100 people's rewards if 100; 1000 people's rewards if it is 1000 people. It does not decrease from the rewards of those people either. If one shows a million people the path, Allah gives that one the same rewards in the same way. If it is a hundred million people, Allah Azza wa Jalla again gives that one that many rewards.

It is also the same with the person who shows people the bad path. If a person misguides someone, prohibits him from goodness, or does not show him the right path; comes out with something according to his own head and tells people to follow it; deviates someone by calling good what Allah does not consent to, then Allah gives the sins of that one to the person. If he deviates two people, then the sins of two people are on his neck (at his peril) the same way. 100 people - again the same way. If 1000 people, again it is the same. The punishment and sins of these people will be on the neck of the one who misguides them. If he misguides 100 million people, prohibit them from goodness, showes them evil, or tells them to do it, then he will suffer his punishment the same way.

Normally, there is one sin as punishment for the person who commits one sin, and the person who does one good wins ten good deeds. Because he misguides people here it has no excuse. They say, "He joined the sins of someone else." Whoever it may be, Allah created everybody as human. Nobody has the right to order anybody to oppose Allah. They need to leave be the ones on the true path.

You say you want to be famous and comply to your ego, so you will suffer its punishment. There is no other way because you are opposing Allah, you are opposing what Allah says. If it was not for you, if these people did not go on your way they would not suffer that punishment. Since you are making them go on your way, you will suffer its punishment, whoever you may be. Everyone is equal in the sight of Allah. You say, "All people love me," but there is no rule Allah loves you. If you love Allah, Allah loves you. If not, if you oppose Allah, even if the whole world goes after you it is worthless.

Therefore, these people need to be careful and use their minds. They say they are clever but the path they are on is not the path. They need to think. Again we are saying may Allah give people common sense and intelligence so they think well. If a person thinks, he knows everybody is equal and nobody has value. Allah Exalted and Glorious be He says, "The most valuable of you is the one who fears Allah." That is why we need to think about this. May Allah not misguide us. May he protect us from going after these bad people.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

198. SHOW RESPECT TO THE KORAN
Tuesday, 26 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla says, "The Glorious Koran is both a blessing and a healing." In addition, "Awwalin wal akhirin" meaning everything is in it. All knowledge is in the Glorious (Azimush-shan) Koran. Reading it is fard (obligatory) because prayers cannot be done without it. It is Allah's word. There is a matter: non-Arab, normal people cannot properly recite most letters and pronunciations (makhraj). Of course, sometimes a person tries very hard and still cannot do it exactly. However, Allah still acts with His grace and mercy. He created angels our Holy Prophet says about them: "Even if a person recites the Koran pronouncing it wrong, those angels fix it and present it fixed like that to Allah Azza wa Jalla."

Of course we need to make an effort. Mistakes do happen. No matter how scholarly a person might be, mistakes still occur once in a while. Our Holy Prophet said so in order for it to be easier for common people. Because some say they cannot do it and that time do not read at all. This is a word told by our Holy Prophet so it would be a benefit for all people. Let people read the Koran. The angles would correct the mistakes and bring it correctly to the sight of Allah Exalted and Glorious be He. The Glorious Koran is a great benediction (nima). As we said, it is the word of Allah and not the word of man. We need to respect it and read it as much as possible. Our daily duty is one chapter (juz') a day. Some people naturally cannot read that much as they can hardly read one page. They may read one page. It is not a problem. Let them read so they get used to it and they can gradually increase it. But it is even a good deed if you just open the Koran and look at it.

Therefore, those who cannot read would read at least a page a day, half a page a day, or one line, and Allah would give according to their intention. He would give as if you read one juz. Allah Azza wa Jalla is merciful. He respects those who respect His word, and gives blessing and healing InshaAllah. May Allah make us all amongst those who respect the Glorious Koran. May its blessings be upon us InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

199. DUA IS THE BIGGEST WEAPON
Wednesday, 27 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla states, "We send you what you deserve." Now people are complaining, but they should make dua (pray) as: "May Allah fix us. May He fix our situation." People whose situation is fixed are at ease. There is no other way for comfort. There is no comfort with evil but with goodness.

We need to look around and take lesson. How much people are suffering. However, when the ego is not fixed, it wants the whole world to serve itself. Even if the world serves it, again it will not be satisfied. This time it will say, "Worship me." There is such an ego in people. The ego can only be fixed with training. It cannot be done any other way.

Our Holy Prophet says, "Do not swear at the Ulul-amr, those at the helm." Pray for them so Allah helps them. Because the whole country would be at ease when Allah helps them, since they are there for the country. When Allah does not help them, this time the whole country would be in discomfort.

Allah helps when there are people who trust in Allah and believe in Allah. There is always no help, no madad (support) for those who oppose Allah, and everything goes wrong. Everybody sees this. Everybody saw it. They will see if they just pay attention to history. What we mean by history is recent history. Let them look at the periods of those who believe in Allah and those who do not believe in Allah. How different it is.

Those who do not believe in Allah say, "We do it and make it," but everything is in the hands of Allah. Allah can make you miserable in the smallest thing. Therefore, we need to believe in Allah and be grateful to Allah. We need to pray for Allah to help those at the helm, because Shaitan and his soldiers are attacking Islam and want to finish Islam. Let them attack. Allah is with us. This is the time of dissension (fitnah), so we need to be careful.

Dua (prayer) is our weapon. The biggest weapon is dua. Guns and weapons do not do a thing, but dua does. Therefore, let us make dua. May Allah protect Islam and Islamic

countries. May they be in safety and security. May these fitnas revert back to those who cause them InshaAllah. May every weapon they fire turn back on themselves. Allah is capable of everything. As we said, this is not something that can be done with mind and reason. They are thinking according to their own calculations, "We can do it and make it," with their mind and reason. Nothing happens if Allah does not will it. May Allah strengthen our iman (faith) InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

200. THE IMPORTANCE OF 10 MUHARRAM
Thursday, 28 September 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Tomorrow is the 9th of Muharram. Let us not forget it Inshallah. There is fasting on the 9th and 10th. People who are not sick and those who are not travelling certainly need to fast it, since it is a recommendation of our Holy Prophet. It is not fard (obligatory) but is considered a confirmed sunna (sunna muakkada). Because our Holy Prophet used to fast it. Before the order for Ramadan came, the fard was in Muharram. Then that fard was lifted but was left as a sunna.

10th of Muharram is Ashura. It is a holy day. There are duas. First you take ghusl (whole body ablution). Then the person who has ghusl, Allah willing, does not become seriously ill. Those who wear kohl on their eye. What we mean by kohl is you do not need to make it pitch-black. Even radish juice is considered kohl and strengthens one's light (nur). They do not face eye pain or eye disease that year.

To live in abundance and plenty that year, he says one needs to bring plenty of sustenance to his family and home. It would be baraka (blessing). There is a four-rakat prayer in the afternoon (after Zuhr) with 11 Ikhlas in each raka. The day of Ashura is the day all prophets and awliya were relieved. It is also the day Hazrat Hussain reached the station of martyrdom, the highest station, even though he was in high station. Our Master Hazrat Hussain and his fellow travelers next to him, his friends, rose higher. That is why this is a very holy day.

Honoring this is needed by all Muslims. Not only. Now when we say Ashura, a group of Muslims think, "This is ours." No, this is for all Muslims. We need to honor and respect this day by the order of our Holy Prophet and the order of Allah. Its baraka (blessing) would come on us and duas would be answered. There are a few holy days in the year and Ashura is one of them. For all Muslims.

When something good happens, thank Allah, all Muslims benefit from it. Those who respect it get respect and get its baraka. If not, if they say it does not exist, then as they like. They are harmed themselves. Allah Azza wa Jalla is treating us (ikram) a few days a year. Allah Exalted and Glorious be He has treats every once in a while, and this is one

of those days. May Allah bless it (mubarak). May Allah give Islam victory the following year. May we become even better Inshallah. May we protected from these dissensions (fitnas). May the fitnas revert back to their owners InshaAllah. For the sake of this day

Wa Minallah at-Tawfeeq,
Al-Fatiha.

201. AS-SAMI'U L-BASIR

Saturday, 30 September 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin,
Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina,
Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh, we are at this blessed day of 'Āshūrā'. We are saying again, repeating, that it is a holy day. It is a blessed day. Today is when Prophets and awliyā', all of them, gained their happiness. It is not a day of sorrow because all of them reached their highest ranks on this day. Also Sayyidinā Ḥusayn reached his highest rank.

Allāh 'Azza wa Jalla told Mūsā 'alayhi s-salām and his brother Hārūn 'alayhi s-salām, "Go to pharaoh and call him to believe in Allāh, he has become insane. He is oppressing too much. Go and warn him. Tell him the truth," ordered Allāh 'Azza wa Jalla. Certainly, everything is to make a lesson for people. They said, "We are afraid of pharaoh. We fear that he will torture and oppress us. If we go only two of us, we are afraid, O our Creator." They said it directly, "We are afraid. We are afraid that pharaoh will oppress and torture us." Allāh 'Azza wa Jalla, even though they were Prophets, said as an example for people: "Innanī ma'akumā asma'u wa-ará." (20:46) "I am with you. I am seeing and hearing." Nothing happens out of Allāh's appointed time. Allāh wanted it that way and it had its wisdom. It has a very big wisdom.

Yesterday one of our new Muslim brothers said, "The biggest āyah, Bismillahir Rahmanir Raheem, what does it mean? It is by the name of the most Merciful Allāh that there is no one more merciful and beneficent than He. If so, why are these oppressions happening?" he asked. It is the truth told by Allāh. There is no one more merciful than He. And that oppression being made will become a means to mercy and benevolence – that is why it happens. We can't question the wisdom of Allāh. Allāh does as He likes. He does what He wants. No one can interfere. And what He says is true. He is Arḥamu r- Rāḥimīn (the most Merciful of the merciful). That's why today it is not a day of sorrow but a day of liberation, a day of reaching the highest ranks.

For the honor of this day, may Allāh open the doors of goodness for all of us. May we be in goodness. May there be no tests. Some servants are given tests. And Allāh says the most tested of people are the Prophets, ṣaḥābah and awliyā. After that the beloved servants of We want His are the most tested. But we don't want any test from Allāh Allāh mercy. We want His kindness. There is kindness and there is test. Don't choose test. Don't ask for it. May Allāh give us the easy way. These Prophets, ṣaḥābah, Sayyidinā Ḥusayn (ra) and shuhadā', they overcame their tests. We cannot. May Allāh give us kindness, in shaAllāh. Their maqāms are for all the ummah, for those who love them because you do goodness for those whom you love, you do all good things. For their maqām, spirituality and souls you do goodness. Is there benefit for anyone when you do bad, when you shout? No. When you read Qur'ān, yes. It is a benefit for you and for Sayyidinā Ḥusayn. If you cook food and distribute for his soul, it has many benefits. If you cook ashure (Noah's pudding), benefit again for Allāh's pleasure. They are claiming it is sin to cook ashure now. Can it possibly be so? It is done for Allāh's pleasure and the souls of the holy ones. It is cooked for the souls of our ancestors. It is a benefit for those who eat and who distribute. It is a treat, food treat.

These people have mixed up good and bad – they made it like soup. People can't differ anymore if they are doing right or wrong. We should be careful about it. Good is clear and bad is clear. May Allāh not separate us from the right way and show us the right way, in shaAllāh.

Today we are, al-ḥamdu liLlāh, blessed day, holy, very holy day, tenth of Muḥarram, Āshūrā. It is good occasion for all of Prophets, for all of awliyā'u Llāh for whom they make, they get their maqām, high stage, in this day. So it is good day. But some people, shayṭān make them to think it is bad day, ugly day for because in this day Sayyidinā Ḥusayn he was martyr. But it is also he get the higher stage. Allāh He want this and this happen. Because Allāh 'Azza wa Jalla He knowing and seeing everything. Nothing – if you are saying something against Him so you make [as] if you denying Allāh 'Azza wa Jalla what the most common thing for His attributes – Samī'u Baṣīr. He Seeing and Hearing.

Because when Mūsá 'alayhi s-salām and his brother Hārūn 'alayhi s-salām, both of them Prophets, Allāh 'Azza wa Jalla say tell them, told them, "Go to Pharaoh and say for him sweet and soft speak to him. Maybe he can accept belief and believe on you and maybe he afraid from Allāh and he remember Allāh." This is order from Allāh

'Azza wa Jalla for Mūsá 'alayhi s-salām and Hārūn 'alayhi s-salām to tell this. And what they said? "O our Lord we are afraid from him. We afraid from him maybe he can attack us and make oppression... oppress us and make bad thing for us. We are, we afraid from him." This is what they, they are prophets, and they was saying for Allāh 'Azza, our Lord Allāh 'Azza wa Jalla. But this is also to lesson for people to know to not make. Every day, every minute you must remember your Lord, tadhakkur, dhikr. Allāh 'Azza wa Jalla said, He told them: "O Mūsá and Hārūn, I am with you. I am hearing and I am seeing."
What is meaning this? This meaning everything happen without accepting of Allāh – it cannot be. But it is something for holy people they are most oppressed. Allāh 'Azza wa Jalla ashaddu l-balā', the who have – al-anbiyā' thumma l-awliyā' thumma l-amthali wa l-amthal – the most suffering people – prophets and companion of prophets, after beloved people for Allāh. Who was more beloved for Allāh – he more suffering. But they are suffering, not saying anything. Cannot be object. But they, Mūsá 'alayhi s-salām Hārūn, saying they was ashaming from Allāh because they one minute they forget and they speak without thinking. Allāh blame them.

So it is for Sayyidinā Ḥusayn and his companions also – this is the most highest stage for them. And it is not bad for them, bad for people who done this. They are lucky, other one unlucky. They are forever cursed people. Maybe for dunyā, for this world happiness to be governor, to be amīr, or to be something like this – ha?

M: Ruler.

Rulers – and they, for small thing, they was cursed forever. But lucky one and he is the most praised one Sayyidinā l-Ḥusayn and he is praised with Allāh, with Prophet, with whole ummah. So we are in this day we must be happy and we must pray for Allāh because, as yesterday also one our new Muslim brother, he asked one good question so in this occasion also we can add it because very important. He asked, he said: "They said the most powerful āyah: Bismillahir Rahmanir Raheem and meaning it is by name of Allāh, Lord the most Merciful and most Beneficent. The meaning – that nobody can be most, more than this mercy than Allāh. And we are seeing in this world, this what happen. This is what happen."

Allāh from His mercy He is for what He people love them they can do this. And for people they deserve this they also. But it is wisdom for our Lord. We cannot ask. We cannot object. But what we can do? Just to be with this people, the good people who

was oppressed and they was killed and they was burned, they was everything happen for them – we be asking Allāh ʻAzza wa Jalla blessed for them. We read for them, we make charity for them, we remember them every time. This is what we can do, and it is benefit for us also because they are beloved people for Allāh جلاله جل and when you love people Allāh love them, you will be with them in Qiyāmah, in Jannah, in shaAllāh.

And we are asking Allāh ʻAzza wa Jalla don't test us because they are, there is people they can carry test. Some of them cannot carry. They can by His ihsan. His mercy. He can treat us. We like to not to be test. We are weak people we ask Allāh ʻAzza wa Jalla to not be test. And what, in shaAllāh, today ʻĀshūrāʼ we read Qurʼān, we read everything and we give food, we give ashure (Noah's pudding) also. There is a special sweet for today. Now some people they are mixing everything, they say, if you say Ashure, you make Ashure, you make, for sake of this Prophet sin because. No. Why we are making this? For sake of Allāh for Sayyidinā Ḥusayn, we give distribute for people to remember and to say duʻāʼ for this. But other people there is people they are doing something it is really not necessary, no benefit for anybody, only making noise and making hatred. But of course we are not love what happen and the people against Sayyidinā l-Ḥusayn but only we not tired ourself with this nothing, no reward for this in divine presence. Just we try to make thing Allāh reward us for this, in shaAllāh. Make charity, make reading Qurʼān, make duʻāʼ. In shaAllāh, now we will pray four rakaʻāt for ʻĀshūrāʼ day. After we make duʻāʼ, in shaAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

202. BE WITH THE SADIQIN
Wednesday, 4 October 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Prophet is saying, "If someone tells a lie as if he is speaking from my tongue, he has prepared his place in hell." Because every word of our Prophet is the base of religion says must be absolutely true, as there will appear people after our Prophet. What he who will tell lies that will change it. They will make up new things that serve their interest, claiming it is the word of our Prophet. For their own benefit, they will direct people in other directions. And when they do this, its punishment is very big. Its punishment is hell. Our Prophet has warned people not to obey their egos. As we said, it has been like this since then, up until now. Now it's even worse. Of course, what our Prophet said is sharī'ah now, it's law, Islamic law. Its punishment is bigger. But to get their interests... People have various interests. They are changing the words of mashāyikh too, words of ṣaḥābah, awliyā' and 'ālims. Some say things, for example, as if Mawlānā had said it. It's not a good thing. Of course, it doesn't have punishment as much as with our Prophet, but the true one is protected. How shall we know if what is related is truly from Mawlānā or not? We are following the way of our Prophet. Mawlānā didn't step even a little out of this way. When they come and say, "Mawlānā, said so", you look and see – if it's not like what our Prophet had said. So they took this from some ṣuḥbah or somewhere else and interpreted to suit themselves. They made such strange things up. Because there are many people who want to make fitnah.

Many soldiers of shayṭān, they don't want any community, any clean society. They want to bring fitnah and confuse people's minds. Therefore, what Mawlānā says is the same as what our Prophet said. We are following his path. Therefore, whenever there is a doubt, you have to look at who said it, you have to ask if it is right or wrong. Shukr to Allāh, who asks gets his answer, if it's right or not. Many people nowadays think that we are having some interest. After Mawlānā's departure, they either have good intentions and want us to earn more, or want to destroy this beautiful way completely with bad intentions. But with Allāh's permission. Allāh permission, it is the true way. No one can destroy it, with Allāh's 'Azza wa Jalla protects this way.Allāh is with the good ones. "Yā ayyuhā lladhīna āmanū t-taqū Llāha wa kūnū ma'a ṣ- ṣādiqīn" (9:119). Fear from Allāh, be with the righteous ones. Be with the truthful people. Our Prophet says if a person speaks right, he'll be truthful and be written as Ṣiddīq. And he'll go to

paradise. A liar telling lie after lie will be written as a liar and go to hell. May Allāh make all of us from truthful ones, in shā'Allāh. Prophet protect us. May Allāh saying, "Who saying something I didn't say and saying this is from Prophet, he must prepare his place in hell." Because it is important for Prophet – everything he done, every word, every acting, it is law for us. So some people for their benefit they sometimes they try to say Prophet he said like this, and he said like that. But this is also miracle from Prophet, because in his time nobody can do this because they know Prophet. But after his time beginning thousand they put shayṭān and his follower to destroy Islām saying this, Prophet saying that, and he said this. But, al-ḥamdu liLlāh, the scholar and 'ulamā' and imām, ṣaḥābah, they was cleaning this. Most of them they clean. Because Prophet saying, "Look if it is according to your mind it is from me you can follow but if it is not like this, don't follow and don't accept this." Why we say this? Because since that time, even it is very pure time, it was after Prophet, they was doing this. Until now they making the worst and this is for especially for right the good place, good who following mashāyikh and ṭarīqah. They try every time to do fitnah – to make people wondering if it is true, not true.

For Mawlānā also many thing they are saying Mawlānā he said like this but when you see – he never said that. They said he is doing this also. They said we are taking from his ṣuḥbah. But maybe they can cut little bit from this ṣuḥbah and they say this from Mawlānā. But he – there is continue for this. So it is normal, not thing, strange thing to do. It is it was like this since Prophet time. And but you must see if – because Mawlānā he was following Prophet for every movement, every step, every word he following. Not doing anything not according to Prophet way, sunnah of Prophet. So we must be careful. Anything you are not sure, don't accept because maybe small thing you see, maybe we is not important, but this is important. Small, small taking your belief. We must look for and ask if anything you suspicious from what happen, you can ask. Because shayṭān and his follower they are not happy with any small right people. Even very small, they want to finish, they want to destroy. But, al-ḥamdu liLlāh, this is way of Prophet and the protected by Allāh 'Azza wa Jalla.

Allāh 'Azza wa Jalla say, "Yā ayyuhā lladhīna" (9:19). He order us to be with honest people, to be afraid from Allāh, and be honest with honest people. "Yā ayyuhā lladhīna āmanū t-taqū Llāha wa kūnū ma'a ṣ-ṣādiqīn" (9:119). And he said, Prophet said, "You must be every time saying the truth." When you say truth you become ṣiddīq, the most trustful one, like Abū Bakr Ṣiddīq and you will be in Jannah and Allāh write you from ṣiddīq. But if you are liar Allāh He will write you in liar, with liar people and liar people with shayṭān. Allāh make us with true truth people, with ṣādiqīn, wa ma'a ṣ-ṣiddīqīn, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

203. HUMANKIND DOES NOT DO A THING WITHOUT EXPECTING SOMETHING IN RETURN

Saturday, 7 October 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

In this world, people expect a benefit from each other. If they are attempting to do you good, they certainly want something in return. They want something in return in many ways. They expect something in return saying, "I did you a favor so you have to do it too," or, "You have to help me. You have to support me." So if you are to ask something from someone, you need to be ready accordingly. You need to help them out too or give whatever they want.

This is the case for this world. People want to take and not give, and take and not help. This is the nature of man. Therefore, Allah Azza wa Jalla makes people trouble each other. The clever person should not ask for the gratitude of others. They do not ask from others but ask from Allah. This is how clever people are.

There was a quaint philosopher who lived in old times (Diogenes of Sinope). Someone came and stood in front of him (Alexander the Great) saying, "What would you like? I can help. Let me do something for you." Because he was clever he said, "Stand out of my sunshine. Just do not cast your shadow and I do not want you to bestow anything else." It is good if you are like that, if you do not need anything from anybody.

Because in return for your request, you will follow his thoughts, you will talk as he wants, or you will help him with the things he wants to do. And most of the time what they want is what does not fit man's nature or things Allah does not want. That is why humans should trust in Allah and ask from Allah more. You should not ask a favor from anybody or make others plead. This is needed more for these people, people of these times. Because everybody is running to politicians and getting upset saying, "He did this and did not do that." Humankind cannot do even if they would like to.

It is said, "Laa yardil ibad illa Rabbil ibad." Only Allah Exalted and Glorious be He can make people content. Nobody but Him can make people content. They can be the head of the great powers if they like and still they cannot make people content.

Therefore, trust in Allah, turn to Allah, and do not forget about Allah. You will be at ease if you do this. If not, you will run here and there and after this and that one. What a run that will be! If you would run after Allah Azza wa Jalla that much, Allah would give you a thousand times more. He would give you even more. May Allah make us all successful in practicing this advice InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

204. DO NOT PUT YOURSELF UNDER SUSPICION
Sunday, 8 October 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet says, "Stay away from suspicious places. Do not put yourself under suspicion." People of these times follow their ego more. That is why people immediately think bad and are suspicious. Our Holy Prophet's advice to people is to stay away from places that would put you under suspicion or make people suspicious and think badly about you. Because people do not think goodness but continuously think evil.

Allah Azza wa Jalla says in the Koran: "O believers! Avoid negative assumption and thinking badly of others." (Sura Hujurat:12) "Even a little suspicion, assumption, is sinful," He says. We need to avoid these places so others do not commit sin and so we can be clean. Because people's ego is evil, and if the person is not afraid of people he would also do that doubtful thing. Therefore, we need to be careful of such matters. Do not put yourself under suspicion when collecting money or the like saying, "I will do this and I will do that."

Most people have no conscience left. They collect money in the name of needy people and pocket it. There, because of them people are suspicious and assume negatively. That is why you need to openly show what you do, and not take too much responsibility. The further you stay away the better. As we said, you need to show everyone what you did and what you are doing. May Allah keep us safe from being under assumption and under suspicion InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

205. THE CLEVER PERSON TAKES LESSON FROM HIS MISTAKES
Monday, 9 October 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The clever person is the one who takes lesson from his mistakes. Allah Azza wa Jalla created you and: "Liyabluwakum ayukum ahsanu amala." (Sura Mulk:2) He says, "This world is a world of trials, and we created you to see who will be the best in deeds." Everybody makes mistakes, but most people do not take lesson form their mistakes. They hanker, meaning they feel regret. They feel regret saying things like, "I wish I had done it. I wish I had not done it," then goes and makes the same mistake again. Because they do not take it as a lesson and do not see themselves guilty. Whereas the clever person learns from a mistake. People experience it themselves and do not make the same mistake again thinking, "I made a mistake. I should not do it again." However, the foolish one says, "Look what happened! What a luck!" and goes and makes the same mistake again. This is due to foolishness. Allah Azza wa Jalla gave everyone and everything a mind. The mind of a fly is five seconds, so it thinks for five seconds. You swat it and shoo it, but it does not run off and comes back in front of you. Five seconds would pass and it forgets. It makes the same mistake again, and in the end is either crushed or becomes a nuisance to people. This is an example of foolishness. Allah Exalted and Glorious be He created everything for people to watch and learn. Therefore, there is no need to torture yourself the whole time because you made a mistake. This is a lesson for us. A man came – they come to us a lot – and spoke with us: "We gave a man money and he left. What should we do now? Would he come back?" We said, "No, he would not come back." You can whistle for it (forget about it). Take it as a lesson so the money does not go to waste. Just as there are courses where people pay and learn, there, that is a lesson of life. The man took the money and ran off to give you a lesson in return. Do not regret it. Keep it in mind so you do not repeat it. That is what a lesson is. That is why we need to take lesson from everything. You would come out as the winner in the end and would not be sorry for nothing. May Allah help us. The path shown by Allah is beautiful. The one who follows it does not feel sorry for the world. He would still be clever and these things done would be more useful for him InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

206. TREAT PEOPLE WELL
Tuesday, 10 October 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The way of our Holy Prophet is to invite people with soft words. "Invite to Allah with good instruction." (Sura Nahl:125) A person would approach you and love you with social ethics, softness, and gentleness. Of course it is the same with this way, the way of tariqa. Shaykh Mawlana trained people slowly by tolerating, by not looking at their faults, and by turning a blind eye to people's faults.

People would move away if you fight them, and they would move away if they hear a bad word. Speaking of people, of course there are various types. What we are obliged to do is to tolerate them. Allah says through the tongue of our Holy Prophet: "It is better than the whole world for one person to be guided." Therefore, there is no need to quickly get excited and hurt people's feelings.

We need to caution with good words, or send them away with goodness if the thing that was done is inappropriate. Sending them away pleased – this is what is more appropriate. People do certain things with the intention to serve, but sometimes it is contradictory. That is why those who are on this path need to tolerate people and treat them with kindness. Our Holy Prophet and the shaykhs advice as such. Let us treat people with tolerance as much as possible.

Patience is good. People do not have any more patience left. To set people against each other, Shaitan brings out the slightest flaws in front of people and covers their goodness. Whereas our Holy Prophet and the shaykhs would look at the slightest goodness if they found it while covering up other faults. May Allah be our helper Inshallah. This is not a need for just people of tariqa but a need for the whole Islamic world.

Allah says Shaitan wants to cause animosity, hatred, and rancor among you. Animosity and rancor – meaning he wants you to feel hatred toward each other. These times are exactly as Shaitan wants. The whole Islamic world has fallen out with each other – daggers drawn. They unnecessarily come up with certain things and make Muslims fall out with each other.

The reason for this is due to people continuously preparing themselves for a fight as individuals. They condition themselves: "If he says this, I will do that." Whereas you need to work at, "I should not say a bad word. I should not upset anyone," when you go out among people. When this is the case, the community would become much more beautiful, the whole Islamic world would be better off, and Allah would be content with all of us.

May Allah help us and guide us. Of course, it is End Times now and not everybody can do it, but those who are on this way should train their ego and take their ego under control. This has great rewards in the sight of Allah. May Allah be our helper.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

207. THE HISTORY OF THE NAQSHBANDIYYA
Saturday, 21 October, 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our ṭarīqah, Naqshbandī ṭarīqah, coming from Prophet. Al-ḥamdu liLlāh, you are in this island you are very well knowing ṭarīqah and taṣawwuf. Because many place we going people when you say ṭarīqah they not knowing what ṭarīqah – they said what? They not understand at all but, al-ḥamdu liLlāh, you are here you are have ṭarīqah and you love ṭarīqah. Ṭarīqah – there is many ṭarīqah. One of them only coming from Sayyidinā Abū Bakr aṣ-Ṣiddīq. Other, we have more than forty ṭarīqah, they are coming from Sayyidinā 'Alī ibn Abī Ṭālib. And this ṭarīqah beginning in Ghāri Thawr (cave of Thawr) when Prophet was immigrate from Makkah to Madīnah. They was together, Sayyidinā Abū Bakr, Sayyidinā – Prophet and Sayyidinā Abū Bakr, raḍī Allāhu 'anhu.

When they were in this ghār, Cave of Thawr, they was Sayyidinā Abū Bakr afraid to happen something for Prophet. Prophet saying to him, "Don't afraid, Allāh with us." And this time Allāh make all spirit, rūḥāniyyat, of whole Mashāyikh until Qiyāmah coming for Ghāri Thawr and taking Bay'ah from Prophet and to show Abū Bakr to not be afraid. Of course and Abū Bakr not afraid for himself he is not... He can give his soul, his head for sake of Prophet. He was afraid to something happen to Prophet. So whole this he was happy after this Sayyidinā Abū Bakr and ṭarīqah beginning from there. And after Sayyidinā Abū Bakr aṣ-Ṣiddīq, when Prophet he change his world, he was giving everything for Sayyidinā Abū Bakr aṣ-Ṣiddīq. What he has, he said, "I put in his chest, everything I knowledge", he give him.

After Sayyidinā Abū Bakr aṣ-Ṣiddīq, Salmān al-Fārsī. And it is coming from one to other Shaykh until last one Mawlānā Shaykh Nāẓim. He was fortieth. And they was Wārithu n-Nabī (inheritor of Prophet) each one. In that time where he is living, he is real representing Prophet. They was light for ummah, saveness for ummah, barakah for ummah. Allāh 'Azza wa Jalla say, "Wa-'lamū anna fīkum Rasūla Llāh" (49:7). Meaning must be representing for Prophet whole time. And there was whole for them – dunyā nothing. Allāh give them dunyā but they are they have richness many of them but it is not aim and they are not looking for it. Only for helping people they was accepting. Like Sayyidinā 'Ubaydu Llāh al-Aḥrār. He was have four thousand farms. He was going

around with his horse, maybe for one farm half a day cannot finish. Four thousand farm. He was looking for twenty four thousand poor people. And he was imām of ṭarīqah doing whole waẓīfah and looking for dargāh, for murīd. And he is only with Allāh not looking for farm as target, only looking like this.

Naqshī ṭarīqah what, Naqshbandī ṭarīqah most of them not looking for miracle, karāmat. They keep this for ākhirah to make shafā'ah for Ummati Muḥammad. This because need power to make karāmah, miracle. But Allāh 'Azza wa Jalla for sake of them was also help people who are expect something from Shaykh, asking something from Allāh he have what he want who asking. All of them same because same attribute of Prophet must be with them because they are represent him. And the first attribute for Prophet – generosity. Same until Mawlānā Shaykh. Also he was – people what they give, next day or maybe two days after you cannot find it. He distribute for everywhere. He has many karāmāt but without he is asking happening it was. He like to help people, to make for them to make business, to make new job. He like this kind of helping for people who ask.

So all ṭarīqah, mā shāAllāh, reaching to Prophet but Naqshbandī it is more careful for sharī'ah. To follow sharī'ah main pillar for Naqshbandī ṭarīqah. We are not criticising other ṭarīqah but we saying our ṭarīqah is speciality, what is special for Naqshbandī ṭarīqah. Because Allāh create people different, different people. So ṭarīqah also, each one suitable for some of them. For another they are cannot be in this ṭarīqah. They find another one like this. We not obligate people to follow one ṭarīqah they don't like. Mawlānā Shaykh all time saying, "Look for your heart where going. With me who he is happy, you follow." Don't force people to follow what you like. Because everybody Allāh give them special thinking. Some they like, some they don't like. So, al-ḥamdu liLlāh, we have forty one ṭarīqah, each one which they like they can follow.

Because in this days who follow ṭarīqah also they don't know adab. They don't know how to behave. They are following ṭarīqah like football team or political party. They criticize other mashāyikh – even for awliyā', even sometimes they saying they are not like this not like that. So this is not good. You be must respect all of them, all of them big awliyā'u Llāh. Mashāyikh of other ṭarīqah who coming from Sayyidinā 'Alī also they are big awliyā'. We must respect them.

Allāh give barakah for owner of this – Mister Nawawi. Allāh help him because he is also respecting ṭarīqah, respecting awliyā'u Llāh. And he is looking for after thousand of people and student especially student. This big honor for him to look for student, to believer, to be believer and in right way. This is also faḍl (favour), "Faḍlun min Allāh" (4:73). Allāh give him this and he can help people and make this small children to be educated in the right way. And we are advise him to continue this, in shā'Allāh. And beside this also studying, to teach them something for to be benefit for ummah also –

what they in need in this area, in factory or other place. They can be electrician. Maybe they can be builder, something with study. They must learn something else also.

And for who are working in factory you must every day put ṣadaqah beside and for each worker ṣadaqah – maybe very few ṣadaqah but saying ṣadaqah so he will be safe, like insurance from Allāh ʻAzza wa Jalla. Ṣadaqah and zakāt this is make money to grow. Ṣadaqah and zakāt making money or fortune to making grow. "Mā naqaṣa mālun min ṣadaqah," – when you give ṣadaqah don't afraid said – not be less, it will be grow more and more. Ṣadaqah and zakāt for ṭalabi ʻilim, they can give for ṭalabi ʻilim and they have, mā shāʼAllāh, two thousand for all of them they can use this. When somebody doing this he mustn't afraid. Allāh help him and he is work, business go faster and better, in shāʼAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

208. BE STRAIGHT
Thursday, 26 October 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Mā shāAllāh long time we didn't see you, more than one year now. So, in shāAllāh, we our time is short so we make little bit ṣuḥbah and after we make khatm dhikr, in shā'a Llāh. Allāh

Azza wa Jalla saying for Prophet, "Fa-istaqim kamā umirta" (11:112). Be in the straight, order us to be in straight line, not going this side, that side. No. What is Allāh. Allāh order us we must keep it. We are not looking for people - how they like we follow them. No, we are, we must be straight and who can follow, follow. Everyone by his level he can follow. Somebody can follow ninety percent, somebody maybe seventy percent, somebody following twenty percent. But who are in the head of order who following him - he must be straight hundred percent. We following head not following leg. Leg as much we said, "Lā yukallifu Llāhu nafsan illā wus'ahā" (2:286). Allāh not puting burden on ourself. What we cannot do He not put. So some people they can do better, they can do. Some people they try to do, their intention important. When intention pure and good, Allāh reward them as much [as if] they make hundred percent. For this not to do what people doing.

Our ṭarīqah to keep our ego from what they like, to keep it away from what ego like. We must follow our spiritual not ego. So we getting higher and higher. Don't look people - they are happy with this or not happy. You look for Allāh 'Azza wa Jalla what He is happy. The most important thing - happiness of our Lord. If our Lord happy with us it is the best. If not happy, if whole world happy with you not important, no value. So this who are happy with you now after one day, after maybe two day, they can be against you. They are hate you because this is fake love. Love, real love, Allāh 'Azza wa Jalla if He is happy with you, you be happy forever. This is what important for us. Happiness, this world people they try to be happy. Who are, they don't have any spiritual life they try to be happy but really they are not happy at all. They are looking, looking because their life - no meaning for life without spiritual. Sometimes we are going country they don't have, non-Muslim country you are not hearing adhān. And normal people who are going to everywhere but we because we are traveling with everywhere, al-ḥamdu liLlāh,

we have zāwiyah, we have our murīd, so where we are going every time we hearing adhān. They make, we call adhān or they call adhān. We pray so we know there is five times adhān. But who are going for business or for other thing when he go to this non-Muslim country, this little bit feeling funny strange thing - no adhān. How this people they are not waiting, they not knowing ẓuhr, not knowing ʻaṣr, not knowing ʻishā'. Even this in our Islām religion, Islāmic culture, we have name for all of this. This people they don't know name for this, nothing for this. Only like animal, just eating working, drinking, sleeping. Nothing else, no meaning. After they look and they become sad. Many of them they taking tablet, they taking drug, they taking alcohol. Why? Because this no spiritual thing.

So, al-ḥamdu liLlāh, we have this. We must be appreciate this favour from Allā and continue to try to make Allāh ʻAzza wa Jalla to be happy. When He is happy, al-ḥamdu liLlāh, this is our aim. This is what say, "Ilāhī anta maqṣūdī wa-riḍāka maṭlūbī." O my God You are my aim and Your happiness my wish. This is for Muslim, for believer. So everybody can try as much he can do. But what we said from beginning - to be honest, to be straight, not cheat people, not make people to be angry for what they done. Because sometime they maybe by good intention, they try to make them this but because what they done not right people no benefit for them. Allāh ʻAzza wa Jalla He create everything and He know everything so His order it is even test for us.

Maybe said, if I make advertisement many people coming. So I and the most of this advertisement it is lying, cheating people. In our ṭarīqah or Islām, "Man ghashshanā fa-laysa minnā," who cheat us he is not from us. So when we are not with Prophet what benefit from this? Because we all time, like mashāyikh, like Mawlānā Shaykh he was whole time after truth, after people to make them to come to right way, to straight. They are our murshid and we are following them, in shā Allāh. Allāh make us like them.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

209. TIME WAITS FOR NO ONE
Saturday, 28 October 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Prophet saying who saying "we will do this, you do that" and they are never doing they are loser. Khasira... For ḥadīth of Prophet we must when you reciting in Arabic we must be careful to say it as Prophet saying. But for English it's ok because translate it is meaning this meaning Prophet saying. "We will do" they said, "leave it later we will do." So later never coming. Every time when this coming – "we will praying later. Maybe when we are, we must now we are young we can enjoy. After we can pray." When they become older said they used to this saying to make everything "we will do later". Again they are saying, "We will do this later." This is for everything like this. The loser who saying "we will do" and not doing.

When you "fa-'idhā 'azamta fa-tawakkal" (3:159). If you say something, quickly make it "tawakkaltu 'alAllāh" (11:56). Begin don't wait. Life not waiting you. Time not waiting you. Suddenly you look you see you are getting twenty years older and you not doing anything. Your life going without stopping, without any benefit. We must appreciate our time and when especially for ākhirah. For dunyā maybe you said I can, I will do. You cannot do but still if you are praying, you are fasting, you are doing charity, you are reciting Qur'ān, you are making dhikr, also it is our main thing this. But if you are not doing for both, you are loser really.

Awliyā'u Llāh they are hard working. They are not lazy. And they are for us example, good example – especially from Prophet. "Laqad kān lakum fī Rasūli Llāh uswatun ḥasanatun" (33:21). Prophet never stop, all time going from place to place to call people to way of Allāh. And this through twenty three years he complete this religion Islām. And He said, "Al-yawma akmaltu lakum dinakum" (5:3). But in twenty three years for Prophet no any minute going without doing anything. Islām it is complete system Allāh make it for human being. The most suitable for human being. Because our Creator He know what we are in need and we are what we are not in need, what we must do, we must what we must not do. And Prophet even now only one subject maybe thousand of professors working in one subject. Still thousand subjects in religion, Islām religion, and he was making this effort to show his ummah you could, you must also follow me. "Uswatun ḥasana" meaning example, good example we must follow him. You can be in

city, you can be in village, you can be in mountain – all where are you, you can follow this religion and order of Prophet. And when your intention, "I'm following Prophet order to not be lazy, to not be saying I'm, I will do" – you will reward for this and you will be satisfied.

We are cannot do for dunyā, we cannot... we don't have enough power, we don't enough knowledge, we don't have enough money to do something more. But for ākhirah don't be lazy. But you know what order of Allāh ʻAzza wa Jalla we must follow and do. Our order first to make Kalimatu sh-Shahādah, after praying, after praying, fasting. Because this three everybody from Muslim to be from order of Islām, five order but first three for whole Muslim. After zakāt and ḥajj – this is for who has enough money. Who has enough money he must give zakāt. Don't say I will give later. This is in one year from beginning to the end of year, you can give your zakāt for a year. Don't say, "I will leave it later I can give." If you do this you using other people money. Maybe you will not reach to next year so Allāh will punish you because you take money from other people who are not for you anymore. This for who has money. Who not has money no need for him. He can take zakāt. Who has money as he can give zakāt, zakāt not acceptable for him. Zakāt for poor people, for this student, madrasah student, and also from zakāt who are distributing zakāt even he has money because he is working there, they can give him. But for who has enough money to give zakāt, if he gives you zakāt this is not acceptable, if you know he has enough.

After this – ḥajj. Ḥajj also who has money he must do this obligatory for Muslim. But nowadays they make it very difficult. We was in every place where we going saying maybe after ten years you can go to ḥajj, maybe after fifteen years, maybe after twenty years they said. You must write your name and if it coming for you in this time you can go. If you are in life, ok you can go but if you are pass away, Allāh will ask this people who are not allowed people to go to ḥajj. So this also who has money. This is five thing we are if we have opportunity, not for three of first one but for zakāt and especially for ḥajj we must quickly do it. Don't say I'm still young when I become maybe sixty, seventy year I can go to ḥajj. Now no need to call me people ḥajjī. It is not good for us. No. Quickly if you have chance to go, you must go. This is obligatory for Muslim.

And who not obligatory, to give ṣadaqah, to help people, also you must to not be lazy. As much you can help you must help. Ṣadaqah for who? First for your family. Prophet saying what you feeding your house – wife, children, all this from ṣadaqah. Allāh write for you this is ṣadaqah you give for your family. Second for neighbor and relative. Because the relative very important. After for other poor people. So everybody can doing this, it will be poor people also happy from rich people and it will be barakah because from duʻā' of poor people Allāh many of them accept. This is for our benefit. Prophet saying to do directly what you intention. Maybe you said, "I will give ṣadaqah. I will do this zakāt but later. Oh now it is time little bit late,

maybe tomorrow." Tomorrow said, "Oh I will give this but it is too much, we can give less." After give less until maybe who after one month he give ten percent what he intend. Because each time you make it later, it become heavy for you to do. Awliyā'u Llāh they was without any shaking their hand [not afraid]. They was giving without asking, without fearing from it will be finish. Because they are knowing it's coming from Allāh 'Azza wa Jalla.

Once they was – Mawlānā every time saying this story – one from awliyā'u Llāh. He is very generous and he finish his money giving poor people, doing that doing that this. At the end he was borrowing from people money. After something happen, money come from some place he give again. He build zāwiyah, dergah with loan. After also somebody pay for him. He used to it to do this. At the end he was very ill and the people who giving his money loan they coming asking maybe this Shaykh he will pass away, we must come and take our money. And they come sitting there and Shaykh was sitting in front of them. They are asking for money. He not speaking, just sitting murāqabah. And when they saying, "Oh you are getting very old, give us our money maybe you will pass away. Your... how we can take? From where we take this money?" and suddenly he hear voice of one boy shouting selling sweet. Tell his servant go bring this sweet from this boy, give for this people, to be, to make them calm. And they was happy. Everybody eating from ḥalwā.

After, going asking for his money. He said, "I don't have. Look this people also they are waiting for money." This boy he was beginning to cry, "How I can go now to my master, my boss? What I can tell him? He will beat me, he will kill me." Beginning to cry. He was crying and shouting. Crying and saying something and this people they are was regret – "Oh why we eat this also. Look what happen now. What is, what this man also even for this boy they make this." And this boy he was crying maybe two hour, three hours and make this people very upset. And they are – Allāh wisdom of Allāh – if each one giving one penny it will be finish this. But Allāh he want something to show people, not remember [remind] them, still until they are. So once door knocking and say, "One of your friend sending this for Shaykh." And they open, there was five hundred Dinar coin. One side half Dinar one side – this for boy and that for this people.

So they are knowing this awliyā'u Llāh. When they are giving not caring about anything. They are knowing Allāh 'Azza wa Jalla He will give them. If they have qismah it must be come for them. If no, they are not worry. So this is what people who depending on Allāh they must know. For dunyā don't be worry. Worry for ākhirah and do quickly what Allāh order us. Allāh make us to be not lazy. To be doing everything we can do, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

210. DON'T ARGUE
Sunday, 29 October 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Mawlānā Shaykh when he was last ṣuḥbat, he was [talking] one very important subject he every time repeat – adab. Adab coming before 'ilm. He's saying adab meaning good behavior. To be good behaved meaning what Allāh He likes, Prophet likes and people also like. Good behaving people, they are polite, they are respecting other people, that not doing any problem. This is good behaviour. Good behaviour our Prophet ṣallá Llāhu 'alayhi wa sallam he is the whole good behaviour in him. This is what Mawlānā, his will – not only for murīd, for all human being – good will.

Prophet ṣallá Llāhu 'alayhi wa sallam never arguing, never discussing with some people. When he is not happy, he was leaving. Where these people they are doing something, he not happy with them, even not saying something for them. Mawlānā Shaykh he was teaching us also: don't argue with people. If they are arguing, you leave this place. Go away from them. Because when you are arguing, shayṭān he becoming happy and make you to more argue until maybe fighting. And there was one good example for Prophet ṣallá Llāhu 'alayhi wa sallam. He was passing one place and Sayyidinā Abū Bakr aṣ-Ṣiddīq and one from normal people, he was shouting for Sayyidinā Abū Bakr – cursing him, shouting on him. But Sayyidinā Abū Bakr he not saying anything. Prophet ṣallá Llāhu 'alayhi wa sallam was smiling. Every time this man saying bad thing for Sayyidinā Abū Bakr, was smiling. And after Sayyidinā Abū Bakr when he said for this man, "Oh you are saying wrong," immediately Prophet ṣallá Llāhu 'alayhi wa sallam he left this place.

And Abū Bakr, of course, all time he is Ṣiddīq. He is feeling and knowing what Prophet want. So he felt he making something wrong and asking, "O Rasūlu Llāh, I am wondering what happened. Because every time this man he was shouting on me and cursing me and saying bad thing about me, you were smiling. Every time you were smiling until I am saying something, one word, you left this place." He said, "There was one. When he shouting on you, angel they were replying for him. Every time he shout for you, the angel was giving him answer. So I was happy. But when you beginning to speak, angel they left that area and shayṭān coming. So I left for this." So this is you must be good behave, you must be patient. Don't listen for people who are, they don't have

good adab, good behaviour. You must ignore them. Because Allāh send angel to reply, to answer them without you doing anything. Nowadays, there is more worse than speaking. They are writing in computer. And they say, "This man he said for me this. I must reply and answer for him." And they write and give, sending. And others not stopping. Maybe whole night they're cursing each other and nothing happen. Only shayṭān he's happy. Angel all running away from them.

Good behaviour to respect respected people who Mawlānā he was respecting them and to respect elderly people, to be mercy for children. Good behaviour, it is really very nice for human being. To be human being, if you are good behaved, you're becoming Insānu lKāmil. Insānu l-Kāmil – Prophet; everything perfect, perfect human being. But if you are looking for people: "He done this, I must do like him," but this is not good thing what he done. "Never mind. He is doing, nobody saying anything. I must, I like to do the same." They are doing this. After when no adab, they're becoming like beast. They're becoming like animal. Some of them like beast because they are more worse. Some of them like animal, dirty animal. Because there are animals also many kinds. But they're becoming real. You cannot make them to. You cannot go with them any place. You cannot say, "This is... I know this. He's my friend or he's my from I know him." Even this you cannot say.

Awliyā'u Llāh, mashāyikh, they are showing right way, nice way. "Wa-Llāhu yad'ū ilá dāri ssalām wa-yahdī man yashā'u ilá ṣirāṭi m-mustaqīm" (10:25). Allāh asking, calling people to house of peace. And it is paradise. Paradise even in this world, you can be in paradise when you are following. Because Allāh asking, calling you, "Come to house of peace." Here also when you are following His order, here also you are in paradise and in ākhirah also. When you are ignoring these people who they have bad behaviour, no adab, Allāh reward you and make this life also paradise. So we are.

This country they have Sulṭān. And Sulṭān, Prophet ṣallá Llāhu 'alayhi wa sallam, "Dhili Llāh fī l-arḍ," shadow of Allāh. Of course, Allāh He not have shadow – but they saying this. Because now again we can say something for these people who are claiming they are real Muslim and we are not Muslim. And they make for Allāh hand and thing So it is just Prophet ṣallá Llāhu 'alayhi wa sallam meaning he is who has Sulṭān, they are blessed, they are lucky. But people, shayṭān not leaving them so who has what meaning "Shadow of Allāh " – everybody they must respect for them and to be good behaved. In republic no this respect. First thing they do when they make republic after some thing, they are taking away the name, the title of people because this title was given by Sulṭān, by King. But this republic it says, "No. No need for this. Everybody can be Sulṭān." No respect, no adab, no any value for this. When they do this, everybody becoming not good behaved, no adab. This what because we are growing in country, every time they have coup. Every six months they make coup. They kill other and they make a new one. Kill other and make new one. And not leaving anything, taking from people their land, their

property, everything. And they're not leaving anything. And they have no barakah because they are cursing. When they do taking this and teaching people to be not respected, they are becoming real beast. This what happened in Middle East. Because since 50 years teaching people only to be corrupted, corruption and not thinking anything else about, only to get money or to look for other people money. "How I can take this from his?" Because this what they teach them, what they happened. This what happened. At the end, whole place, whole area becoming like fire. So you must be happy here. You must be respect Salāṭīn and their family and the who has title given by Sulṭān. Also this meaning he has something done good thing, so he is good man. When you respect him, he will be more careful to not do any wrong thing. And it will be good for whole country because everybody under shadow of Sulṭān. It will be barakah. Many people they are not knowing value of barakah. And there is difference between Muslim country and non-Muslim country. Muslim country they have barakah. Even they are very poor, they are no problem. Nobody dying from hunger. But the Western countries, there was hundred of years taking everything from here. And now they have problem. Because they don't have barakah. Economy crisis, economy crisis – this what they have. And the secret barakah and to be depending on Allāh ʻAzza wa Jalla. When you are depending on Allāh, Allāh make everything helping you.

Many Awliyā'u Llāh, one of them Sayyidinā Shaybān Rāʻī. He was big Awliyā'u Llāh... but he was shepherd. And he not knowing writing or reading. But Allāh, because he was very pure, make him holy man, Awliyā'u Llāh. And even Sayyidinā Imām Shāfiʻī he was his murīd also. When he want to go to Jumʻah, because he has flock, flock of sheep, Jumʻah day in mountain or near the village, he normally pray outside, normal time. But for Jumʻah, he must go to Jum'ah. What he was doing? He was putting his sheep in place and making circle with his stick in the earth all around sheep. And he leave them, he go to pray Jumʻah. And there was wolf. Wolf cannot go behind this line, circle. And sheep, they are not going out of this circle. This is what Allāh when He want, everything can be musakhkhar, helping Awliyā'u Llāh. This for everybody this dunyā, Allāh He make it, "sakhkhara lakum" (45:13), [subservient to you] musakhkhar, for everybody this. So when you are Good believer, mu'min, everything easy for you and it is for you paradise here. And, in shā'Allāh, in ākhirah also paradise. But the most important thing Mawlānā was saying, it is more important than knowledge, 'ilm – adab. Because knowledge, many times they're taking people to good way. But also taking people from good way to bad way also. This knowledge has two... But if you have with knowledge adab, good behaviour, you'll be right, you are winner. If you don't have adab, you are loser even you are, you have hundred PhD. Allāh give us, in shā'Allāh, help us to be good behaved, to respect Mawlānā's will. The most important thing and the most important thing for him every time he was saying; don't argue, don't argue, don't argue.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

211. LADY AWLIYAULLAH
Monday, 30 October 2017

Of course Prophet was suffering. "Nobody suffer like me," he said. Even when he come, coming with his mother, must have she was passing away when he, with him in travelling. Second one his first wife Sayyidatinā Khadījatu l-Kubrá she was loving him – believer, first believer for Islām she was. Ladies they have special place but many shayṭān now they are making fitnah. They said Islām not respecting, not doing something good for. But Allāh He put the most important thing our Prophet – he said, "I love them." And the really Sayyidatinā Khadījatu l-Kubrá she was giving everything for him. Supporting and when he was sad she was making him to be happy. When somebody want something, she giving because she has, she was rich. And not is poor. No. She said, "I'm, my whole what I have for you feeling he making him You can make what you like" and she was, until before Hijrah, she help him and he was when she pass away, really he was very sad.

And mashāyikh also same thing. They have supporter. Allāh give them good ladies to support them. Mawlānā Shaykh ʻAbdu Llāh when he was, he was sixteen when he get married in Bursa, near Bursa. We visit him, his village Reṣadiye, and his Shaykh, Shaykh Sharafu d-Dīn, he told him, "Their order for you to for khalwah." And he was very strong winter there, very cold, snow. And he was repairing roof for his house and when he hear this just left this and he quickly go to for khalwah. And she was pregnant and only quickly he not saying anything. He went for his place for khalwah. Five years he make his first khalwah. Is very strong khalwah. After five years he went out. She was whole, every day bringing food for him. Sometimes but he not seeing just hearing or just leaving this. And the end he wasn't eating anything and she was, she thought he pass away. And she was patient, she was ṣabir, but in this time she get baby and maybe after two years he pass away also.

She was like this supporting him until she come for Damascus Shām Sharīf with him. Whole time not let him to think about his house or dunyā thing. She, all she was doing without any complaining, with happiness. But when she went to ḥajj with him, in ḥajj they was sun hitting her and she pass away after ḥajj. And he was all time was very sorry – for asking – "Oh Ḥalīmah, oh Ḥalīmah" he was saying. She was leaving ten children, ten children but he said, asking for Allāh, "I don't want to anything to make me away from You. You can take this children." Whole eight of them they pass away when she was here and then ninth one, she is also lady, but she get married and he has grandchildren for her and she also pass away. But you can imagine for this lady how she was strong belief to carry all this. But at end she was the in highest place.

And Ḥājjah Anne, my mother, she was also. Mawlānā when coming order for him from his Shaykh he must go to this place for da'wah for irshād, going one month, two months, sometimes three months not coming. Going for khalwah six months not coming. All this Ḥājjah Anne she was without any complaining. She was looking after house, after children, and she was making her 'ibādah, worshipping and making also dhikr and lesson irshād for ladies in this area.

And she also, all this ladies, they are barakah from our ṭarīqah, in sha'a Llāh. They are giving their love, their barakah for you who are following them. You imitate them, you also even you doing in Monday same day they like. You can get barakah from them same, in sha'a Llāh. Because Allāh He has these awliya'u Llāh, they are all time praying for ladies who coming until Qiyāmah to get bless as they have. Al-ḥamdu liLlāh, this is big favour from Allāh. Not many people has it. There is millions of people, ladies, not thinking for this. They thinking for dunyā, for any for life, for "maybe we are poor, we are rich, we are..." But to think about, to make dhikr, to be in way of Allāh, many few – very, very few. So, in shāAllāh, Allāh give you their ajir thawāb (reward), in shāAllāh. And you and for your whole your generation, in shāAllāh.

Thank you for all of you. In shāAllāh, every time we see you and Allāh give for your ancestor Jannatu l-Firdaws (Paradise) all of you, in shāAllāh. In shāAllāh, in Jannah forever we be together because in dunyā just coming, going. This is dunyā, cannot make more than this. But, al-ḥamdu liLlāh, we are happy to be, in shāAllāh, in Jannah all together, in shāAllāh. Because Allāh He is saying. How you know you will be in Jannah? We know because Allāh saying, "Ana 'inda ḥusni ẓanni 'abdī bī." "As My, how My servant thinking about Me I'm like this." We are thinking we are, in shāAllāh, all to Jannah and He will not disappoint us, in shāAllāh. Thank you for all of you.

Assalamu Alaykum.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

212. HADRAH IS NOT FROM THE NAQSHBANDIYYAH
Monday, 30 October 2017

Tariqatunas sohba, wa khayru fil jamiyya.

Sorry for you. Mā shaaAllāh, very nice they making Mawlīd. Mawlīd it is very important. In our ṭarīqah, Mawlīd every language. You have Malay language also? Arabic. Must be Malay language. somebody.

Mawlīd is very important because praising Prophet and making people to feel more love, more respect, to remember Prophet, remember his mother and his ancestors, and how he was whole his life. This is – I don't know Mawlīd Arab Dubai like this but in Turkish Suleyman Celebi has this Mawlīd. He write before eight hundred years ago and still nobody can make something like this – very simple but very complete and very nice. Mawlānā was all time repeat piece from this Mawlīd. And this Mawlīd also, mā shā'a Llāh good but it must be Malay language also. Some but unfortunately they couldn't do this. Because nowadays people they cannot do. They must be from old time to do it. Sorry what we interrupt people. Not for our people, mā shā'a Llāh, they are very good performancing. Sorry but our ṭarīqah, Naqshbandī ṭarīqah. Naqshbandī ṭarīqah meaning dhikr khafī, everything silent. So we can do tashabbuh for other ṭarīqah but also for people now everywhere they thought ḥaḍrah it is part from Naqshbandī ṭarīqah. We giving permission to make dhikr khatm and they said how we will do ḥaḍrah? Ḥaḍrah it is not from our ṭarīqah. Don't do it. No need for ḥaḍrah. Ḥaḍrah only for tashabbuh and for other ṭarīqah we imitate them to make barakah. When you are three people you will make dhikr khatm. How three people they can make ḥaḍrah? This is for our people they said it is from ṭarīqah.

Our ṭarīqah only khatm and ṣuḥbah. Ḥaḍrah of course we can do but not from our ṭarīqah – this is what I like to explain here. And for people, especially who are they against our ṭarīqah Naqshbandī, they said, "They make ḥaḍrah." It is not from our ṭarīqah, ḥaḍrah. You can tell them – it is from many ṭarīqah they are doing ḥaḍrah. They are making dhikr loudly. But normally our even in our dhikr until we make whole, first part silent and second part also not from our dhikr. When you say Allāh Allāh lā ilāha illā Llāh also not our ṭarīqah, also imitate forty ṭarīqah. This is very important for our people to know and to be careful. And Mawlānā especially he like was separating ladies from men. So when this happen you cannot separate. So for this we don't like to make ḥaḍrah when there is ladies and men together. Sorry for this. Allāh accept your invitation. Allāh make it to make us to know truth and reality and to be happy, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

Salāmu ʻalaykum. For one week this

K: bayʻah?

No not bayʻah when Prophet born they said waḍaʻat ummu l-Ḥabīb. you can wait, stand up and make ṣalawāt standing when there is lady. But if no lady maybe you can make hadra.

Thank you.

213. BE TOGETHER
Tuesday, 31 October 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our ṭarīqah, ṣuḥbah and to be together. This is main thing for our ṭarīqah – to be together, to be in way of Prophet. To be mu'min must love mu'min. This is Prophet thousand of ḥadīth he saying. Mu'min he must love his brother and there is many āyāt also. "Innama l-mu'minūna ikhwah, fa-aṣliḥū bayna akhawaykum" (49:10). It is order from Allāh to if any problem between brothers – mu'min they are all brothers – you must make them to come together again to be friend, not to be enemy. And Allāh 'Azza wa Jalla say if any, also sometimes they are fighting, you must make them to come together. And who obeying, Allāh love them.

Shayṭān he don't want Muslim to be together because when they are together they are strong, nothing can affect them. Dunyā and shayṭān they was together and seeing people gathering jamā'ah, shayṭān he was very sad. "I cannot do anything with this people," he said. Dunyā tell him, "Don't worry. Now because they are united we cannot do anything but when they are coming each one alone, I can cheat him to look for dunyā and after it is easy for you to get him." So to be together it is very important and very benefit. To be separate every time from separate coming weakness. Strong coming with to be together. Maybe cannot be whole time together – even to not make enemies, hatred for each other, it is also meaning we are together.

No need to – if anybody you don't even like him you must, if he is mu'min and he is praying and doing good thing, you must say for your ego, "Don't make problem. Obey this he is Muslim even you don't like, I must love him." Even from far away make du'ā' for them, for your brother, Muslim brother, is more acceptable to make du'ā' on his face. From beginning of Islām shayṭān and his army they trying to divide Muslim. And every time they are fighting each other, the enemy coming on them and they loose many thing. This shayṭān doing, not from Allāh. Allāh He said be together. Love each other. And mashāyikh also they are collecting hearts. They are looking only for heart and they are happy when they are seeing people mu'min coming together. But of course there is in ākhir zamān (end times) fitnah. You more than seventy two parts, Prophet saying. But maybe it is more now. Nobody like each other because there somebody coming saying

to this something and going to other saying something. This making hatred. But wise man who not listening for this. We must only listening for Allāh ʻAzza wa Jalla and mashāyikh.

Once there was one Suḷtān, king old time. He buy two slaves. And I don't know but he is buying two – one very nice handsome, other one ugly and his mouth smelling also. Other one very good so he was coming near Suḷtān and speaking to Suḷtān. Suḷtān was very happy with him because he speaking very nice. Nice speaking and he have knowledge and he was, Suḷtān he was fond with him. And tell him, "OK, you are good. You must go for clean yourself because you are coming from outside. Go to hamam." Hamam you know bath, bathroom in saltanate time, Turkish bath.

He send him to there and calling other one, this ugly one. "Come here," tell him. He come with adab and standing in front of Suḷtān. Suḷtān said, "This your friend is it?" And says, "My friend," he said. "Look what he said for you. He said you are bad man, you are thief, you are untrustful one. You are like this, like that." Many thing say for him, "This what your friend tell me. What you saying?" He said, "Any defense from you, to clear yourself?" He said, "O my Suḷtān he is my friend and he is knowing me better than me. He what he said true because I have many ayip, faults I don't like. Maybe I couldn't realise but he knowing. I trust for him and he is my very good friend. So what I don't know he know better than me. He is true what he said," said to Suḷtān. Suḷtān after he send this also to Turkish bath, hamam and say, "Go and wash yourself."

And other one he come again and Suḷtān this time telling this man, he said, "Your friend you are like this, like that, like that." Speaking against him, against him said and he was who real angry and he was beginning to swear on this his friend. He said, "This not good man. He is not what he said. He is liar, he is everything." And after Suḷtān call other one. He said he put them together and tell them, "His mouth smelling but you are smelling from your inside." So he was in presence of Suḷtān clear and he acceptable. Other one not acceptable.

So what mu'min they must look for this wisdom to not saying. Who bring bad news from other people, you mustn't say this. Don't tell me anything. This is also what now they have internet. They say look what he said for you, look what that one he is answering for this. Since nearly one year I make this forbidden for anybody to say this, this what he said in internet for you; they are not happy with you; this ṯarīqah people they are claiming this; this ṯarīqah they are angry with you. There is many ṯarīqah. I tell them nobody, it is forbidden to tell me anything from internet because many time who was saying against us after one month, two month, he we can meet him and as he nothing but if they tell me and I have maybe little bit in my heart against it will be not so good. So better to leave this for Allāh ʻAzza wa Jalla. Allāh ʻAzza wa Jalla He reward us for this. Because this is also "wa lā tajassasū" (49:12), order also – Don't spy. And this also

like spy when you are saying what this people saying against me. He looking for internet: "Oh this saying this, other jamaʾah what they say this, other ṭarīqah what they saying this." This is making enemy people for each other and ṭarīqah people they are not so much in world. Muslim, real Muslim also they are very few. Even this shayṭān he cannot, he not like even very small Jamaʾah to be together. Just he want to destroy all good thing to finish, to not let anything from order of Allāh جلاله جل and what Prophet show us and life of Prophet.

He said one order also Grand Shaykh Shaykh ʻAbdu Llāh al-Faiz ad-Dāghistāni qaddas Allāhu sirrahu, he was saying Prophet once he calling ṣaḥābah night time and ṣaḥābah they thought there was war or something like this because when something happen they calling and they coming quickly to defend themself. Said, "Jibril ʻalayhi s-salām he come and tell me to tell you to not speak something happened before two hours. Forget this. Don't say this he done, this that done, he saying this. Because when you saying this your unity broken. Only coming to divide and to be enemy for each other." Because this ṣaḥābah they was united and they was accepting what Allāh ʻAzza wa Jalla and Prophet order. Sometimes the ṣaḥābah going for some mission after one, Prophet he appoint them they must follow this. They must accept what he saying and even big ṣaḥābah, Sayyidinā Abū Bakr, Sayyidinā ʻUmar, they was in this gathering going for, looking for bedouin they was attacking Madinah and they run away. They was behind them and they was ʻAmr ibnu l-ʻĀṣ he was a new Muslim. And they was... Prophet he put him on top of them and he was amīr for them. And he do many thing they don't like to do but because order of Prophet to not make unity to broken, they was obeying. And Sayyidinā Abū Bakr aṣ-Ṣiddiq he is khalīfatu Rasūlu Llāh but he was under his command not saying anything. When you are under command you must be silent, silent and obeying. Even if you not like, you will reward. But who not obeying also he will be no reward for him. Only he is disobeying and it is not good.

Al-ḥamdu liLlāh, Mawlānā Shaykh he was collecting hearts, this what he was doing and his mission from East to West, from North to South. From each part of world they was loving him and still they are loving him and he is also his power now more and more. And many people each place we go, they are seeing him in the dream. Some of them more being with in this Mawlānā's dream, some of them yes but most, even many people they was not knowing him, coming and asking for him. Because he is coming for them for in their dream. Because dream – many kind of dream. One of them true dream who directly by awliyaʾu Llāh happen.

So, in shāAllāh, we be as he like to be, to be together, in shāAllāh, and to be with Sayyidinā al-Mahdī ʻalayhi s-salām. And this is our main thing and we are coming this time, time of fitnah, ākhir zamān, end of time. Prophet saying to be quiet and to be in your house. Don't interfere with anything – no politics, no any demonstration, anything. It is prohibited from ṭarīqah people. This who making demonstration, they making

politics – there are politic people – we are not with them. They are alone, we are alone. This time is difficult time because if something happen so it must be some punishment for people who doing this. Don't say, "I'm, we nobody see me." Allāh see you and He will punish. So for this time, if any thing happen, don't interfere. Only be quiet and be in your house. You'll be safe. Who are not obeying, their responsibility for themself. What happen Allāh know.

Because this time of, in shā Allāh, Sayyīdīnā al-Mahdī ʻalayhi s-salām. Because real whole world everything looking perfect. "Wa-ẓanna ahluhā annahum qādirūna ʻalayhā atāhā amrunā laylan aw nahārā" (10:24). There is Āyah saying, "When world to be very nice, very good and the people who are looking they said, 'we are controlling now world, nobody, nothing can affect us,' Allāh order coming and it will be whole finish. Day or night." This is Allāh He is saying and He is knowing. We don't know. And after this, in shā Allāh, Sayyidina l-Mahdī coming. Allāh make us from his army because this blessed nice day after Sayyidinā al-Mahdī ʻalayhi s-salām. Allāh keep us safe and happy, in shā Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

214. IN HAND NOT IN HEART
Wednesday, 1 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Ṭarīqah, main thing in ṭarīqah, who coming to ṭarīqah especially, every ṭarīqah but for Naqshbandī ṭarīqah more important to make you complete Insānu l-Kāmil human being. Human being this is attribute for our Prophet he is complete. Nothing – because nobody in human being perfect but our Prophet. He is perfect and his way perfect. Ṭarīqah teaching this way, way of Prophet and it is to make teach you what is good for you to be high, your rank to be high in divinely presence. And when you are in high in divinely presence you are also in life also you are be respect and nobody trouble you. Main thing same.

Prophet saying, "Ḥubbu d-dunyā ra'su kullu khaṭī'ah." To love dunyā, to love this material world it is the top of every bad thing people they are doing. For this ṭarīqah teaching to be you 'ābid (slave) make 'ibādah (worship) and to be zāhid (ascetic): to not love dunyā – dunyā meaning property, money, everything. You must not love this. How we do this? We leave everything and without anything people they thought zāhid, this is zāhid. No. It is not like this. Zāhid meaning to take your this love from your heart for dunyā, for material, for money, for property. Just keep it with you. not to throw it away. Because many poor people they don't have anything. They are not zāhid. No. They are not zāhid even they are more has tarbiyah, teaching from ṭarīqah. Even money can prevent shayṭān from us, away from us. You can keep your religion with money also because people respect you and you be like this zāhid. You don't put love in your heart but to be with Allāh all time this is zāhid meaning. Our ṭarīqah main thing, because many people they are saying rich people cannot be. Can be but of course they must, they must learn to not put because our everything in this life it is temporary. Everything temporary so it some day it will be you finish. Also you cannot take this with you. So what when you know this, you be awake and you do every good thing with what you have from richness, from what Allāh give you. You thank Allāh for this. Allāh He is happy, "My servant he is happy with Me with what I give him. He know I give, this from Me. Not to think from himself, no it is from Me and he accept this and I'm happy with him. I will give him more and more." Also we, there is one from awliyā'u Llāh, when he was feeling he is, he will pass away he call his murīd. His name also big awliyā'u Llāh Sufyān

Thawrī. Tell him, "Oh take me down from up. Put me down. I will, I'm passing away and go tell other murīd and mashāyikh to come to meet me." And he put him down. And he went out to call this people and he surprised – all of them in front of the door. And say, who tell you this? He said in our dream all of us we dream Shaykh he was calling us, "Come for my janāzah." And say come inside and he greet them make Salām for them. And he was giving his last breath he told them to his... "Look under this..." He take one big bag from under his pillow. Giving to murīd and then he said in this bag I have thousand dinar gold coin, each one, one dinar big. That time it is even this coin they are more valuable. They can buy more than this time. This time nothing value, Allāh ﷻ take barakah – nothing value in this time. And tell him this give them, distribute them for poor people. And after this he close eyes and he was pass away.

This mashāyikh and murīd people they was astonished. "This our Shaykh he was not loving dunyā. He not accept even present from people and whole time from why he left this bag full of gold under his pillow?" Before he pass away they was wondering between themself. And he told them, "I was keeping this to prevent my īmān from waswās of shayṭān. Because shayṭān coming to me every time telling me, 'Why you are sitting here look everybody they have money there? We must take money. We must make this, make this.' Every time he coming I tell him, 'I'm have thousand gold here under my feet. No need for you.' Every time he coming this until now it was like this." So this lesson for people after he pass away. So this murīd also they was Qiyāmah people they can benefit from him. Not only for ṣadaqah for people, for also for us also going dergah passing through Bank of England he [Shaykh Nāẓim] said my money all here I cannot carry them. All them here, its really what if he you have real but here real of course he can all for him. But also who has billions he cannot carry only. He is looking and just this. If he is like this Shaykh, he know this niʻmah from Allāh and not from shayṭān. He will be winner. Because after he pass away many people they saw them because he was afraid too much from he said, "How Allāh treat you?" He said, "quickly when I come from you just I was in find myself in paradise."

Paradise real life. Here it is just temporarily and no need to give love from your heart for dunyā, for money, for anything. You can have it as weapon as to defend against shayṭān and to defend against. Who are looking for īmān or for your money or for your family, it is also good thing. But not to put it in your heart. You must keep it in your hand not in heart.

Allāh make us, in shā'Allāh, from this people Allāh accept us – zāhid, 'ābid, in shā'Allāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

215. ALLAH'S DOOR IS OPEN
Thursday, 2 November 2017

Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Prophet always he was making easy for Muslim to follow easy way. If any matter coming on front of him to choose, he was choosing the easier one – not difficult one. Because he can make difficult thing, Prophet he can do everything, but he choose to mercy for his ummah, for his nation to be easy to do worshipping, to be easy for following order of Allāh. Because order of Allāh it is for human being their, from nature, very near for what they are doing – it is not difficult to do. There are people doing more difficult things only for to seeing to [be] seen better, physically better, maybe the only what they think, most more than health, for seeing better. This doing for their ego. For ego maybe making difficult thing, maybe ten times, maybe twenty times, maybe hundred time more than worshipping. This is their ego – You must run, you must do this, we must eat we must not eat this. This is what thinking for body who it will be first thing in our body when somebody die, rotten – stomach and under stomach. This is two what they are whole life human being running after it. So it is without any benefit.

If you are as Prophet showing us, it is more easy for you and more profit you have, you get reward, you get blessed, and you win for real life, eternal life, for Ākhirah. No need to make difficult. What you must be, you must do when you are doing, practising, this your heart become more softer, more remembering Allāh and what you do Allāh help you. When you see somebody, don't look for him – if he is asking from Allāh don't say, "This is you can do this, you cannot do this." No when he is with Allāh, Allāh happy with him. He asking from Allāh, Allāh He is happy from servant who asks Him. If somebody ask us some help once, twice, three, ten times, you fed up. But Allāh 'Azza wa Jalla He said, "All time ask from Me. Ask I am listening to you. I can give you everything. You ask, just you ask." But people they are not asking from Allāh, asking from people. This is wrong. And when somebody ask many people they say now new fashion, they are not looking for themself, looking for other people – "You are asking wrong maybe you are shirk, you are doing bad thing." Not seeing their fault, only seeing other people fault.

If you are as Prophet showing us, it is more easy for you and more profit you have, you get reward, you get blessed, and you win for real life, eternal life, for Ākhirah. No need to make difficult. What you must be, you must do when you are doing, practising, this your heart become more softer, more remembering Allāh and what you do Allāh help

you. When you see somebody, don't look for him – if he is asking from Allāh don't say, "This is you can do this, you cannot do this." No when he is with Allāh, Allāh happy with him. He asking from Allāh, Allāh He is happy from servant who asks Him. If somebody ask us some help once, twice, three, ten times, you fed up. But Allāh ʻAzza wa Jalla He said, "All time ask from Me. Ask I am listening to you. I can give you everything. You ask, just you ask." But people they are not asking from Allāh, asking from people. This is wrong. And when somebody ask many people they say now new fashion, they are not looking for themself, looking for other people – "You are asking wrong maybe you are shirk, you are doing bad thing." Not seeing their fault, only seeing other people fault.

See." But Ḥaḍrati ʻUmar he look for his face and tell him, "You bet your." This what is? Eyebrow [eyelash]. And he's make it but so it was one of them. He said, "I'm, I cannot see now." He said, "Your one of this coming in your eyes. You are see this." This people also they are not seeing what Prophet saying. They are only using their idea to prevent people from doing good thing, from prevent people to be with Allāh.

Many times people without, ignorant people, they don't have anything, they are more connecting with Allāh more than people they are reading and they are calling themself scholar. Many time this happen also. When they are in sincerity and with love, Allāh accept them. Once also Sayyidinā Mūsá, ʻalayhi s-salām, he was that time going – Sayyidinā, Prophets was going around, sayāḥah – one of sunnah of prophets – so making Allāh order them to go and to look and to see people to give them for asking for hidāyah (guidance). And one he was going he saw one man shepherd. He saying making asking, "O Allāh my Lord where are You? I love You. I want to clean your clothes, prepare your shoes. I want to kiss Your hand and feet." Mūsá ʻalayhi s-salām: "What are you doing? What are you saying? O shepherd are you crazy? This is not your uncle, not your aunty, you saying like this, speaking as you speaking to... to whom you speaking?" he said. "To my Lord who create me," shepherd said. Mūsá ʻalayhi s-salām getting angry for him. "How you are saying this. You are not respecting Allāh ʻAzza wa Jalla your Creator. He is not like what you think. What is? He is not your aunty, your uncle. He is Allāh ʻAzza wa Jalla. Cannot say this for Him. You are become kāfir if you say this."

And this shepherd he said, "I don't, I wasn't know this. I'm regret," and he was running away for desert. And that time Allāh ʻAzza wa Jalla calling Mūsá waḥy (in inspiration) saying, "O Mūsá I send you to collect people, to connect people with Me. You are separate people from Me. This man he was real sincere and he was connecting with Me. I am happy with him and now you make him run away." And Mūsá ʻalayhi s-salām say, "O my Lord I, if like this I must look for him." And he look, after many times he find him. Say, "Ok don't worry, continue same what you was doing." Shepherd said, "No I cannot do this anymore because I'm not the one like before. Now I cannot do this because you say so I must do as what properly." But Allāh ʻAzza wa Jallā He was happy with him and when he find right thing, he is accepting.

So many times people they are coming for Islām, for even Muslim people. There is many people from Muslim they are afraid to come to Muslim place or mosque or other thing because they are people they afraid. "Because we don't know anything. If we come there maybe they say something bad for us. Maybe they laugh for us." So for this they are not coming. With this we, they are minimum thing what they have from Islām, we must increase they... let them to increase this īmān, to grow and it is with ṭarīqah and soft, līn, you can make this. But nowadays people they are going extreme. Even they are not accepting Muslim as Muslim. Who praying five time, who going ḥajj, making zakāt, giving ṣadaqah, so fasting – they doing whole Islām order – even this they are not accepting as Muslim. How they will can accept this people? They not accept. And this all after Allāh will ask them for – "You make this people to run away, your what you done it will be no reward for you and you make speak again this people, Allāh will give their good deed for this people."

Because they are making the speaking not true and against them Allāh will reward this people who are, they was in right way and they was kicked with this people and Allāh will take from their reward and they will be without anything. And they are not accepting shafā'ah, not accepting to be with Prophet, or asking from Prophet, from ṣaḥābah, from awliyā'u Llāh. They will be in bad condition. And this is what shayṭān he like. Shayṭān like to make people to finish their good deeds, only to have sins to go to Hell. Allāh give them good thinking not to be following ego. Ego make them proud. Proudness the worst thing, it is attribute of shayṭān. And this people, without ṭarīqah they cannot take proudness from themself.

Ṭarīqah for tarbiyah, for teaching people how to be real humble, not only imitating humble, to be real humble. Because we are all created, creation from Allāh, creating what He create us. He create we can. We didn't create ourself – to be proud. No. Allāh He create us all of us. So no need to be proud. Only Allāh He, He will make us who is highest in His divine presence, He know. "Inna akramakum 'inda Llāhi atqākum" (49:13). The most who are afraid from Allāh and following Prophet, this is the most highest. But we cannot say, "I'm the most have fear from Allāh, I'm above you." This also we cannot say. But maybe we hear many from this, who are not have any teaching from ṭarīqah, they are proud. They saying, "We are this, we are that. We are very important people."

Ṭarīqah must be humble and you must follow mashāyikh order. Order of mashāyikh it is coming from Prophet, not anything added, nothing less – all as Prophet teaching. Allāh help us. Allāh make people to be awake and to run away from shayṭān. "Fa-firrū ilá Llāh" (51:50) – where we run away run away for to Allāh Allāh. "Fa-firrū ilá Llāh" (51:50). Allāh His door open and it is His door it is enough for whole universe. Cannot be fill any small thing. So don't be envious if many, all people coming – "I will be will no place for me in Jannah." No Jannah it's open for everybody, in shāAllāh. Allāh make us all in Jannah together, in shāAllāh. Allāh give hidāyah and Allāh help Muslim now in

time – we are in time very bad time. Everywhere Muslim they are suffering, suffering for first from people they are calling them Muslim but they are suffering from them more than kāfir people. So Allāh help us from shayṭān and his follower, in shāAllāh. Allāh He send us Sayyidinā al-Mahdī ʻalayhi s-salām ʻan qarībi z-zamān, in shāAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

216. NO CURE FOR THE IDIOT
Friday, 3 November 2017

Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Everything must be given to people who can carry what responsibility. Many people they like to jump from first stair to after hundred stair. They cannot. Must be one, by one, by one, by one. If you do this maybe three stair you can jump, maybe five and this is, second five you cannot. Maybe you fall down, break some bone from you. This for dunyā, for dunyā business also same. People they like without doing anything to have everything. You must learn, you must suffer to be... You must beginning from level of earth to be slowly slowly with stable step to go up. Dunyā it is even this not important. The most important thing for Ākhirah. When you come to way of Allāh ﷻ you must beginning. Even you are high you must put yourself from first step. And for your ability, Shaykh can make you, give you level as he like.

Sometimes fifty, sixty year people they be in presence of Shaykh and the new one coming maybe in two year or maybe one year, maybe six months, he take his what Allāh give him because he has ability and Allāh want him to be like this and he has real favour from Allāh. Like Mawlānā say Shaykh Khālid al-Baghdādī, he come to Sayyidinā 'Abdu Llāh adDahlawī – in six months he give him khilāfah for Naqshbandī Ṭarīqah and he become imām. Dhu l-Janāḥayn, two wings – knowing Sharī'ah and he know Ḥaqīqah, real knowledge.

But nowadays we see people, without saying anything, they are trying to say and changing ṭarīqah, adab ṭarīqah, duty, what they must do what they not do. They by them idea they are changing and we are saying "who is this people?" They said this is long time ago he was in with one from ṭarīqah. Other he also from ṭarīqah. Never heard about them and we are, alḥamdu liLlāh, we not knowing name and we are not like to know their name. To make, alḥamdu liLlāh, this better to not make ghībah (backbiting). Just to teach ourself every time your ego saying "I'm like this" you say "go down look what this people they was sometimes like you and they are far away from ṭarīqah and far away from mashāyikh also."

Once Sayyidinā 'Īsá 'alayhi s-salām he was travelling and because he was soft many people sometimes going with him, maybe ten people, maybe twenty people. Each time he not saying anything. Once there was one travelling with him and, the most

unfortunately, he was idiot. And too difficult to carry idiot. Arab saying, "Li-kulli dā'in dawā'un yustaṭabba bihī illā lḥamāqati a'īt man yudāwihā." Every illness Allāh make some cureness, some medicine for illness. Every illness Allāh make, even cancer, everything Allāh make but we don't know. Only one Allāh He not give cureness for this illness – idiot to be idiot. No cureness for this. As this jamā'ah who are is claiming they are shaykh and they are they, don't have this – also idiot. So no cureness for them. And he was going and suddenly, with Sayyidinā 'Īsá 'alayhi s-salām, seeing one hole full of bones – human being bones. And Sayyidinā 'Īsá he has miracle he can make dead people to come alive again. Many of them he make them to come alive again and they was living after this maybe ten years, twenty years, some of them thirty years even he live after come again. And this man he told Sayyidinā 'Īsá 'alayhi s-salām teach me this name of Allāh to make this people come alive again. He, Sayyidinā 'Īsá, was not polite with him and say, "You not, your tongue not, you are not in this level to carry this. Your level so low," he said. "You cannot, I cannot give you this. Don't say this."

And after this he come again saying to Sayyidinā 'Īsá 'alayhi s-salām, "Oh make them to come alive." This time Sayyidinā 'Īsá 'alayhi s-salām not speaking to him, speaking to Allāh 'Azza wa Jalla: "O my Lord how this idiot one he is looking to make this dead people to come alive and he is dead. He is not looking for himself, looking to this people to make them coming alive so he is like dead. He is jīfah – who dead body what they call it rotten one – carcass. He is carcass. He is carcass not looking for his dead body, looking for other people to make them to be alive." This people also, they are they don't have anything, they are dead and they try to make people to look for them.

First, in ṭarīqah look for yourself. Be humble, obedient for your shaykh. Not by yourself like iblīs saying, "I am, I have everything, I'm like this." You make this people also to not have anything and maybe they go out of way. Because many people like this, from old time, a little bit when they are going out of way, at the end the other people they going out of Islām. There is thousand of example especially in this area – India, Pakistan this area many like this. So they must be careful. But they are, as we said, idiot no cureness for them. Only cureness for people, al-ḥamdu liLlāh, there is not so much but you must also tell to take lesson from them. Because in this machine – not here only maybe two hundred people listening but there is maybe two thousand people also listening in this.

Everybody they have this illness. In everybody it have ḥubbu r-riyāsah – to be top in everything. To be top it is most common illness for our ego and when it go – until your qabr, grave with you. So don't say, "I'm, I can carry, I can be safe." No. You must listen and take lesson from other people. Clever people who are taking lesson from other people's experience. And they said Arab, "Man jarraba l-mujarrab fa-'aqluhu mukharrab." Who try what people they try and they take result for this, his mind is broken. So other people they do this wrong we must take lesson and to be aware. Beware from shayṭān. Mawlānā Shaykh all time he said you must write something put in your

door like beware from dog, you must beware from shayṭān, aware from your ego. For this to be gathering and listening to ṣuḥbah it is important. Because for reading book, nowadays book most of them by who writing – you not understanding and they mixing too much. From old time books also they cutting.

Now there is kind of people there is book from Ahlu s-Sunnah wa l-Jamāʻah – coming you see they take what suitable for as we are following ṭarīqah same like us. They cutting and taking and making new publishing this. This everywhere they doing this. And this is big sin because you are thief. This man, this awliyāʻu Llāh, or this ṣāliḥ scholar he making this for hundred of years people benifit from it and you cut and you give this. It is – Allāh will ask you for this. Don't think you are doing thing, you are doing every badness. After you say for good people, "You are not good, you are wrong. Look in this book they are not writing." Yes of course not writing because you are taking this.

But Allāh He is with good people. And Allāh seeing everything and He will ask. Be in straight way and don't for, don't be afraid. "Fa-istaqim kamā umirta," (11:112) Allāh saying for Prophet. He, Prophet said, "Shayyabatnī Sūrat Hūd" – "Sūrat Hūd make my hair to be white," he said, Prophet. They asking which, whole Sūrah? "No" he said "only this āyah – "Fa-istaqim kamā umirta" (11:112)." "Be in right as you [are] ordered." Order of Allāh to be straight. Don't go out of the way. Don't follow shayṭān, don't follow your ego. Allāh keep us safe from this two balāʻ and for to be all together, in shāAllāh with mashāyikh in right way, in shāAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

217. TRUTH WILL BE UP

Monday, 6 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,

Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

All Islām since Prophet until now, they are Allāh keep it safe with good people with ṣāliḥ 'ulamā', scholar, honest scholar. There was, Allāh give them this love for religion, for Islām, to defend and to be tired day and night but not complaining just happy to serve this religion for sake of Allāh. Of course there was also shayṭān and his follower trying to destroy this but Allāh when He want something Allāh help us.

And there was for Muslim four madhhab – madhhab meaning way and special teaching. Madhāhib, four madhhab ḥaqq we say. Fifth is not. Outside of Ahlu s-Sunnah wa l-Jamā'ah. This time like this but before each ṣaḥābah he has his own madhhab, own way, because he was with Prophet and seeing how Prophet doing, he was doing. More than hundred thousand madhhab. But each one not teaching other people. So at the end coming maybe hundred one, also many of them. Because too much people they not knowing or not understanding, at the end we have four madhhab and all in right way. The people for who are not loving way of Allāh, loving shayṭān, their ego, their they thought happiness but not happiness. They are attacking this because this is pillar for Islām.

Our days Ahlu s-Sunnah wa l-Jamā'ah this four madhhab they are pillar. But now, who are claiming they are reformist, they said now Islām becoming old fashion. You must reform it, you must renew it. You must redesign this religion. It is... it is not old house or old furniture give for antique people to make it clean and to make something. No. It is done by man, real man, beloved for Allāh. Allāh He choose them to for this mission. Because you are in this area – following most of here following Shāfi'ī. Malaysia, Indonesia, some of India, most Arab country, they are Shāfi'ī. It is have millions, hundred millions of follower for Shāfi'ī. And Imām Shāfi'ī how he was – He was son one grandson for one ṣaḥābah and his mother she is also from Prophet – grand grand granddaughter from Sayyidinā l-Ḥasan, not Ḥusayn from Ḥasan. But his father also in same line with Prophet. He is grandfather of Sayyidinā Muḥammad. And he was born in Gazza Palestine. You know Gazza everybody knows, now famous. But when he was small, very baby maybe in still not even walking, his father pass away and his mother she bring him to Makkah because family they was there.

When he was two year old and six year she give him to school. One year he read Qur'ān by heart, learn to read by heart. And he was real brilliant. In twelve year old he was giving fatwá in Makkah with 'ulamā', with this people. His mother she they... He said, "I was in Makkah that time many 'ulamā', many scholar giving lesson but we was very poor," he said. "I cannot find paper to write. I was writing on bone, this camel bone or something to it is for to remember." And he said, "I hear about Imām Mālik. Imām Mālik – Madhhab Mālikī – he was in Madīnah. He has big book name Muwaṭṭā' for ḥadīth. He said, "When I hear this, I was in many scholar I take lesson, and here when I hear this I went to Madīnah to meet him and to ask to get knowledge from him. And when I arrive Madīnah he welcoming me and said to, 'Who are you?' I tell him I'm coming for take lessons from you." And he said to him, "Tomorrow come and I will bring somebody to read with you this book." He said, "I'm knowing this by heart. I learn to read this." And he said, "Tomorrow come," and he was, "I was reading for him big book. He was happy with me," he said. Said, "Imām Mālik he is most knowledgeable one in imām," – imām meaning the highest. "Every time I say stop – maybe he is tired or he will be fed up – he was happy with me, with my reading accent and he said, 'Read read read,' until I finish this book in one sitting. After this he nine year he take me to give me whole knowledge." After nine he graduate. Nearly he was around thirty year old.

From there they send him to Yemen to be judge there. Five year he was in judge in Yemen. After this he said, "I hear about Iraq and I went there with his mother and there I find Imām Muḥammad." Imām Muḥammad he is student of Sayyidinā Abū Ḥanīfah. Abū Ḥanīfah is Imāmu l-A'ẓam, the biggest imām, said about him. Madhhab Ḥanafī, this Ḥanafī Madhhab also hundred million of people. And he said، "I'm was taking from his knowledge. And he was really knowledgeable one. What I learn from him I write one camel load of book from his knowledge." He is very knowledgeable and his imām, his master, his shaykh, Sayyidinā Abū Ḥanīfah he was enough for to feed all this 'ulamā'. And after this he come again to Madīnah, Makkah. He was teaching people and he exactly know how to make ijtihād, to make fatwá because he was also knowledgeable for language, Arab language, because he is in Makkah and around this tribe they are clear Arabic language. They know, they learn from them. And so he know how to take from Qur'ān, from ḥadīth and he was making taking from.

He was in taking lesson from Sayyidina Abū... Abū Ḥanīfah, his student Imām Muḥammad and Sayyidina Mālik ibn Anas who is Mālikī Madhhab. And he look and make this Shāfi'ī Madhhab and everybody was accepting him as imām. They said his Madhhab also ḥaqq. And he said, "For this because I was seeing Prophet when I was young. He take from his mubārak water of his mouth and put in my mouth and said from this I have this knowledge." So they are respecting Prophet and they are awliyā'u Llāh. They are awliyā'u Llāh for this everybody can, many thousand of awliyā'u Llāh from his Madhhab because madhhab, he is ḥaqq. Dāghistān people also with this. Mawlānā Shaykh 'Abdu Llāh al-Fā'iz ad-Dāghistāni, Mawlānā Shaykh Sharāfu d-Dīn

ad-Dāghistānī, Jamālu d-Dīn Ghumūqī, all from Shāfiʻī Madhhab. And so he was and he take from Salīmu r-Rāʻī – he was his Shaykh with taṣawwuf. And he has big karāmāt also. Real karāmāt as awliyāʼu Llāh doing. Once, this is famous time of Hārūnu r-Rashīd, he was living – famous Khalifah. Khalifah he was taking tax from Emperor of Bizans (Byzantium), taking tax to not make any trouble between themself. But they was giving lot of gold and money and something, many thing. So they was fed up and this Emperor tell Khalifah, "I will send for you four hundred priest monks to make discussion with Muslim imām mashāyikh. And if they are win we will not give anymore. But if not win, we don't win, so we continue to pay for you." And Sayyidinā Sulṭān Hārūnu r-Rashīd he call Sayyidinā Imām Shāfiʻī and tell him come look what they want. They come and they bring them to river they call Dijlah (Tigris). There is an other name in English but English also not we not know – Tigris I thinking, something like this. Dijlah. So they come all of them, nearly four hundred monks, and Imām Shāfiʻī he come and he bring his sajjādah, praying carpet. And coming and going to river and throw this carpet on top of river. And he sit on it and said, "Come to discuss with you," he said to them. When they saw this all become Muslim. This is real religion and they was become all of them Muslim. This is his karāmah and many karāmāt like this he has. And when Emperor hearing this what he done with priest, all of them become Muslim, he said, "I'm happy we not call him here. If he come here, all we us we would become Muslim." So he said and of course he has power to make all of them Muslim but Allāh want different thing for this, yaʻnī.

Sharīʻah and ṭarīqah, awliyāʼu Llāh all time together. Who not following Sharīʻah, not following madhhab, they are out of way. Allāh will not look for them because they are following their ego. Who can do this? Ten twenty years to read to make studying and not giving any importance for money. He also not looking at all for for money. Once he was coming from Yemen – invited him and when he come they give him ten thousand dirham. He coming to Makkah. Before entering Makkah, he make one tent and calling people – "I'm coming you can come to see me." All whole people they was loving him very much. Everybody coming to him. What they want, they ask. What they... and they many poor people also he was giving them. Until he finish. Said, "Oh I'm happy now. I'm light now," he said. And once some when he coming from Kaʻbah to his house, one of rich man give him – send with his servant for him gold in one case, bag small bag. There was one with him said, "When I saw him this, they give him this, and after while one man coming said, 'My wife she have baby now and I don't have anything,' he said. Without opening this just he give him." And he was like for dunyā not giving any importance, only he want to help this people. Who are coming against madhhab, again to make renewing the Islām, all what they thinking – money. Because who saying this, somebody give them money to destroy Islām, to destroy religion. Because nobody can reach this ʻulamāʼ what they have in that time. Awliyāʼu Llāh all time can be but for ʻulamāʼ and especially it must be very close for Prophet, ṣaḥābah. Cannot be – impossible. And in after he this, all his life he went back to Baghdad but in that time it was too much thing happen in Baghdad. He come to Egypt and he live in Egypt and he

pass away in Egypt. But he was also very young but in you know he was only maybe fifty two or fifty three year old. But whole this knowledge maybe if somebody to want to write this or to read even cannot enough time for what he done. This with karāmah, with helping from Allāh and this barakah Prophet what he give him in his, from his mubārak water of his mouth.

So this day people who are cheated by this people against. First they said ṭarīqah not good. Many people they agree with them. Now they are saying madhhab also not good. Also some people agree with them. After they saying also ḥadīth they not accepting now even now. So wake up O young people. Don't be cheated with this people. They are real cheater. They are real munāfiq. Because our way of Islām it is not difficult. Who say something difficult, they are making people to run away. All everything we have rukhṣah and we have ʻazīmah. Rukhṣah meaning you can do as much you can do. But there is also you can do more – you can be rich, you can be poor. But also all of them good. You cannot judge for this people – will ask them and He you are going for Jahannam. You are going Jannah." Allāh He" know better. Not looking for appearance, He know attention, intention and He know your secret and He know your appearance also. So only Allāh ʻAzza wa Jalla can judge and we are asking people to not judge for anybody. Just we must look for ourself.

Allāh help Muslim because in real time, this time end of time. End of time everything messed up. But when Mahdī ʻalayhi s-salām, comes everything it will be solved. That time, because Mahdī ʻalayhi s-salām, he is representing Prophet, that time only one madhhab. He will – we will follow what he done, we will follow him. Ṭarīqah also only one it will be, Mawlānā Shaykh he said, when he come. But until that we must follow one madhhab. It is important and it is obligatory for us. Don't be cheated with people he said, "No. I, we are knowing, you don't know anything." If you say, "I'm knowing," the most ignorant one you are. Allāh make you ashamed ones if you say this. Take your knowledge and you don't know anything. Because we are, what we know from knowledge very very very small. Even not comparing to Allāh, comparing to this what He gave knowledge from for dunyā for this area. But knowledge of Allāh no comparison. You cannot compare any even with one atom. No you cannot say comparing.

So Allāh ʻAzza wa Jalla help us to make our īmān stronger and stronger, in shāAllāh. Allāh, give this country also good knowledge. But, al-ḥamdu liLlāh, we was from beginning some many ʻulamāʼ they said for themself they are also following new idea, but, al-ḥamdu liLlāh, we see many people, silent people, they are with ḥaqq, with truth. And they when speak, we are happy. Many treasure you have in this country, al-ḥamdu liLlāh. In shāAllāh, truth every time it will be up. Thank you for you.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

218. SON OF MAN NEVER GETS ENOUGH OF THE WORLD
Thursday, 9 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

We visited, met with, and gave advice to Shaykh Mawlana's ikhwan (Shaykh Mehmet returned from a trip to Indonesia, Malaysia, Singapore, and Sri Lanka). We were all happy, thank Allah. We are happy that we saw them and we were able to give salam to them, thank Allah. This is the state of the world. It is how the world is. Wherever you go humanity is in the same situation. Allah Exalted and Glorious be He multiplied us all from Adam Alayhis Salam and our Mother Hawwa. People are the same, there is no difference, even if their color and race are different: everyone is running after the world. Now in End Times, more people are running after the world. Most people are like this.

When people are going afer the world they do not get enough of it. They do not gt enough to reach real happiness. They seek happiness and they seek relief, but cannot find it. However, this exludes people on the true way. Allah gives their hearts that joy and happiness. They say, "Allah Azza wa Jalla did not create us for this world." We would have been sad if He had created us for this world, and it would have been of no use because the world is to serve people.

Allah gave us this world so it would serve us, not for us to serve it. Our duty is to serve Allah, to be a servant of Allah. If you become a servant of Allah, the world would serve you and be your servant. If not, if you serve the world and become its servant, it would never be of use. This is the nature of people even if you go to the other end of the world. Allah Azza wa Jalla showed people the way, but people are going exactly the opposite way.

You look and it is the same everywhere. They say, "We are going to have elections. A better one will come." You think the world will be fixed with your vote. Do not get your hopes up. You go on the path of Allah and even if the world is not fixed, it would become an alright place for you. You would not care even if the world went under. Because you are not with this world, but with the creator of the world, Allah. This is the summary of all of our travels. People who are on this path, in the path of Allah, are very few. They say they are on Allah's path, but you see many Muslims have forgotten Allah's path and

have delved in the world. That is why this way of tariqa is a way to show people the right path.

When we go to the other end of the world, we are also going for training and for teaching. We are firstly addressing our ego and no one else. How will you reform others without reforming yourself? All together InshaAllah, we can reform it for the honor of Shaykh Mawlana, the awliya, and our Holy Prophet. The ego is slowly trained when you honor them. Of course nobody can be 100%. It would be enough for people even if it is 1%.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

219. TIMES OF TURMOIL
Saturday, 11 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

We are, thank Allah, from the Nation of Muhammad. Allah Exalted and Glorious be He created us in these End Times. We need to be grateful for everything of Allah. He creates when He wants, as He likes, and He makes it live as He likes. Our kismet and destiny were for these times. We need to be grateful to Allah. These times are the times our Holy Prophet spoke about: End Times. Times that are close to and getting closer to Doomsday. Our Holy Prophet says: "Times of dissension, times of turmoil."

What are we to do in these times? There is no need to go to unnecessary places much. Sit at home as much as you can. You can go out for work when you have work to do. Otherwise, he tells us to sit and not interfere much in everything. Do not interfere much saying, "No, this is bad. It is better if we do it this way." Keep quiet and worship Allah without making much noise. Wait for the time.

A new fitna comes out every day. There is a great fitna, it is the fitna of End Times. People are surprised and stunned but there is no need to be surprised. Our Holy Prophet spoke about these 1400 years ago. He also spoke about what should be done. Therefore, you would be comfortable if you believe in him and do what our Holy Prophet says. Otherwise, even if nothing happens to you, you would be saying to yourself, "What will happen? What will remain? Look what happened. What is the state of the world? How is it here? How is it there?" tormenting yourself, and pass away without being of any use. It would not be useful.

However, you should be grateful to Allah's blessings (nima) and say, "He created us in these times, and our situation is good," and be thankful to Allah. You should pray to Allah for our situation, for the Islamic world: "May Allah keep us safe. May He send a savior Inshallah." We will make dua. This is it. You would gain rewards and relax, and dua has benefits. If all Mumins (Believers) pray like this, Allah would certainly protect us, our country, and our religion against this world of unbelief.

Islamic countries are left faint-hearted in the world. They have no voice. There is oppression next to them and they cannot even open their mouths against it. Thank Allah,

praise be we have a good person in leadership who does not accept tyranny, and who speaks every truth. We will pray for him.

It is not politics; it is Allah's command. Allah says, "Pray for your emirs." What He means by emirs are your heads, those who govern the country. He says, "Do not curse or swear at them." This is also a command. It is no use whether you love, swear, or curse at him.

Therefore, make dua and always be with the right. May Allah grant blessing (baraka) because baraka is also important. Allah grants baraka to the person who believes in Allah. Here, this world of unbelief has robbed the whole world and cleaned it out. Still they did not get enough, and still there is no baraka. They are trying. They are trying with all their power to rob more. They do not have baraka. Allah grants baraka to those who help.

Therefore, we need to be grateful for our situation. This advice is for all people. Because wherever you go, people immediately open their mouths and say, "This one did this and did that." They do not see the blessing. Allah forbid, they realize it when the blessing is lost. But Inshallah Allah keeps it and it lasts. May Allah help us all. May He help the Islamic world too Inshallah. They are in a dire condition. May Allah answer our prayers.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

220. TRIP TO LATIN AMERICA
Saturday, 11 November 2016

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Thank Allah we went and came back safe and sound again. We are able to travel all around the world following Shaykh Mawlana's footsteps thank Allah. Allah helped us to travel from furthest East to furthest West and from furthest North to furthest South. We made a tour and came back with the himmat (spiritual support) of Shaykh Mawlana. We visited our ikhwan (brothers and sisters) and came back. We always felt Shaykh Mawlana's himmat with us all over the world. Shaykh Mawlana's himmat eased all difficulties because the people there are not aware of much. However, Shaykh Mawlana made such a himmat that they were all happy and we were happy as well. There, the last country we travelled to is the southern part of America. They call it Latin America. What is meant by Latin is it is a place where there is no such thing as Muslimism. It is a place that does not accept being Muslim but it is Allah's wisdom that hundreds, thousands, and millions of Muslims will be there InshaAllah. They have such a capability and such love for Islam. No matter how much enmity these European and American infidels have towards Islam, it is Allah's wisdom that they are not deceived by it all and are bewildered when they see Islam. When they see our committee there with turbans, jubbas (gowns), and bearded men they are bewildered, "Are we dreaming, perhaps?" They think, "Where did these people come from suddenly?" When we roam the streets 50-100 persons all at once as a group, some of them are surprised, "Are we dreaming?" Then they really smile and greet us. If it were somewhere else like Europe – they have gone completely wild now – they would be swearing violently and cursing. If they could they would not leave you remain alive there. It is Allah's wisdom that with Shaykh Mawlana's himmat these people with their purity leave everything and make a separate place for Allah's sake. They built a separate village (Mendoza, Argentina), withdrew, and built tekkes (lodges). Hence Allah is not leaving them alone and their numbers are increasing with every passing day.

It was in one place where MashaAllah they said, "This man never misses the morning (Fajr) azan (call to prayer)." We asked, "Where is he from?" This man was not a Muslim before and started coming there 1.5 years ago. He was providing services such as gardening and the like. He owned a house and said, "Let me sell my house as I am pleased to be a part of you. I am very happy with your community." When he arrived

there, at first those there did not like it much and murmured things like, "He is not a Muslim. Why did we take him amongst us?" The man Mashallah never misses the morning azan. They are saying, "This man is better than us now. We find it hard at times but we get up for prayer with his azan."

There is such a beauty there. So there is a himmat, the himmat and karamat (spiritual gifts) of Shaykh Mawlana. Here, these are the karamat of the awliya (saints). When the awliya are respected, Allah takes them out of the midst of so much unbelief. It will be a light (noor) Inshallah for their country too. When those countries were being conquered, these infidels – the faction called the Jesuits – the monks would not consider people who were not Christian as human. They killed millions of men there and nobody heard about it. But they wrote it themselves later, "We slaughtered so many people. We destroyed so many people!" It is Allah's wisdom they are admitting their own guilt.

That is a huge land. Allah gave them everything: water, gas, petroleum, minerals, gold, silver, and everything but there is no blessing (baraka). That many people keep grumbling in the midst of so much wealth. Sometimes they organize walks and burn and destroy. Why? Because there is no blessing. Baraka is with Islam. Inshallah when Islam comes blessing will come there. That time it will be blessing, peace, and comfort for them.

They have no other way since they tried everything else. They tried the right-wing, they tried the fascists, and they tried the left-wing, they tried the communists. They are saying, "We are living in near poverty in the midst of so much opportunity." Of course there is no gratitude either. When there is no faith, there are no manners (adab) and they do not know how to act. There is no gratitude and when that is the case there is no blessing either.

It is such a great karamat of Shaykh Mawlana, of the shaykhs and the awliya that truly they took Islam to that enormous continent. In fact, we were a live witness: the Diyanet (Religious Affairs of Turkey) is helping the Muslims there. A worker of our Diyanet went there in the time of Ramadan and said, "I will stay with you for ten minutes and I will have to go." The man sat and an hour passed, two hours passed, and he prayed Asr (mid-day prayer). Then they prayed Maghreb (evening prayer) and had iftar (breaking fast). He liked the community so much that he also prayed tarawih (extra night prayers of Ramadan) and left afterwards. The Diyanet is giving them 10 calf sacrifices every year now. They are giving in Argentina and in Chile. Who are they giving? They are giving to the dargahs of Shaykh Mawlana, and they are cooking meals and distributing it to the poor.

It becomes a service and a himmat for those there. Each penny Allah willing reaches its place, because there is no worldly benefit in this tariqa. If you are talking of worldly

benefits it is not a tariqa and it does not exist in tariqa. Worldly benefit is in politics. Since our tariqa is not involved in politics, in a way our dargahs are very virtuous places.

They say, "Wherever there is politics there is filth!" Therefore, tariqa is not involved in politics. Politics come and rub on but we have no connection with the world or with politics. As Shaykh Mawlana says, "You will hold it at the tip of your hand and throw it when the time comes." Politics is such a disease that the man destroys the world just so he can become the director of a village. The director of a village! What will you be when you become a director? But here, we are showing this as an example of how sweet politics is for a person's ego. All kinds of intrigue and trickery occurs. May Allah give those in politics common sense and intelligence.

Especially people of tariqa should not have anything to do with politics. You should leave politics for the people of politics, and you should not run after these affairs. Sometimes they come to us and say, "Gather your community. We will give a speech." We are not involved in politics. You can come here to the dargah and receive a dua. That is it. You come with manners and leave with manners. That is it. We have nothing else. It is Allah's disposition and what Allah wills occurs. Come with sincerity and Allah may help you.

Another example is the president of the world. We are calling him the president of the world because everybody is watching him. Who will become the president of America? We were at Patagonia and they came from a television channel. Journalists also came and said, "We want to do an interview." There, the second question in the talk: "Sir, the American elections are on," he said. "SubhanAllah! I had really forgotten. I have been here for three weeks and have no news of the world. We forgot about that matter. What happened? Who won?" I asked. They said, "No, it is not over yet. It has not started. There are one or two more days left."

What will happen if this gentleman is elected? The guy called Trump. By Allah if he is elected welcome to him, it is a pleasure. If Allah wills it so, it is on top of our heads (certainly it is a pleasure). He has nothing to do with us: our country is different and his country is different. But if he is elected it will be good, and it will be as Allah says. All of the infidels - the ones attacking us and whose trumpets are blowing in the world - called the media, constantly wrote against the man.

They are saying, "The man is a pervert!" Calling a man a pervert in a place like America means they are missing intelligence. Do shame, manners, and modesty exist there? They are shooting out vileness to the whole world, like sewers from everywhere, then they get to attack the man as honor guards. Ever since the world came into being, there has never been anything more contemptible and perverted than you as the media. However, as long as Allah wills, they can attack as much as they like and again it will be as Allah says.

The man is out and now he will turn the whole system upside down Inshallah. Let these infidels lose their sleep and let the people who love this world be uncomfortable. We have our Allah, we have our faith, and we fear nobody. It is all fine for us as long as what Allah says occurs. Again we will say the hadith of our Holy Prophet. We need to believe in it, listen carefully to it, and never forget it. It is the summary of everything actually: "The person who fears Allah, who fears our Creator, does not fear anybody or anything."

Why do we not fear? Because everything is in the hands of Allah. If Allah is to make us fear He will make us fear. Worldly people who do not fear Allah are scared to death of the smallest thing. They are scared of everything. And as people of faith we need to be afraid of Allah and nothing else. Do not care whatsoever whether Trump comes or Boreck leaves. What Allah says goes.

Shaykh Mawlana said something repeatedly in later years. It was also a beautiful, a very beautiful thing: "Its good is for us and its evil is for them." From now on good is always for us InshaAllah. May evils be for them, on the infidels, on those who do not believe in Allah, and those who fight against Allah. May Allah reverse their deceptions back on themselves Inshallah. It is End Times. We are waiting for someone and that is not Trump. It is Mahdi Alayhis Salam InshaAllah. May Allah make him come out as soon as possible.

Islam will rule over the whole world. It is Allah's promise, His word. The whole world will become Muslim before the Day of Judgment. In the time of Mahdi Alayhis Salam and the time of Isa Alayhis Salam (Jesus Christ). May Allah predestine for us all those days Inshallah. May our country also be safe and under protection. May Allah keep it safe from these enemies, infidels, hypocrites, and all evils InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

221. GUIDANCE BELONGS TO ALLAH
Sunday, 12 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Qul innal huda hudallah." (Sura Aali Imran:73) "Indeed, the guidance is the guidance of Allah," says Allah Exalted and Glorious be He in the Holy Koran. Allah grants His guidance to whom He wills. People who have reached guidance have won and have reached their goal. There is nothing better than this. We have not been created for this world but for the hereafter. There are not millions but billions of people, and most are people who have nothing to do with guidance. The majority of the world is the world of unbelief. Those who follow Islam are few: either one fourth or one third. And most of them have delved in the world. They are Islam but not in guidance.

People who are in guidance are those who are on the path of Allah. They are the winners. Allah makes means for guidance, and makes some people a means for guidance. Allah Azza wa Jalla says: "For you to make one person reach guidance is better and more valuable than this world." Not than this neighborhood, a house, a city, or a country, but better than the whole world.

They say, "The man has this much money. He is the wealthiest man in the world." It is no use if he has not guided people. If a person has nothing, does not have a penny to his name, but has been a means for someone's guidance, guiding that one person is better than owning the whole world to oneself. Everybody should be aware of this.

Shaitan wants to take this away from people too. If you say, "I made these people reach guidance!" you need to stop at "I". Allah forbid, what you have done might become useless. Sometimes this clever one says (referring to a deputy), "I made a dargah for you and I made that for you." We do not want it. We do not need anything. We need to do it for Allah. Let everyone do it for Allah. Not to become a man of property or for fame, but we need to work to bring people to the path of Allah. It would be in vain if it is "So I would rise in name and body". We will do it for Allah. The good we do for ourselves is by not mentioning ourselves, but mentioning Allah and remembering Allah. Everything is for Allah. He is what is important. When a couple of people gather next to him most people say, "Apparently I am such a great one." Shaitan makes people display

arrogance, they deviate from the path, and all they have done is lost. However, people who do it for Allah have great rewards in the sight of Allah for every person they guide. It is like being granted the whole world.

Therefore, people should not be fooled by Shaitan and say, "I did this and I did that." Allah helped you. He made you a means to gain so much rewards and guide so many people. This is continuously done for the sake of Allah. People of tariqa should especially be more careful. There is no pride and arrogance in tariqa. Pride and arrogance is found in people who are not in tariqa and hodjas (clerics) who are not in tariqa.

Hodjas are famous for their arrogance. These diseases of the ego exist in great scholars. That is why when a person becomes a scholar, he should certainly gain manners from a tariqa so that he could be useful. So that it would benefit himself and others. It does not work with pride and arrogance. One needs to be trained. That time he becomes beautiful. In the sight of Allah, that scholar would be on the station of prophets. If not, if he stays with arrogance, that time he would become like Shaitan. Allah forbid.

May Allah grant us all guidance. May He make us constant in guidance InshaAllah. May we leave [the world] with guidance in the last breath InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

222. THE TRUTH COMES OUT
Monday, 13 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

The truth comes out. No matter how much it is hidden and no matter how much it wants to be covered, the truth always comes out. Gold is still gold no matter how much it is covered in mud. Truth is the same way. People who are on the true path are the winners - those who follow the Truth. Because the truth is the path of our Holy Prophet and the path of those Rightly Guided Caliphs (Khulafa Rashidun) who came after him.

There were many people who opposed the truth since those times, and they all went out and finished. However, they appear again and sometimes people are deceived. The educated are fooled more. Why? Because those who educate are unqualified. They do not have belief in that truth.

News came from Saudi Arabia yesterday: they declared 30 November an official holiday. King Salman there did this. Why is it a holiday? With which occasion was it made a holiday? Because it is the birthday (mawlid day) of our Holy Prophet (SAW). In the end, truth appeared and Wahhabism came to an end. When he declared it, all their struggles in this world came to an end, Allah willing. They spent not a billion but trillions of dollars. They ruined and set the whole World of Islam at odds. They said: "Mawlid is bida. Beware! No way! Making mawlid, honoring the Prophet, is the greatest sin!" Here, Allah made the truth come out. This time they said, "Honoring our Holy Prophet , celebrating the day he was born, and showing respect is good for people. In fact, it is a good deed because it is the command of Allah." And this is the wisdom of Allah: it came out of their own mouths.

They did not listen when thousands of scholars, awliya, and true scholars told them. However, a person comes out – it is the same here on TV – one person comes out and confuses the minds of people. Then they ask themselves, "I wonder if we are doing wrong? Are we committing shirk (associating partners with Allah)?" They do all kinds of filth and it is no problem, but they used to consider honoring our Holy Prophet a sin.

Thank Allah, the truth always comes out. The truth is sublime, Allah willing. InshaAllah we become among those who follow the truth and are on the right path. We say, "May

Allah not misguide us," because people do get baffled. There is nothing to be baffled about. There is no nuisance in honoring the Prophet. It is the command of Allah Azza wa Jalla. There is a verse saying: "Honor the Prophet. I honor him." However, people somehow did not understand.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

223. DO NOT FORGET ALMS (SADAQA)
Tuesday, 14 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla says: "Khayrihi wa sharrihi minallahi ta'ala." Good and evil next to Allah Exalted and Glorious be He are things created by Allah. These people will see both good and evil in this world. Allah did not create them in vain. He created them for a test.

We are in the month of Safar now. It is called Safar ul-Khayr. It gives good to those who remember it as good and ask for good. More troubles come to those who oppose Allah. Tomorrowis the last Wednesday of the month of Safar. Thanks be to Allah. Inshallah we pass it in safety. Because there are duties and when you perform those duties Allah willing it turns good and not bad. It does not turn into troubles Allah willing.

People forget the duties: Three Kalima-e Shahadat, 300 Astaghfirullah, seven Alamtara kayfa, meaning Sura Feel, and sadaqa (alms). Sadaqa is very important. Make sure you deposit it in a box before leaving home since its place is separate. Let it become a habit among Muslims, Mumins (Believers), and people. It becomes protection next to them, and sustenance would come out for the poor and needy. It is an attribute loved by Allah. Tasadduq means giving sadaqa. If people were totally straight, if there was only good and no evil, nobody would put their hands in their pockets. How do people put their hands in their pockets? 99% put their hands in their pockets and give sadaqa because they think something will happen to them.

They made us forget sadaqa now. They tell us to have insurance. They will give you such and such amount when you die if you give a certain amount every day. What am I to do with money that time? Give your own sadaqa so Allah Azza wa Jalla protects you and your family. For sure, our Holy Prophet showed us the beautiful way. He says, "Sadaqa prevents troubles and extends life." It is the truth, it is true, and that is why it is a nice thing. We need to do it. Devils try to stop us when we attempt it. A thousand devils face a person when one is about to give a sadaqa.

There is a nice joke, a nice story. A hodja got up like we did and explained the benefits and virtues of sadaqa to the congregation. A person from the congregation went home

excitedly and loaded rice, bread, and whatever he could find. His wife saw him just as he was about to step out the door. She said, "What is this? Let the imam himself give sadaqa. We are already honest people. How can you do this?" The woman took everything from his hands and the man went out. The imam asked, "Where have you been? You were going to bring stuff." He replied, "Normally a thousand devils prevent me, but today their mother prevented me."

So when a person is to give sadaqa, surely one spends money on all kinds of [other] things. They spend money on useless things, but their hands shake when it comes to sadaqa. May Allah not leave us to our ego and to devils. May He make us victorious over them InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

224. THE HOPELESS ARE FAITHLESS
Wednesday, 15 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

May these days of ours be good and may we pass them well. It is the last Wednesday of Safar now, and it is the wisdom of Allah that it says calamities befall on this day. Calamities befall on tyrants. The commands of Allah are on top of our heads. He says not to abandon hope in Allah. "La taqnatu mir rahmatillah," He says (Sura Zumar:53). Those who abandon hope either have weak faith or have no faith, or they are unbelievers (kafara). Because kafara do not believe in Allah and never accept Him. They have no hope. Those who have hope, true Mumins (Believers), always ask Allah for goodness, await goodness, and believe in Allah. However, those who have weak faith, the weaker it gets become hopeless and their hopes diminish. Those who are totally hopeless are those who are faithless. It is Allah's command: do not be hopeless. We expect goodness from Allah. We expect goodness so everything turns good for us. May evil be for the faithless and kafara, because they do not recognize the blessing (nima) granted to themselves. That is why they call it Kufran-e Nima (Denial of Blessing). That is why Allah is calling them kafir. Kafir means one who does not accept anything and answer goodness with evil. Allah Azza wa Jalla did the greatest good and gave us big opportunities since He is going to put us in His paradise. And what He wants is nothing. He neither wants food nor drink. Only that you have faith in your heart and your mouth. They do not even have this and keep persisting. That time Allah gives them all sorts of troubles and calamities. The greatest trouble is unbelief, faithlessness. They can have as much riches and properties as they like, and they can be healthy. It is of no benefit. Benefit is in faith. May Allah grant us true faith and strengthen our faith, so we know everything as being from Allah and ask for goodness from Allah, InshaAllah. Today, InshaAllah may its goodness be for us, and may its evil be for kafara, for unbelief, for kafirs, and for tyrants. May it befall on them. 70,000 troubles descend today. May they all befall on them. We have no guns and weapons. There is Allah's slap for them. Because they are attacking Islam. They have been attacking from of old, but now they are going too far. Therefore, Muslims should not give way to despair. Allah willing, Allah is with us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

225. THEY ARE THE MOTHERS OF BELIEVERS
Thursday, 16 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

May Allah Azza wa Jalla have mercy on our mother. During these holy days, today on 16 November, the late Hajja Mother reached the Truth's mercy. All mothers have a different place for people. It goes the way she raises them. The real school and university start with the mother.

Mothers have a great virtue in the sight of Allah. The rewards are great when she raises the children according to what Allah says. However, people of these days have forgotten the hereafter because they have delved in the world, and the mothers are the same way. They are thinking nothing but, "What will our children study? Where will they study? Which university will they attend? Where will the daughter study?" They do not care about the children. They want to leave the children at such an age as a responsibility with someone else so they can let go of motherhood. When this is the case, of course they cannot gain that reward.

Those who show good reach goodness and high stations. They are thinking, "Let my daughter be in a high position. I do not care how it happens." They do not care at all. And then: "But she said this and that [to me]." If you do not raise them properly, if you do not raise them according to Islam and what Allah says, they will not respect you and it will not be as you want. Good generations would not be raised. Surely, you need to apply what Allah says, you need not forget Allah, and you need to do it for Allah. Not only for this life but you also need to do it for the hereafter.

It says, "Ummahat ul-Mumineen." The wives of our Holy Prophet are the mothers of Mumins (Believers). Holy ladies like them continue the same way. They are the mothers of Mumins and the mothers of every person.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

226. DO NOT BE HAPPY WITH EVIL
Friday, 17 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

We are living in End Times. They are showing good people and goodness as bad and the bad as good. They are showing things that are not good, things that should not be done, as normal things, as things that can be done. Allah would not consent to this. Allah Exalted and Glorious be He states in the holy verse: "Innallathena yuhibbuna an tashi'al fahishatu fil-lathena aamanu lahum athabun aleem." (Sura Noor:19) "Indeed, those who like that immorality should be spread among those who have believed will have a painful punishment." People of today think the more they do, the happier they will be. No, Allah is tormenting them. Torment is not only in the hereafter. They will certainly get evil in response to evil in this world too. The saying goes: "You reap what you sow." People are sowing sin and Allah (JJ) is giving them torment in response. He is causing them pain, He is giving them disease, and He is giving them distress. Allah forbid, may Allah not give it to anybody. None of the beauties of the world can be of benefit when a distress comes. One needs to just repent and seek forgiveness, and stay away from evil.

They are coming out with various vileness in the name of fashion, and people are imitating them and committing sin. Because once it is in the open, in the same way our people are also slowly, slowly, gradually showing sin as something without any harm that is ordinary. Not only that, they get into bigger sins. It is a sin for those who do it or accept it too. It certainly becomes deserving of torment when it is a sin.

Humanity thinks it will not give account. Accounting will be done. Allah would make you suffer in the world and in the hereafter. There are mumins (believers) in the world too. There are thousands of examples that show how the beloved servants of Allah are in felicity, and how people whom Allah does not like are in pain. We hear about it every day. It is not like in the past anymore and people hear about events that happen in the other end of the world.

However, do not be happy, meaning we need to be sad when we see such evil. At least change it if you are able to change it. If you cannot change it, you need to say it is not appropriate. When you try to do this, a hundred devils (shaitans) swarm around you, they put you to shame, they yell and scream, and make you sorry you ever said it.

Therefore, at least you should not feel happy inside for something [evil] but feel bad for it. You need to say, "We do not accept what is happening. These people are the nation of our Holy Prophet (SAW). We are sad for this situation of theirs and we do not consent to it. May Allah give them guidance."

We read in newspapers and what not, and three to five people come every day: "My daughter ran away from home. My son is a substance user (drug addict)." There is not a day such a thing does not occur. We cannot be happy with these but we should be sad, "How did those devils manage to pick them?" They say, "If we don't give them money they beat us and take the money by force." This is the situation people have fallen into. May Allah give common sense and intelligence to those who do this.

Those who think they are profiting from this business are not profiting at all. Even if all the money in the world were theirs, if they do not repent Allah Azza wa Jalla makes them pay in such a way in this world that He makes this world worse than hell for them. They are ruining so many people's lives and so many families for a mere two pennies. These will not go for nothing. As long as they do not repent, they are to suffer in this world. As for the hereafter, there will be much more.

A person should not do a single thing that would harm this Nation. Shaitan should not fool oneself. There are people who do bad business in order to make a lot of money, but it is business with no baraka (blessing). It is business that has no benefit and it is poison for themselves. They are poisoning others, but they are actually taking the real poison themselves. It comes out of himself, his children, his family, and his health. Many people's faith has weekend these days, and they have become fearless of Allah and unashamed of people. The head of wisdom is the fear of Allah. If you fear Allah, you would do no evil. You would do all evil if you do not fear Allah.

O people! Fear Allah! Allah Azza wa Jalla is the one who needs to be feared. There is no escape from Him. He is testing you, testing your ego. Do not follow your ego. Follow Allah. Both you and your family would be in comfort. Otherwise, you would not benefit seven generations of yours with what you are doing. There are some people whose father has done something [wrong] and that bad luck has reached their children. The bad luck their grandfather did reached all the way to the grandchildren. They say, "Whatever we do, we cannot carry on business. Something is wrong." Then you see that their grandfather did something. Because they come from him, that bad luck has extended to them too. They have no fault, but because of the evil the grandfather did, since they ate from that food, it does not benefit them either. The blessing is gone and there is no use.

We are in End Times. People need to look after their own children. If the children want something, give it to them if it is good. If it is not good, be careful. Do not send them off with bad friends. Pay attention to where they go and where they come from. The times

are times when devils, these evil jinns are plenty. "They were imprisoned," says Shaykh Mawlana. They were released too because it is End Times. That is why this vileness, filth, and shamelessness increased.

Be careful and teach your children as well: let them not leave the house without praying namaz, and let them recite the Basmala when they are about to leave. The same way again when they come back. Allah would not leave you if you pay attention. Therefore, you have a duty and those who listen to you have a duty too. May Allah help the Nation of Muhammad, and may he give guidance to the children Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

227. STATIONS ARE ASSIGNED ACCORDING TO MANNERS
Friday, 17 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Tariqa is adab (manners) and adab is the character of our Holy Prophet. Allah Azza wa Jalla created our Holy Prophet upon the most beautiful manners. "I have only been sent to complete good morals," said our Holy Prophet. The manners of people during our Holy Prophet's time were lacking much. The companions had aggressive attributes. Our Holy Prophet raised them all to the highest stations. How did it happen? With adab. Adab raises people. First, you need to be mannered towards Allah, you need to be mannered towards our Holy Prophet, then you need to be mannered towards Mumins (Believers) and people. Some people get it mixed up and say, "Allah created us all equal." Alright, He created us all equal, but you do not have respect and adab for those people either. When this is the case, your station is lower. Allah gives to people according to their station and according to their manners. The one in the highest stations and the most mannered is our Holy Prophet. Then the other prophets, companions, scholars, and awliya follow. They are all upon adab. There are some people who claim to be a scholar, but when they have no adab they have no authority and no power from the hand of Allah Exalted and Glorious be He. Adab is important. "Makarim ul-Akhlaq". The most beautiful habit is manners. One needs to treat people with kindness and treat one's family with adab. The mannered person is merciful. It is not part of manners to shove it in their face: "I am this and that. I am providing you with food." It is also not appropriate to say, "I pray namaz (salah) so I can do whatever I want." If you look at our Holy Prophet's attributes and level of actions: he never cursed nor hit his family. When he took offence, he would leave their presence without saying anything. They would know something was wrong then. People of these times say they are people of tariqa and cause the women pain, beat them, and scold them. Then they claim to be people of tariqa. Tariqa cannot be that way. It can be with adab. As we said, first towards your family, then towards your neighbors, then towards your neighborhood. That is how manners spread. Kindness spreads like that. May Allah grant us all the morals (akhlaq) of our Holy Prophet. We can reach the most beautiful and the highest stations like that.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

228. THE MURSHID PREPARES THE MURID
Saturday, 18 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah created son of man to grow starting from childhood, spend his life, and then go to the hereafter. During this time, people go through various tests. A test is a tough thing. Most people comply with their ego and do not know about a test or tribulation.

Whatever capabilities people have, they have both for the world and for the hereafter, they have to develop them. This happens by following a tariqa and a true guide (murshid). When you follow a true murshid, he makes you reach high stations. Otherwise you would be left raw, you would be left without being prepared, and you would leave the [the world the] way you came. When you follow a shaykh, he starts cooking you. As an example of this, let us describe it as an analogy. Think of a cauldron. All the brothers and sisters (ikhwan) are in it. Those who do a lot and those who do not are accordingly slowly being prepared. Those who do much, who progress more, are cooked more and taste better. Those who do less, they are also cooked slowly, and because they are together they also benefit.

Most people are baffled, "What have I become?" They wonder, "Did I make progress or not?" From now on you are next to the shaykh. Do not think about this. Do the orders. Those bad habits of yours slowly decrease and your good habits increase. You become good and you become with the good ones. That is why our Holy Prophet says, "People are with those whom they love." Since you are in the same vessel, you will also get from that taste. When you are with those beautiful people, their blessing (baraka) will surely get on you too, and you will always be together.

Therefore, you must certainly connect to a door. You need to follow a way and a murshid so you are not left alone, so you are not left raw outside and leave as you came. It is still good if you leave as you came. People leave worse off. Because the world does not leave them clean. It rots them, it makes them moldy, it makes them stink, and sends them that way. In order not to end up in that state, if you do not want to end up in that state, make sure to follow a way and a guide, so he may train you and make you reach Allah. As we said, there is way and a murshid that fits everybody's temperament. Everybody cannot be the same. There is no such thing as "Absolutely come to us". You come if you have a

kismet. You come if there is affection (muhabbat) for you. If not, there is no obstacle if you want to go somewhere else. Because Allah has many beloved servants and ways. You can go on that path from everywhere and live as Allah commands.

However, as we said, the murshid and the way are important. Do not say, "I can do it alone!" People who have tried to do it alone have not been able to succeed most of the time. They did not know the path and deviated from it. Therefore, make sure to follow a guide. May Allah grant us all to be prepared on this way InshaAllah, and may He not leave us raw.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

229. THE BELOVED SERVANT OF ALLAH
Sunday, 19 November 2017

Today, thank Allah is the last day of the month of Safar. It is called "Safar ul-Khayr", and it passed well thank Allah. It was good for the Islamic world and for Muslims. May Allah give the unbelievers (kafirs) what they deserve, and He did so Allah willing. Tomorrow is the month of our Holy Prophet, Rabi'ul Awwal.

Rabi'ul Awwal, meaning the First Spring. It is the month of spring and beauty. Spring months are nice. That is why even if this Rabi'ul the sacred birth of our Holy Prophet is in the middle of winter, it is still beautiful. The beauty of spring is in the month of our Holy Prophet and we need to honor it beautifully. You can read a Mawlid everyday if possible. Of course, not everybody can read the Mawlid.

We are to recite 1000 salawat a day for the whole month in honor of our Holy Prophet. When we do it for the honor of our Holy Prophet, Allah Azza wa Jalla would look at you with a good gaze, your business would go well, and whatever troubles you have would be taken away. We need to recite it with this intention. Do good deeds on the occasion of our Holy Prophet's mawlid (birth) month and say, "We are doing this for the honor of our Holy Prophet."

Its rewards would be multiplied. It would be not ten times but 1000 times more, because he is the beloved servant of Allah. Our Master was sent as a mercy for the worlds. Our Holy Prophet is the highest of people and of the Universe. We need to be grateful that we are his Nation (Ummat). So many prophets said they wished they would be one of his Nation and not be a prophet. They would look at this Nation with admiration. Of course, people do not know its worth and disregard it. And some swear violently at our Holy Prophet. They will answer to Allah for it.

Our Holy Prophet was sent as a mercy for humanity, because there was no such thing as Muslim when he was sent. In this case, he was sent as a guide to all of humanity and not just to Muslims. However, Shaitan does not sit idle. Shaitan's greatest enemy is our Holy Prophet. Allah's most beloved servant is our Holy Prophet. Look at it this way.

Honoring our Holy Prophet is the greatest worship because nothing would have existed if he had not existed. Our Holy Prophet is a great blessing (nima) for us and we need to recognize the value of this blessing. InshaAllah this month passes in constant relief and affection. Inshallah we get to honor our Holy Prophet as much as we can. We need to tell this to people too. Shaitan has entered even amongst Muslims, and they are trying to show our Holy Prophet as a regular person. Whereas nobody can reach and get to the level of our Holy Prophet.

Even though our Holy Prophet had this high value, he would beg Allah Azza wa Jalla saying, "My Nation," and wanted to become an intercessor. May we be granted his intercession (shafaat) InshaAllah and InshaAllah we will. How a person thinks and hopes is how it turns out. We will be saved through the shafaat of our Holy Prophet InshaAllah. We will not be saved through our own actions and works. Things that we give in honor of our Holy Prophet will be valuable. He will intercede as much as we honor him Allah willing.

May Allah grant his affection to increase. May our faith strengthen for his honor and for his blessing. May the faith in our hearts increase InshaAllah. May Allah make us reach so many Mawlids like this InshaAllah. We hope Islam will be victorious with Mahdi Alayhis Salam, because what our Master gives glad tidings of is the truth and will come InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

230. OUR MASTER (SAW) IS MERCY
Monday, 20 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

May our month of Rabi'ul Awwal be blessed. Thank Allah we passed the month of Safar with goodness and reached the month of Rabi'ul Awwal. It is the sacred month of our Holy Prophet. Our Master honored the world and lit the world in this month. His light lights the Universe. Allah gave such a light to our Holy Prophet from His light that it is higher than all. It is stronger than the sun's light and the light of all the worlds.

Allah gave all goodness to our Holy Prophet. Our Master is the final prophet. Allah completed all blessings (nimat) in him. What is nimat? Religion, the religion of Islam. It was completed with our Holy Prophet. There is no nimat greater than that. Our Holy Prophet was sent to people to give this nimat. "Wa ma arsalnaka illa rahmatal lil-alameen." (Sura Anbiya:107) He was sent as mercy. He brought this to people. He brought this great nimat to people.

Now there are some foolish people who say, "The Prophet spread the religion by the sword." There is no such thing. If a person offers you to, "Take this bread," and you do not take it, would he beat you? Or would he raise his sword at you? He would not even do it for bread. Our Holy Prophet brought the greatest nimat: eternal happiness, eternal beauty, and paradise. Our Holy Prophet says, "Accept this and reach this happiness." "No," those of present-day say, "By force, by the sword!" It was not by the sword. He notified people one by one and they accepted it. Those who accepted became Muslim and those who did not paid their tax.

The taxes of today are more. People give 40-50 times more tax. In response to the tax, safety would be ensured for those people that time. It would protect them from enemies and provide them with whatever other benefits. Suit yourself if you do not want to become Muslim. Pay your tax and live here as a citizen. Your protection and rights are all on us. There were some times when the sultan or the administrator could not provide protection. That time they returned the tax. Where have you heard of the opposite happening?

Islam is light. Beautiful people run to it and follow it. What is meant by the sword is of course you will respond to those who attack you. Of course you will protect those under your rule, those people who trust in you, and those people who pay you their taxes. You will also protect the Muslims who are your co-religionists and respond [to attacks].

Now they are slandering our Holy Prophet badly like this. Whereas our Holy Prophet is mercy and shows beautiful things to people. Those who wish accept, and those who wish continue as they know. It was never by force. So this is it. We need to clarify this to people. Now those who are here or those who are in lands of unbelief always slander our holy Prophet like this, and attribute every kind of evil to him. Whereas those who help them is Shaitan.

Shaitan's greatest enemy is our Holy Prophet. The one who does not like our Holy Prophet is also a shaitan (devil). Let us say this clearly. It is so no matter who it is. May Allah grant the love of our Holy Prophet to all people so Inshallah they know this blessing.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

231. ALLAH WILL HOLD THEM ACCOUNTABLE
Tuesday, 21 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

"Tabarak-Allahul khallaqul atheem." The only creator is Allah. Allah created everything in the most beautiful manner and made everything beautiful. Son of man has been trying to do something from of old.

Nemrud (Nimrod) said, "I make Ibrahim (Alayhis Salam) live and die." They brought two slaves. He cut the head of one of them and killed him. "Here, I killed this one," he said and he let the other one free. "I made this one live," he said. So as not to be a part of his conversation, Ibrahim Alayhis Salam did not say to him, "Since you make it live and die..." He told him something better. Of course there are millions of other examples. He said, "Allah makes the sun rise in the east and set in the west. The sun sets in the west. Let us see if you can make it rise from the west and set in the east."

Now, those who think they are scientists are trying to change the things Allah has created. The material is again what Allah has created. They take it and produce it somewhere else, but they are still things Allah has provided. When they do this they think they are like Nemrud. Nemrud said, "I am god!" and each one of these ones thinks the same of himself. However, Allah Exalted and Glorious be He will call them to account for it and will ask them, "What have you done?" They want to change what Allah has created. "Yuridoona ayyubaddilu kalam-Allah." "Falayughayyurunna khalk-Allah." (Sura Fat'h:15, Sura Nisa:119) Allah Azza wa Jalla said it and notified it. They want to change what Allah has created and think nothing of Allah. Their questioning will be tough.

Son of man always conforms to his ego, conforms to Shaitan, and stays away from good. Allah Azza wa Jalla says, "Those who believe are few." Faith is a beautiful blessing (nima), but people do not know its worth and can do all kinds of evil so their name can be heard in the world. They are claiming to do good and are doing evil, but Allah will question them. Allah sees them. They have universities and this and that, but if Allah wants He makes people come out who stand up to them, and shows them what they are doing is wrong. And if they do, they cause harm and do not provide benefit to humanity. What they are doing to the world is harmful, evil, and nothing else. Allah made

everything according to a measure. "Kullu shay'in indahu bimiqdaar." (Sura Ra'd:8) "Everything with Him is by due measure." Everything has an account. Allah knows how and what to create. You are mixing it up, and then you are unknowingly causing harm to the whole world, causing harm to humanity, and causing harm to yourselves.

O scientists! Turn to Allah. In reality that is not science. It is a technique of Shaitan. It does not count as knowledge, because something that rebels against Allah is not knowledge. "Innama yakhsh-Allahu min ibadihil ulama." (Sura Fatir:28) "Only those fear Allah, from among His servants, who have knowledge."

The knowing (alims) fear Allah. They do not fear Allah, nor do they recognize Allah. Their accounting would be tough. People should not believe them. What they are doing is clear, in the open. They have ruined the whole world and finished it. However, their accounting is one thing and Allah's accounting is something else.

In the end, Allah will clean them up. He will clean the world too Inshallah. He sends a person from next to Him, and when he arrives the whole world will be cleaned InshaAllah: Mahdi Alayhis Salam. May Allah make us reach him. May He make us all reach those days InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

232. PROTECT YOURSELVES FROM HELLFIRE
Wednesday, 22 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Ya ayuhallathina amanoo qoo anfusakum wa ahleekum nara." (Sura Tahrim:6) Allah says: "Protect your children and yourselves from the Fire, hellfire. A hell whose fuel is stones and people."

Allah Azza wa Jalla gave it as a punishment to people. Whoever does not protect himself would be throwing himself in the Fire by himself. Allah does not oppress anybody. People oppress themselves. That is why Allah Exalted and Glorious be He is cautioning us. Protect yourself. Protect yourself from sin and from evil so you would be protected from the Fire. Not only yourself, but He says to also protect your relatives, children, and whoever else.

Protection is the essence of the matter. People protect themselves. People protect themselves against the enemy. People are in safety when they protect themselves. The thing we need to essentially protect ourselves from is eternal hell. We need to be protected from it. This is possible by performing Allah's commands. You protect yourself, your family, and your relatives this way.

Protection is good in every way. You need to pay attention to it. You need to know: "What is good? What is bad? Who is good? Who is bad?" and stay away from them. First, you will protect yourself from the forbidden (haram). Whatever haram deed there is it looks beautiful, it looks attractive, but it is the real danger. You will protect yourself and your family from them. Stay alert! Look at what it is and where evil will come from. Be careful of these!

In the military, they instruct you where and how to protect yourself at night. Here, Allah Azza wa Jalla sent our Holy Prophet, the awliya (saints), and the scholars to instruct you. So you may protect yourselves. They show the way how to protect yourself. Never make concessions to the enemy, because you fall into danger when you make concessions. We have a pitiless enemy, but people can easily be protected from it if they want. Do not say, "No, let me follow it and yield to it. If I surrender to it, it would feel pity for me and not

do anything." This is an utterly merciless enemy and has no pity whatsoever. He will not let go until he takes you to hell.

May Allah protect us from the enemy. We need to protect ourselves with His help. What will help us is our affection for our Holy Prophet, our respect for him, and our honoring him. This protects us. It is a huge shield against evils. The more you have affection for our Holy Prophet the more you are protected.

May Allah protect us from evils for the sake of this month, for the sake of our Holy Prophet's holy birth, and for the sake of Rabi'ul Awwal, InshaAllah. May Allah grant us to be together with him in paradise InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

233. HONORING OUR MASTER (SAW) IS NOT HARD
Thursday, 23 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our tariqa continuously teaches adab (manners). The highest adab is with our Holy Prophet. He still shows humility even though he is so high. Our Holy Prophet states, "I am the master of son of Adam but I do not take pride." He says, "I am the Messenger of Allah and the final Prophet. Still I do not take pride." He also says, "I am the best of Arabs and I still do not take pride." He only says this to teach us.

Even though our Holy Prophet has many things to take pride in, conceit and pride belong to Allah. He shows us this adab. People of today are bewildered by how to raise themselves and how much arrogance to display in the smallest thing. A person's ego is bloated in the smallest thing. He immediately thinks he is something [great] if he rises to a position. He bloats like, "I created the little mountains," and falls into a laughing situation. The more a person shows arrogance, the more the person lowers oneself.

The person who is humble rises, and the person who is arrogant lowers. This is the meaning of the hadiths of our Holy Prophet. We can say it in Turkish (in the language we speak) because we are not reading it in Arabic. It is an order and an obligation (fard) to honor our Holy Prophet. Allah Azza wa Jalla made it obligatory on us to honor him, to love him, and to go on his way. These beautiful days are the month of his birth, the month of Mawlid. The more we honor him, the more acceptable servants we become in the sight of Allah. When Allah loves you, He takes care of all your business and gives tranquility inside. People are searching for tranquility. Tranquility occurs by loving our Holy Prophet, by respecting him, and by honoring him.

How did the sahaba (companions) rise to those stations? By loving our Holy Prophet, by following his orders, by helping him, and by going on his path; each one of them became like a star and shined. Our Holy Prophet said, "You will be guided by following anyone of them." We would not follow them if they had acted according to their own heads. The one they loved is the Prophet and the one they followed is our Holy Prophet.

Therefore, it is beautiful and not difficult to honor our Holy Prophet. It is hard for a person's ego to do the smallest good. Whereas our Holy Prophet is not telling us to carry rocks on our back, he tells us to love the Prophet. And Shaitan is trying with all he has got to be an obstacle to it. May Allah increase his love for all of us so we may become more acceptable servants in Allah's sight InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

234. ALLAH IS GENEROUS AND HE LOVES THE GENEROUS
Friday, 24 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet states, "Allah Azza wa Jalla Himself will give the reward for people who go to the grave of their parents and recite Yaseen Shareef on a Friday." The holy day of Friday is a big gift to Muslims in every sense. It is a blessing (nima) of Allah. It is a holiday, the holiday of Muslims every week.

People do not recognize externally, but it becomes a great virtue for those who respect and honor it. Accordingly, it is a great good deed to visit the parents' graves and recite Yaseen on a Friday. This is the case for those who are near. Those who are not nearby can recite the Yaseen Shareef where they are and gift it to them. Of course along with them, it is for our Holy Prophet, his family, and his sahaba (companions) all together. It is also for people you want to include and love. Nothing would be decreased if you also include them in these prayers (duas) and Koran recitations. Allah Exalted and Glorious be He would give them all and deliver it to them all without anything being decreased from you. This is not our statement. It is the hadith of our Holy Prophet. Those who oppose the hadith can fit themselves.

There are so many who oppose now. They are coming out here too and talking as if they are giving from their own pockets. Already Allah does not like the stingy. He loves the generous. Allah Azza wa Jalla is generous. He is the most generous of the generous. He says, "I am giving." Read it. "If you say one, I write ten," says Allah Azza wa Jalla. There is reward from ten to 1,000 to 10,000. Its account is in Allah's sight. Its account is next to Him and He gives as much as He wants. As you like, if you are stingy and ungenerous. They call it "Gatsot" in Cyprus. Allah is unlike you. Allah does not like these people. May Allah make us among His beloved servants and the generous. Let money and material aside, people do not want to give spiritually either. However, Allah Azza wa Jalla does not listen to them and loves those who are on His path. He loves those who accredit and believe in the words of our Holy Prophet. These are the hadiths of our Holy Prophet and they have all been written in hadith books. Scholars are saying this from the time of our Holy Prophet till now. Do not listen to the words of stingy people who have come out lately. This month is especially more sacred. Allah Azza wa Jalla gives multiples more in honor of our Holy Prophet.

Therefore, let us do more charity, good, honoring, salawat, and whatever else as much as possible InshaAllah. Fridays are more acceptable. May this Friday of ours be mubarak (blessed) too. What the Jews are most jealous of in Islam are Friday Prayers and saying "Ameen" after the Fatiha. Because they do not have it, they are jealous of it.

There is no need to be jealous. The religion is a true religion. They need to follow this religion as well. This religion is open to all people. Mustafa, Sallallahu Alayhi wa Sallam is Rahmatan Lil'alameen (Mercy for the worlds). Lucky for us that we are from his Nation (Ummat). May Allah make it a means for goodness InshaAllah. May we not deviate from his way and reside close by him in paradise InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

235. SPECIALLY FOR OUR MASTER
Saturday, 25 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

We said it yesterday: our Holy Prophet's birthday is approaching: the Mawlid Sharif. The Sacred Birth is on the 12th night of Rabi'ul Awwal, on Monday night. Our Holy Prophet's birth is based on the Arabi or Lunar year. That night is a holy night. You cannot gain that virtue on another day if you miss it. Its virtue is great. We should not miss it and we should show it respect. That night is the night of joy for the whole Universe, Allah willing.

This is the case for our Holy Prophet, but the Lunar year is not important for our people, the Nation of Muhammad. Our birthday can be according to the normal year because that night has no virtue and what not. The following ones like Laylat ul-Qadr (The Night of Power) and other nights can be the same too. It would still be virtuous if one was born on that day, but for normal people the birthday of our Holy Prophet, the Mawlid day, is on that Lunar day, so it would be honored and since it is specially for the Prophet.

There is no problem for others. You can celebrate your birthday if you were born in April, in March, or in June. Meaning there is no harm or sin in saying it, but our Holy Prophet's specially belongs to him, it is special for him. Honoring him should be done on that day. So now people are asking, "We wonder if we should also do it according to the Lunar year? Should we say it is on that day?" No, because birth, papers, passport, and this and that cannot be done differently, and there is no need to do it differently either. Therefore, it has to be this way so we do not see ourselves as too special. Only our Holy Prophet's birth is celebrated as Lunar.

Other holy ones and normal people can be whenever it is. Our Holy Prophet's place needs to be different and it needs to be special. May that day's baraka (blessing) be on us InshaAllah. May his love increase so much more InshaAllah. May Allah grant us his shafa'at (intercession) InshaAllah. May we also be located near him in paradise InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

236. ALLAH WILL COMPLETE HIS LIGHT
Sunday, 26 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Exalted and Glorious be He is giving a test to Muslims during these holy days. The whole world of unbelief is attacking to get rid of Muslims. They say Muslims are killing Muslims. No, a Muslim does not kill a Muslim. Those who do it are non-Muslims. Because Islam told of everything that can be done. It told of what needs to be done, things that are not supposed to be done, what is allowed, and things that are not allowed. If a Muslim gets up and kills a Muslim that time he is in eternal hell.

Eternal hell means this person has left Islam. These people have nothing to do with Islam. There are those who look Muslim on this side. Non-Muslims think they can attack, kill, burn, destroy, and do all kinds of dirty tricks and get rid of Muslims. They are thinking they will finish this Islam. Allah willing it will not finish. These are fitnas (dissensions). Those who die are martyrs in the presence of Allah. Martyrdom is the highest level. They are alive in the presence of Allah.

Wherever it may be, whoever attacks and kills a Muslim becomes a kafir (unbeliever) because he would not kill otherwise. That is why it is eternal hell as a punishment for them. However, not like how they do, killing children, but punishment is given to themselves. That is allowed (ja'iz), it is necessary (wajib), it is struggle (jihad), and it is the command of our Holy Prophet (SAW). This way, those who do harm are gotten rid of. That is Allah's decree. Even if people do not do it, in the end Allah Azza wa Jalla will do it. They want to finish this religion, but they cannot finish it. Allah will complete His light: "Wallahu mutimmu noorihi wa law karihal kafiroon." (Sura Saf:8)Although the unbelievers dislike it and do not want it, this light will spread to the whole world. Our Holy Prophet's light will not leave one dirty man in the whole world. They will all finish. Allah willing, only Islam will spread

everywhere. It is the promise of Allah. And this cannot happen in this situation because we do not have a leader. Mahdi Alayhis Salam is needed. The whole world will become Muslim when Mahdi Alayhis Salam arrives Allah willing. Our Holy Prophet's light and the light of Islam will cover the whole world Allah willing.

These days are days of trial. Of course we need to be sorry for them because our situation is hard. A Muslim needs to be sorry for the bad situation of another Muslim. When something happens somewhere in the Muslim World, there is sorrow in the same way in the other side. People are being killed as oppressed. There are those who are killed inside mosques. Where are you attacking?! However, as we said, they cannot be Islamic. They are Shaitan's soldiers. Allah will pay them back. They think there is no hereafter. They think there is nothing to be accounted for. Allah willing, they will be questioned and they will be punished.

May the stations of the dead be high. They have all become martyrs. Those people had gathered there with the love of our Holy Prophet. They will also go next to the Holy Prophet InshaAllah. May Allah keep us all, this country, and the rest of Islamic countries safe from fitna. May Allah protect us and make us victorious over the kafir InshaAllah. May Allah make us victorious over dissension, may the fitna go back to their owners, and may it turn back on them InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

237. HAQQU L-HAYAT
Monday, 27 November 2017

Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Shukr to Allāh again Allāh 'Azza wa Jalla let us reach here. We should make shukr. In this world, all types of things may happen. We should make shukr for everything, for the favours that Allāh gives us, for seeing each other again. We should make shukr for this. We went to very far places and the places we went to are the countries Mawlānā had visited. Their people haven't forgotten Mawlānā at all. They always remember. They are keeping his way, the way which is the way of the Prophet. They are growing more and not decreasing. It is an alive way, not dead. This way is the living way, the way which makes people live. The eternal life – ḥaqqu l-ḥayāt, ḥayātu l-abadī. Awliyā' make them experience it. You are living here. "Amwātun ghayru aḥyā' " (16:21) – "They are dead, they are not alive people." People who are alive are those who are on the way of Allāh, people who are on the way of the Prophet. They have life. The rest have death. They have no benefit. Therefore, they are following this beautiful way wherever we go. Because our Prophet is alive, Awliyā' are alive. Spiritually they are using their authority. Because if we don't have spiritual support, nothing happens. It will be like an empty box – nothing inside. A big box from outside and nothing from inside. It's not like this.

To follow the way of Mawlānā, as his own order – to go to every place he had gone to without getting tired is our duty. It is their duty. And when duty is kept, their help and support comes. It becomes useful for those people. It becomes useful for us too with Allāh's permission. Because this world is not a place of comfort. Otherwise, such a long journey is difficult. It is not easy. You think you can go once in 3-5 years. But as there is need, we should always go there. And, māshāAllāh, they are coming. But not all can come. 1% or 2% is coming. Because it's not easy. It's a very far place. But Mawlānā's spiritual help and presence there is a big favour for them. Whoever is following ṭarīqah takes from that goodness for sure. Awliyā's spiritual abundance (feyzi) reaches out to the whole world because they are not bound to their bodies anymore. Their spirituality is reaching. Even in a blink of an eye they can be next to you. When you ask for madad and call them sincerely, these Shuyūkh reach you. Therefore, it is a very big favour. It is life. People are asking for eternal immortality. There are some people. Immortality belongs to Allāh. But when you die and reach it, you live with that life. If you don't

believe in it and live as you like, you live as dead and you wake up dead. There is no other way.

May Allāh keep us on this ḥaqqu l-ḥayāt, ḥayātu l-abadī with mashāyikh, in shāAllāh. Al-ḥamdu liLlāh, we are coming back from after long time we are thanking Allāh ʻAzza wa Jalla. We must thank Him for everything because we don't know what will happen after, one minute even. So when we are going, coming we must be happy to be in safe and to be in way of Prophet. Al-ḥamdu liLlāh, we are going around long place and we see many of people. This is place where Mawlānā was going and they love him. And now also everyone remembering Mawlānā and they are happy with Mawlānā. This happiness because he is give them support them, he is with them. He is in way of Prophet. This way giving life for believer, real life. Life – ḥaqqu l-ḥayāt meaning the real life. This is awliyāʼu Llāh's saying this life who are believer and following Prophet, they have this life. Other people they are like dead people – "Amwātun ghayru aḥyāʼ " (16:21). They are this. Qurʼān also saying this is people they are dead, they are not alive, alive with Allāh ʻAzza wa Jalla, alive. Who are not following Allāh, they are like dead people. They don't have life. Life it is for Prophets, for believers, for who are following this road. This way, way of Prophet and way of awliyāʼu Llāh. This is what they promise – to give you life. Because who are in life, he has life, he is, he will be not dead. He will find real life in ākhirah. But other they are, they don't, they [are] like dead people. And in ākhirah also their life worse than dead.

This is what Mashāyikh and Prophet teaching people – to tell them, they are tell them about life but people they are thinking life to enjoy themself. No. When you enjoy yourself, your ego especially, with ḥarām, you are dead, you are going more and more your life going away from you. But if you are following and accepting what Allāh give you and you can enjoy also yourself but with ḥalāl, you will be happy here and hereafter.

Al-ḥamdu liLlāh, we are long place, long distance, long very far place we went. All of them with barakah of Mawlānā. People they are not forgetting and they are still and coming more and more. This is meaning – this life still continue with ṭarīqah, not cutting. If they are dead, it will be cut but Mashāyikh, Prophet, and awliyāʼu Llāh they are in life and they are supporting everyone who are asking something from them. Because it is more easy they are now not in place they cannot go but they are in – they have – can reach every place in this world in one second. And one murīd or anybody asking help, they are with him. So for this we seeing and happy to be with mashāyikh. Because without them we cannot do anything. They are supporting and they are making people to be more close for Allāh, more coming to ṭarīqah, to be with truth. This is benefit of to be in ṭarīqah – to accept truth. You will be alive here and in forever.

Allāh make us in this way. And make Mawlānā, and Prophet, awliyāʼ to support us every time, in shāAllāh, support Islām, and Muslimīn to give hidāyah for other people also.

Wa Minallah at-Tawfeeq,

238. THE ADAB FOR ZIYARAH
Tuesday, 28 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Starting with our Prophet, all the Prophets are alive in their graves. They are living. Awliyā are the same. Martyrs are the same. Don't think they are dead, says Allāh 'Azza wa Jalla. They are living. They know who comes to visit them. They have support and blessings more than in the life of this world. Therefore, when visiting them, go with adab.

This is the biggest evil of shaytān towards the Muslims – some people, who say they are Muslim, don't respect our Prophet. They say he's dead and no help can be expected from him. They are dead – dead is the one who says he is dead. Allāh 'Azza wa Jalla says our Prophet is living. Martyrs are living. When you visit them, as we said, respect is wājib, required. There should be adab and respect. When you go, you give salām. They receive your salām and say "Wa 'alaykum as-Salām". When you go like this and give salām with adab, then recite three Ikhlāsand one Fātiḥa, and ask for their support. And they will give you support in return for your adab. Help and blessings are received in this way when visiting them.

Taking a piece of a stone from there, breaking out a piece of marble for memory or a blessing, cutting out a piece from the cloth to get blessings for home, taking from the wood if there is wood – this is not adab and it won't bring blessings. It is the opposite of adab. It means your belief is broken. If you truly believe that they see you and help you, you should stand fully with adab in their presence. You should go with adab and leave with adab. Otherwise, you are a charlatan. You are a fool. You think you're taking a blessing. No way. You should act with adab. Then through the people who are there, somehow you'll be given from their cloth as a gift and from their swept up dust. And that will be a blessing then.

We used to have them since old times in our home. When Mawlānā travelled, they used to give him a nice gift from the dust and from the cover of Ka'bah, and from the cover of the maqām of our Prophet. They distribute to people from time to time. When so, it is acceptable. That is a blessing. That is a good thing, what is freely given without you asking for it. Even when you ask, it is not bad to some extent. When you ask to get

blessings, it's ok. But when you take something by yourself, it is wrong. It has no use. Of course, our Prophet or Awliyā' are merciful. They won't say anything. But you will receive at least a punishment. Therefore, we should be careful about these things. Don't get harmed while wishing to do goodness. You are doing goodness for yourself. You are acting outside of adab. And when doing this, a man gets harmed. Especially, if the one teaching you adab is from tarīqah, you should be more careful. All the time adab is taught. And if you decide to do such thing for a blessing, as we said, it is not good. You will have transgressed people's rights. Pay attention to it. Not even a tiny thing should be taken without permission from the holy tombs or ziyārāt. You can ask if you want. If they can, they give. If not, don't persist. When something embarrassing is asked, it is ḥarām. If you ask and make someone embarrassed, it's not right. Therefore, we should be careful about such things. If it's meant for you, you'll have it. It will be blessed. Because the light and mercy descending there touch everything there. And when it comes to you, it becomes a blessing for your home. But as we said, only when it is taken or given with adab. We should pay attention to this.

Today we saying Prophet, awliyā'u Llāh, and shahīd, martyr, they are all, Allāh 'Azza wa Jalla saying, they are life, in life. They are like Prophet. He said he is alive hearing and listening and seeing – and followers of Prophet and martyrs also. So when we are going to visit them we must be in adab, good behave. To enter for ziyārah, for visiting their grave, their maqām, by very good behave adab and coming asking – first saying, "As-Salāmu 'alaykum yā Sayyidi yā RasūlAllāh. As-Salāmu 'alaykum ya 'ibādAllāh" – for awliyā'u Llāh, for shahīd, for martyrs. And they are answering, "Wa 'alaykumu s-Salām," they say. And when after this you read three Ihklās, one Fātiḥah for them and is coming for you, for whole your family, for relative also. This is adab for ziyārah.

But unfortunately the shaytān he is making people, some Muslim people they make their mind to be destroy and saying, "This what you said is wrong. Prophet he is dead now. No any benefit from him for you. What you doing it is wrong." Many people they are make themself to be in bad end or even in bad ākhirah. Because without Prophet and his mercy we are nothing, our what we are doing nothing, nonsense. Only with his mercy and his bless, in shaAllāh, we be with him, in shaAllāh. And we are sure for this. Why say sure? Of course we are, we are believe for mercy of Allāh. It is "raḥmatī wasi'at kulla shay' " (7:156) – (My mercy encompasses all things). With this we are sure. Don't say 'maybe'. Al-hamdu liLlāh, we are sure we will be with Prophet in Jannah. And when you are going there and he saying to your say as-Salāmu 'alaykum, he will say wa 'alaykum as-Salām. You read and he bless you. This is what we are in need. What we are going for ziyārah for prophet or for awliyā'u Llāh, for others, with good behave and we take our bless. When you go there you must put your hand and be with adab looking for earth and going out. Go out after this. Don't look like this, this, this. What is this this eh? Good eh? Picture we can take? This is good carpet maybe for barakah we can take, we can take some. We can break one stone from grave. We can take too for barakah. This is not adab.

This is meaning you are also like this people what we said before – not believing Prophet he is alive, he is seeing. You are, when you do this, you are same like this people – "this dead man, he not seeing what we must take from his something from here because we are." You don't have enough belief to say, "We visit him and our ziyārah acceptable and he is blessed us."

When we say – Prophet saying when you visit me, making Salām, I also reply for you. It is enough. When you read Ihklās also Prophet bless you. It is enough. No need for this material. And when you take this, it is no benefit from this at all. When you take it without permission, it is not good and no any benefit from this. Even you will be blamed. What were you this bad behave you make here? You not respect this awliyaʾu Llāh, this sahābah, Prophet or other. So when you are going there just go with intention to get real blessed and it is enough for whole your generation if you get it. But when sometime people they give – you can take also it is bless, it is good. Because whole rahmah bless coming from Allāh ʻAzza wa Jalla for this owner for this grave coming for him. If they give, you take is ok. Mawlānā he was, when I was small, when bring from Hajj something like this making with mud – this is dust from Prophet grave. They was cleaning, they giving for people and they make like this. In Kaʻbah also they make like this. And they was giving also curtain from Kaʻbah, from Prophet's place, from awliyaʾ. When they are give, you can take and you can put in your place, your house. This is also blessed because whole most holy place this area and this coming many times, many years coming on this blessed. So it is good. But when you are taking by yourself, it is not good. No any value for this. For this we must be careful. Don't say, "We are taking this for blessed and Allāh bless us." No because you are making disrespect for owner of this place and they are, you must be the most careful and pay most respect.

You must what the sahābah was saying – Prophet speaking, they said description for ṣaḥābah – as there is bird on their head. Even not you cannot hear their breath. If they bird coming on themself, it will be not running away because saying nothing at all, just like stone they sitting from respecting Prophet. And this people normally they don't have any respect for any people before Islām. They was tough people and to in Islām Prophet make them like this. They like angel. They like jewel coming after, when becoming Islām. So tarīqah teaching this. And who are claiming he is in tarīqah, he must be more careful for this thing. For people thing it is not allowed to take without permission. Even if you make it to be shy and give you – also not good. By his happy will, happy, if he is happy to give you, ok you can. But don't say, "Please can you give me," or make him shy to give you – is also not good. So we must be careful. We must be keep our respect for Prophet, for sahābah, for awliyaʾu Llāh, for other people also, in shaAllāh. Allāh keep our self from bad ego, from our bad ego. Allāh keep them to be under good adab, in shaAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

239. THE WAY OF THE PROPHET
Wednesday, 29 November 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

We are gathering here today for the pleasure of Allāh. We are gathering for the love and affection of our Prophet. We are celebrating these days because of the birth of the Beloved servant of Allāh. These are happy days, holy days. Making ṣalawāt and being happy these days is accepted in Allāh's presence. It has its rewards. And shukr to Allāh, showing respect to our Prophet is such an acceptable thing. Since the time of our Prophet people, who are on the right way, celebrate and respect this day. They see this day as a holiday. In recent times, there are many people who want to destroy this way. Those people are not on the right way. They are the people who are not on the way of our Prophet.

There are two things in this matter. You are either with our Prophet or with shayṭān. There is no other third way here. Who doesn't respect our Prophet, people who don't love our Prophet, are on shayṭān's side. Shayṭān sees our Prophet as his first enemy. He sees our Prophet as a worse enemy than Ādam 'alayhi s-Salām. Because our Prophet has the attribute of perfection. There is no one higher than he. There is nothing above his sharīah and way. And shayṭān is the opposite. Therefore, his first enemy is our Prophet. He is teaching that enmity to people he wants. He is injecting this enmity into them. The tiniest disrespect and absence of love to our Prophet, means that man is with shayṭān.

The day when our Prophet was born the universes were filled with light. And everyone saw it. They became confused how it happened. But as people obey their egos more, that doesn't affect them at all. Allāh 'Azza wa Jalla is saying, "Even if you try, most people won't come to faith." Who come to faith are few. And who are faithless, mushrik or kāfir, are in the majority. Therefore, we should be careful about these things. We shouldn't believe in what they say. But unfortunately, people who are more educated fall into doubts because they have no foundation. The love to our Prophet is very important. For your faith to become stronger, you should respect our Prophet.

Mawlīd Sharīf is recited now. They started disputing that too – if it's acceptable or not. Then shukr to Allāh, they got a spiritual slap and were swept away. People are not seeing

what's happening. They think people have taken their positions away. No, that is a spiritual slap. They were swept away for questioning mawlīds which pay homage to our Prophet. That was a slap which came from the presence of Allāh. Don't say, "I am this, I am that." Don't treat Allāh and the Prophet as if they were ordinary people. You can speak to or argue with people. Allāh ʻAzza wa Jalla gave an order. We cannot question why and for what it was given. Allāh ʻAzza wa Jalla has chosen our Prophet. He put him next to His name. Can there be any higher respect? Lā ilāha illā Llāh Muḥammadun Rasūlu Llāh ṣallá Llāhu ʻalayhi wa sallam. There is nothing beyond it.

May this holy day be blessed for all of us. May it become strength for our faith in shāʼa Llāh. May it become means for our survival. Survival is only with the love and affection of our Prophet.

Today, al-ḥamdu liLlāh, we are here for love of Allāh and Prophet. We are celebrating birth of Sayyidinā Muḥammad, the most beloved for Allāh ʻAzza wa Jalla. He is said about Prophet: "For you I create this creation. For you I make human being the highest in between creation." So we must praise Prophet. It is order from Allāh ʻAzza wa Jalla. "I l ove him you love him. You praise him, I praise him, you praise him He said.

But there is people they saying, "No need to praise. It is not good." Al-ḥamdu liLlāh, from our side, from Prophet until now, they are praising Prophet. And also from our countries there are no problems. This praising. But there is people who claim they are Muslim, they are saying, "No you cannot praise, you cannot praise Prophet. He is human being like you, like me. And he pass away, no need for praising him. Forget him." This is what saying and they every time I hear something I say by myself – this cannot be any who has mind to say something like this for Prophet. But after I hear they say worse than this also. But this is – There is two way. In way of one in this life two way, one way with Prophet, who following he loving him, praising him. Other way against Prophet and this whole who are following not loving Prophet not accepting him other way. Only two way. There is no three ways. For ākhirah for eternal life only two way: one with Prophet, other with shayṭān. No more. One way going to paradise, one way going to hell. Who following Prophet and praising him, he is with him. And who are claiming he is following right way but without respecting Prophet and praising him and obeying him, accept him as what Allāh ʻAzza wa Jalla order us to accept – he is with another way, non-believer way, way of shayṭān. Way of what Allāh not love this people. Allāh He said, "I don't love people they hate Prophet." This is shortcut for whole world. Who not accept Prophet, he is with shayṭān. No three ways, only this.

So we are celebrating with happiness Prophet day of his birth who it is tonight, night of twelve of Rabīʻu l-Awwal. And it is holy night. We celebrate in calendar of moon calendar. Every worshipping in our religion Islām, perfect religion, the most last religion and last prophet, Prophet. Whole Prophets coming from Ādam ʻalayhi s-salām until our

Prophet – same, no any difference. They saying, "Maybe they are different." No. All they are following way of Allāh, way of Paradise. We accept ʻĪsá ʻalayhi s-salām. We accept Mūsá ʻalayhi s-salām, accept Ibrāhim ʻalayhi s-salām, Yūsuf ʻalayhi s-salām, Hārūn ʻalayhi s-salām – all prophet. 124, 000 prophet Allāh send. We accept them. Even Allāh send from jinn also prophet, we accept them also. All in one way, way of Prophet. Because we said there is only two ways – one way to Hell, one way to Paradise.

We are all following, who are following Mūsá ʻalayhi s-salām they must accept ʻĪsá ʻalayhi ssalām. Who accept ʻĪsá ʻalayhi s-salām he must accept Prophet, Sayyidinā Muḥammad. Because every prophet, after him he said this prophet he will come after me. We are waiting for Prophet until last prophet after him no prophecy. No prophet only him. So we are lucky to be from his nation because even prophets they was like to be in his nation. To not some of them say, "We don't want to to be prophet, only we be with nation of Prophet it is better for us." This is what we are, our how we are lucky.

And this people they destroying their, this good thing not accepting Prophet as our the highest one. He said they are Muslim and they said he is like us. No he is not like us. What you are doing, not doing anything. Only even fighting with yourself. We are only following Prophet and loving him. And they are making many poem for his birthday, for he birth how he is, his miracle; how he was day of night of his birth what happen. There is many in many language and especially in Turkish. Mawlānā was saying this when Mawlid Sulayman Chelebi he is real very perfect poem and Mawlānā saying in each ṣuḥbah one of his part of his poem.

And in this last year there was troublemaker who are claiming they are ʻulamāʼ. They are imām and they make khuṭbah in mosque saying, "This is not good, not this is no need for this. Mawlīd it is like bidʻah," or so something like this. And after last year Allāh slapped them. Slapped them on slap all of them. They go away from their position. Allāh he not let people when they are attacking His beloved one, they must take some punishment. And this what happen even in one year. Allāh throw them all away. We must be careful. We must be respect for Prophet because only our safe from hell to love him. Without our good deed or what are praying, fasting – all this cannot be accepted without his love. So his love it is like blood for our religion. Must be this love in everyone, in shāAllāh. Allāh make it in heart of us increasing more and more everyday, in shāʼAllāh. Allāh make mubārak this night, in shāAllāh, for us.

Wa Minallah at-Tawfeeq,
Al-Fatiha

240. THE PEACE MALA DOVE
Saturday, 2 December 2017

R: Well first of all Shaykh Mehmet it is such a great honour to meet you.

SM: Astaghfiru Llāh. Assalamu Alaykum.

R: Thank you. Salāmu ʻalaykum and I bring greetings from the people of Wales, which is the country where I'm from, and from everybody involved with the Peace Mala Project of which there are many, many faiths. So the first question I have been asked to ask you is: what are your feelings about interfaith dialogue for friendship and better understanding between the faiths of our world? That's a big question. That's the first one. If you could tell us how you feel about that please.

SM: Faith of course this is a very important thing to understand because many people not understanding this. They are attacking some faith and, especially what we are believing, they are big attacking for this. So better to make dialogue and to understand what this people they want, what is their idea, why they not... people not understanding [and] making judgement against them without understanding. So it is important, good thinking.

R: Yeah so that we have better understanding between people in the world.

SM: Yes.

R: And only by sharing that knowledge will we bring any understanding and peace.

SM: Yes.

R: Yeah and this is the Sufi path I believe.

SM: Yes of course.

R: Good, good. So we are happy with that, excellent.

SM: Yes.

R: So the second question was concerning the Peace Mala Project. When I met your father, Grand Shaykh Nazim, in 2004, he was sitting where you are now. And we had started the project in the aftermath of 9/11 when there was terrific misunder... well also to fear, dreadful things. And in the school where I was teaching of course there was

Islamaphobia and then rasicm and religious intolerance – dreadful things. And eventually I came up with the Peace Mala Project.

SM: Hm Hm.

R: And Zero, sister Zero, she came to the lounge of Peace Mala because I could find no other Muslims who would come. Everybody was terrified after 9/11. So Zero came and that is how I came to know about your spiritual tradition and your father. And so in 2004 I came and I met him and we spent time talking. So we received the blessing from your father, which was wonderful, which means a great deal to me personally. So Peace Mala is working with schools mainly in the UK and I wondered what you felt about that? This is a good thing? I hope so.

SM: Peace Mala? What?

B: Can you explain to Mawlānā what Peace Mala is – the beads? There's only five, each religion.

R: Yes this is the what the bracelet Peace Mala looks like – which is a double rainbow of bracelets with the central bead for the wearer and Islām is there. But there are fourteen, fourteen religions on the bracelet. All of them share the Golden Rule – to treat others as as you wish to be treated yourself. And I devised this. It took me three evenings to work it out, to show young people in particular but also adults, that these different faiths have certain central messages which are the same.

SM: Yeah.

R: And that is what we are doing with the project. There is more than the bracelet. It is a lot more. It is a big, big education project where we are encouraging young people to be creative, respectful, and to engage in compassionate, active compassion in a creative way – but also to have fun and friendship and to learn from each other and to take away fear and misunderstanding and ignorance which creates all the prejudices and the phobias and the bullying and all of that. At least that's what we are trying to do.

SM: Eh this good because now nowadays is everywhere, especially in Europe, England, they are, they don't have any belief especially

R: A lot of people do not have any, you are quite right.

SM: This is good. We must make it again for them to believe in Creator, believe in God. This is very important. Without belief it is, what say, they are will be not happy. Even

here or hereafter they are not... look like grass or like any stone something like this. But if they have spiritual they will be, in shaAllāh, happy.

R: Yes

SM: have.

R: That is one thing certainly about the Peace Mala Project we do not, we do not promote one religion more than another – there is total equality there. But we do encourage spirituality, we want children to find a spiritual meaning to life because I think without it people are lost.

SM: Of course.

R: And with it comes great unhappiness. People are lost, they need to find spiritual sense and reason for being here

SM: This very important.

R: And the last question which is the easiest one for you perhaps is: right, Sufism is often described as the mystical path of Islām and I have met many people, certainly in recent years, Muslims who do not know what a Sufi is – never heard of it. And when I explained the big festival that we did in Wales this summer for world peace – I said the Sufis are coming and the Mevlevi, the dervishes – Shaykh Ahmad Dede. And didn't know what that was, never heard of it. It's astonishing isn't it? Never heard of it. I said, you have never heard of a whirling dervish? What is that? So, so many people do not understand what the Sufi path is. Aah maybe this is a difficult question. I don't know. How is the Sufi path different or more mystical than other paths in Islām? I don't know, is that an awkward question? Or is it something you can share with us? This is what we are told, this is what we read – this is the mystical path of Islām.

SM: There is of course, Islām it is big religion, the last religion and religion of Allāh ʻAzza wa Jalla. He said, it is complete. So some of them. There is many option. You can follow Islām, you can say lā ilāha illAllāh Muḥammadan RasūlAllāh – you become Muslim just with that – without doing anything you are Muslim. But there are also obligatory things to do: to pray five times a day, to fast one month in Ramaḍān, to make give two and half percent from your money a year – not like government every month taking twenty.

R: Tax.

SM: Tax for eighty percent. No only two and half. And to go to pilgrimage once a life.

This is obligatory. You can to this. You can make more. But also there is Sufi, as you said, there is making yourself to clean your soul, not to be interfere with material. You can be rich but you are not worshipping your money, you're just using this for charity, for to be better in Divine Presence – this is Sufi. And to help people to make them to even, poor people from each religion also you can help. It is because they are human being. But other also – there is Sharī'ah. We must do – they said you will do this, you must do this but if you not doing you be asked for this. So we are without fearing from Sharī'ah, we are following. Sufi meaning to be following Prophet because he was whole life not looking for material things. Our Sufism coming from Prophet not from this people who are not understanding Sufism.

They say "no Sufi Islām" but it is heart of Islām – Sufism. Not from this part, that part – it is heart. But many people they cannot follow it. We are not force them, this is also from Sufism to not force people to do this. Just as with the beauty – if you like to take it, you can take it. If you not, you are free. Even you like it but you cannot do, just I say, "I like it" also you will be Sufi. Sufi like this and it is like tolerance – summary for Sufi way it is tolerance for everybody but not tolerance for your ego.

R: Aah, that's important, that's important. Yes, yes.

SM: Maybe you are tolerance with ego and not tolerance with people it's not good.

R: I think that's lovely, thank you. Thank you Shaykh Mehmed, very much.

SM: Because Mawlānā he was whole time going whole around Europe. Many people coming to him and he speak and welcoming everybody.

R: Oh yes of course.

SM: Because this is also we believe our God His will if we are now Sufi maybe it will not willed us for to be Sufi we cannot be. We be like other people who are against Sufi. But, al- ḥamdu liLlāh, this will of our Lord and we are happy with this. So we are not make people, other people, to say to them to criticise them because they are poor people they are not understanding. This is what we are looking.

R: Thank you. Thank you Shaykh Mehmet. SM: Welcome.

R: Thank you very much. We have one last little thing. With the Peace Mala Project, fourteen little symbolic doves of peace have been traveling the world. This one here is has a special job symbolically and this has travelled to the Ka'bah in Mecca, it's been to Jerusalam, it's been to Hiroshima in Japan – I took it there. It's been to many places, with

many people of different religions, different faiths, different cultures and it is for peace. Dr Rowan Willams, the Archbishop of Canterbury before the present one, he blessed it and held it. Many people from faiths have blessed it. It has a name in Welsh which is the language of Wales. The name of this little dove is Tang Nividh which means spiritual peace, the peace of God, the peace of Allāh. So we wondered is it possible for us please to have a photograph of you with Tang Navidh? But also will you please bless what she represents.

SM: in shaAllāh.

R: The dove if you hold it here – it has to face into the future

SM: Thirteen is, European they don't like this number.

R: I know. Ooh he has hit on something important here. We have fourteen of these we launched in the peace garden at Peace Mala HQ in Wales and nobody wanted it. Okay? No don't want that – very superstitious. So straight away I thought okay I know what will do with this. This is going to be the dove of friendship between different religions and cultures. So that is what happened and she is been in many places. So now she is with you. Thank you.

SM: Thank you. Allāh bless you.

R: Thank you Shaykh Mehmet. So I hope we have your blessings also for the Peace Mala Project

SM: In shaAllāh, Allāh help you.

R: And the work we are trying to do, which is not easy.

SM: Allāh help you.

R: Thank you.

SM: Allāh make it easy for you, in shaAllāh.

R: Thank you.

241. PERFECTION IS IN AKHIRAH
Wednesday, 6 December 2017

Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Naqshbandī Ṭarīqah is existing with ṣuḥbahs. Ṣuḥbahs are to remind about good things and to prevent bad things. They say people have many problems. Life cannot be without problems. It is the world of tests. There certainly will always be something. Compared to what other people have, what you call problems are nothing. To understand and accept that is from īmān (faith). The more īmān, the more belief and faith in Allāh a man has, the easier it is. When īmān decreases, problems increase. What we call īmān is to believe in Allāh and in akhirah.

Allāh 'Azza wa Jalla is saying the people who had the most suffering were the Prophets. If Allāh gives suffering, a test – not a test but a problem – it can be a problem for some people, but, as we said, people with īmān don't take it as a problem. They accept it as a favour of Allāh. The Prophets had the most suffering. The biggest oppression was made to them. Our Prophet says, "There is no Prophet who suffered as much as I did." Our Prophet suffered so much that he said that ḥadīth. Other Prophets, some were killed and some had other things, but they didn't suffer as much as our Prophet. And the Prophet is the Beloved servant of Allāh, His Ḥabīb. Those sufferings were to show him how high his maqam is.

After him come the Ṣaḥābah, then come Awliyaʾ, and then common people. Based on their īmān, Allāh 'Azza wa Jalla gives a problem. We shouldn't call it a disaster. Some things happen. This world cannot be without problems.

Therefore, if there is a problem, we should praise Allāh for it in order to get over this problem. When this one is over, another one will come for sure. Something we don't know will come. At least we should say, that it is a hardship Praise to Allāh, shukr for what we have as we know it and have gotten used to it.

We have a sister in Lefke who came from Turkey. She says she was beaten by her husband for 25 years. And that is a test for that woman. She will receive its reward in the presence of She doesn't realize it. She should say, "I have suffered so much. May Allah. Allāh reward me for that." There is nothing else she can do. She can't stand up against

him. But it won't go unnoticed. Because she believes in Allāh and expects mercy from Him she waits for thawāb (reward). "Whoever is patient with My test, he wins."

What do we mean by the test? Every year children have 10 tests. The whole family as if takes this test wondering if their child is studying or not. That is a problem too. Don't give so much importance to that. Allāh has given a certain capacity to everyone. Some study, some don't. Both those who study and those who don't will live and get their rizq according to Allāh's will. How much they will live is written in the presence of Allāh and will be that much. It has no relation to studying or not studying. Everyone studies now. Is everyone good? They became worse than before. Before there was adab and humanity. Now as people study, adab is lost. There is no humanity left.

And the problems people have now are from their own hands. They come because of their actions. As we said, when īmān decreases, they exaggerate small things. They cannot tolerate anything. They want everything to be perfect. If you want something perfect, be pleased with the will of Allāh. Respect His order. You will have the perfect of the perfect in ākhirah. There is no perfect in this world. Perfect is in ākhirah. As soon as a man thinks everything's fine, Allāh gives something, and he can't enjoy anything. Nothing brings peace to him. If Allāh gives sadness, all the goods of this world cannot help.

Therefore, as we said, our īmān should be strong. They ask what we should read for our faith to be stronger. You can read, of course. Keep your prayers, do what Allāh orders, then your īmān will be stronger. People want their faith to become stronger without doing anything. No. When we do what Allāh orders, our faith strengthens. When you come to these assemblies, ṯarīqah gatherings, this strengthens your īmān too. It reminds. Because wherever you go, there is nothing but talking about what to eat, what to drink, how to work in this world. And as people are far from these assemblies, faith cannot be with dunyā. Now they say there are elections. "What shall we do?" Elections are something that have no use for you. People don't understand even that.

Trust in Allāh, not the government. Ar-Razzāq is Allāh. Allāh gives your rizq (provision). Allāh gives you comfort, and your work goes well. The government, they are Allāh's servants too. Even if they want to do something, when Allāh doesn't want it, they cannot. Therefore, as people of ṯarīqah we should care about ākhirah more than about this world. Our main goal is not dunyā, but ākhirah. You should look whether what you take is ḥalal or ḥarām. Don't sell your ākhirah for the benefit of dunyā. We should pay attention to that. Because whoever does it, our Prophet says in ḥadīth, it will have no benefit either for his ākhirah, nor for his dunyā. A person who leaves ākhirah for dunyā is in loss. He won't improve. Therefore, we should be careful. We should protect our ākhirah. People in some places say they cannot cope. If you can't, do as much as you can. Even if you do a tiny thing for the pleasure of Allāh, that is also acceptable

in His presence. Doing nothing is not a clever thing. At least, you should start from zero. When it's with sincerity, Allāh will take you to higher stations. If you don't do anything, then you won't have anything at all. You will regret it in ākhirah. You should do in dunyā in order to be at rest inākhirah. This is what people nowadays, even if there are Muslims, because of people's talk everywhere they go and come, they forget about ākhirah, they forget Allāh. They think as if they will never die.

May Allāh give true īmān to all of you, in shaAllāh. May you be from the people of paradise, in shā'a Llāh. Mā shaAllāh, may your children be good. Such places, such holy graves will bring goodness and blessings to people around, in shaAllāh. This is the city of Islām [Famagusta]. Martyrs took it with their blood. Therefore, with the permission of Allāh this faith won't end here.May maqāmāt of martyrs, shuhadā be high. And may the help of our Shaykh be ready. May Allāh be pleased with us.

Al-Fatiha.

242. THE GREEN ISLAND
Wednesday, 6 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Ṭarīqah has two foundations: ṣuḥbah and khatmu l-khwājagān. Let us make a little ṣuḥbah, in shaAllāh, say a few words. We haven't come here for a long time. In shaAllāh, it will bring love. It will bring blessings for you and for us.

Before they used to call the big mosque Hagia Sophia. Now they call it Lala Mustafa Pasha. Today we prayed 'aṣr there. We prayed it in jamā'ah, shukr to Allāh. At that moment, one memory came to our heart. We remember coming here for the first time fifty years ago. I don't know about younger days. But Mawlānā didn't come to Cyprus between 1963-67. When this happened, we came in 1967. I didn't plan it, but it turns out to be exactly 50 years since then till now. Fifty years ago there were less people. Muslims and Turks were few. In all of Cyprus there were 60-70 thousand people. But this mosque was full. This big holy mosque was full with jamā'ah. Prayers were made in two-three rows. We are looking now, people became a lot but despite the many people, the jamā'ah is smaller. We don't know if there are 3-5 people from among the locals. The rest are those who come from abroad – students or people who are meant to come by Allāh ﷻ.

Allāh gave a big favour to this country. But Allāh 'Azza wa Jalla is describing this situation in Qur'ān. "Wa-idhā an'amnā 'alā l-insāni a'raḍa wana'ā bijānibih" (17:83). When we give our favours to people, they run away and distance themselves from us. This describes the situation in Cyprus. There was a big favour in Cyprus. We remember it 50 years ago. Everyone used to work from six in the morning till late in the evening. There was no one who didn't work. If they didn't work, they were unable to get food. Everyone was hardworking. There were no lazy people. And when Allāh granted them more, no working man remained. They are getting money and swearing at the one who is giving it. Not just that, they are swearing at Allāh too. Not exactly swearing – they are not knowing Him. If you don't know Him, the time will come when you will but it will be too late. Everything has its punishment in dunyā and different punishment in ākhirah.

People here say, "I don't know Him." You know. And when your time comes, don't know Him as you like. Allāh doesn't need you. Allāh gave you all kinds of favours as Hismercy

on you. Don't think you are the one who made it. Don't be arrogant. There is this matter of arrogance now. "We are this. We are that." There is no reason for you to be arrogant and boast. Only when you know Allāh, recognize Allāh with your īmān, your level is higher than of others. Even if the whole world is yours, when you don't have īmān and you don't know Allāh, you are worthless. Someone without a penny who knows Allāh, is thousand times better than you in the sight of Allāh. It is not important to be good in the eyes of people. People love and believe you, trust you for an hour and turn their backs at the smallest thing. Don't oppose Allāh in order to please others. Don't come against Allāh. Your pride should be with your īmān.

Don't be embarrassed, shy or afraid of anyone because of your īmān. Most people don't even say they pray, in some places. The situation became like this. If they say, people will make fun of them. They are the ones who should be made fun of. Who doesn't know Allāh ﷻ is ignorant. Even if they read all the books, they are still ignorant. Because all knowledge shows the existence of Allāh and that this religion is the religion of truth. If they don't understand it, they are ignorant, stupid and idiot. Because they don't know what they are reading. And they say, "I am a professor. I am a doctor. I am a teacher." They have no benefit.

Because the real knowledge is light. The light takes you to Allāh. The light comes from Allāh. There is no other light. The light of our Prophet is from the light of Allāh. Ignorance is darkness and opression. They are saying it too, ignorance is darkness. Allāh ʻAzza wa Jalla is light. "Allāhu nūru s-samāwāti wa l-arḍi" (24:35). Ignorance is evil. Because they destroy themselves, and as if that's not enough, they want others to be destroyed too. Humbleness is good. Arrogance is not good. Humbleness is an attribute that Allāh likes. Pride belongs to Allāh. No one can be proud apart from Allāh. Pride belongs to Allah because everything belongs to Him. That is His attribute. Who asks for the attribute of Allāh will be ashamed in arrogance. Eventually, he will be ashamed. He'll be ashamed after years, 100 years, even after 1,000 years. Therefore, saying, "I am from this country. I am from that country," and belittling others is not a clever thing. It is useless because everything is from Allāh. When you don't know it, you are a fool.

We should appreciate Allāh's favours. When you make shukr for Allāh's favours, He increases them. And if you don't value it and see it for yourself, then He can take that favour from you. There are many servants of Allāh. Allāh can take from you and give to those who will accept this favour. As we said, since fifty years, thousands of people came and left. No one is remaining here forever. This country is Jazīratu l-Khaḍrāʻ, says our Prophet, the Green Island. It was the Green Island and thousands of ṣaḥābah came here and became shahīd here. The maqāmāt of most are not known. Only a few are known. Then came – scholars, mashāyikh and awliyāʻ. The land is firm here. This land is only for people with īmān. Therefore, sometimes we get upset. But when we remember such memories, we realize that this place will not go out of Islām for the honour of these

awliyā' and ṣaḥābah. It will be a Muslim place until Qiyāmah with Allāh's permission. Those living on it now are temporary. If they don't improve, there are many servants of Allāh. They are coming out slowly.

This ungrateful nation will finish. The good ones will remain. The bad ones who are against Allāh will certainly go. Why will they go? For the honour of these shuhadā' and ṣaḥābah because they gave their blood and souls for this place in order to praise Allāh. These people came here with the order and good tidings of our Prophet and watered it with love, with their blood and lives. It wasn't taken with elections or by voting. It wasn't taken by a game – but by blood. They gave their blood. Therefore, no need to be upset. With Allāh's permission, Allāh will make here with more īmān than before. As we said, the garbage living on it are not important. Important is who are lying underneath it. The people above it are worthless. Worthy are these ṣaḥābah and shuhadā'. Their blood is here. May Allāh sanctify their secrets and increase their maqām, in shaAllāh. Quṭub 'Uthmān in whose presence we are sitting now is one of them. They were respected so much that a big mosque and dergah and a grave were made for them. And no one can plan it so well now. It was made so well, with such care. It was made with attention. Our ancestors were like this. With Allāh's permission, with their prayers – it is a test.

Good ones will remain, the garbage will go. May Allāh make all of us from the good ones, in shaAllāh. May He make our children from the good ones, in shaAllāh.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

243. DO NOT FALL INTO HEEDLESSNESS
Saturday, 9 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

It says not to fall into heedlessness. A Muslim has to be vigilant because a person can fall into heedlessness at any moment and go astray and be in danger. Even if one does not fall in danger, one would be wasting time in vain.

We fell into heedlessness when we were returning last night. We took a wrong turn and later realized where we were heading. Because of heedlessness, we went around quite a bit and arrived that way. As we said, when people fall into heedlessness sometimes they are totally ruined. They deviate from the path and fall off the cliff. That ruin would cost people their faith and they would fall into bad ways. If they deviate to another way due to heedlessness and later recognize it and turn back, they would suffer much pain, be uncomfortable, and would be wasting their time in vain. They would be spending their time and money - not their life but their possessions. So people who do useless things and after roaming around come back to the path again would be deprived of much rewards. They would be deprived of virtues and it would be gone for nothing.

Therefore, a person should always be careful while alive, should take lesson from everything, and should look at everything carefully. People should look at where they are going and where they have reached, and know the value of the place where they are and be steady on the path. Your path is a solid path. It is the right path. Do not deviate from it. Do not think, "I wonder if this is good or not?" and fall into heedlessness and deviate from the way. You are on the beautiful path of Allah and on the radiant path of our Holy Prophet. Do not deviate from that path. Do not fall into heedlessness.

This is it, InshaAllah may Allah keep us safe from heedlessness. May Allah protect us. As we said, anything can befall a person in one moment's or one second's heedlessness. May Allah protect us.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

244. TRUE SCHOLARS AND IGNORAMUSES
Sunday, 10 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Knowledge is something Allah and our Holy Prophet like. Knowledge needs to be for Allah. "The scholars [of my Nation] are like the prophets of Bani Israil," says he. Scholars are the inheritors of prophets. There are two kinds of scholars: one are those on the true path, and the other are those who use their knowledge for this world, for their own desires.

True scholars work and strive for the sake of Allah, to deliver Allah's word and Allah's commands to people. It has come like this from the time of our Holy Prophet till now. Our Holy Prophet has said, "The best century is the one I am living in, then it is the one following mine." Our Holy Prophet's beautiful words are a great advice for people here, people living in these times. It shows how people should live.

Now, they do not like scholars lately. Whereas the companions (sahaba) lived during the time of our Holy Prophet and each one of the companions was a scholar. There are those who took knowledge from them in the following century. It was the same way in the century that followed. The sciences Islam and our Holy Prophet brought reached us by means of those holy ones. Now they come out – it has become a fashion. What we mean by fashion is imitating things like a monkey when something happens.

A new fashion has come out. Scholars who are a little educated, when in fact those called scholars are ignorant: "Ulama-e Soo," says our Holy Prophet. Since they are thinking – they light up their cigarette a little, sitting and thinking. Or they do something else and think saying, "This fits my mind," and go speaking. When they appear on TV, it is as if it was revealed from the Koran. And others who are educated say, "Look, this one is educated. He is a professor and this and that. What he is saying is probably good," and follow him and start talking like him. This drags people to misguidance.

Alim-e Soo: they are the ones bound to hell. Our religion, thank Allah, is as it was conveyed and told by our Holy Prophet. The first scholars, the imams of mazhabs (schools of jurisprudence) and the imams of itiqad (schools of creed) lived at that time.

Accredit/regard them. There is no need whatsoever to regard those left over. Those following them are worthy of regard. The others are disreputable. Our Holy Prophet says, "Allah's, the Prophet's, and the believer's curses are on them." They are cursed people. It is not good to approach cursed people. That curse would come to you too.

We need to pay attention to this. There is no need to believe everything you hear. In fact, Shaykh Mawlana would say, "People get on television. Do not listen to them when they get on television. Never puzzle your brains with them." They are obvious people anyway. Thank Allah, Muslims have awakened too. It is obvious who is who and who is doing what. Do not regard them when you hear their names. Allah has gotten rid of their reputation so do not regard them either.

May Allah grant us to be with true scholars InshaAllah. May He grant us to appreciate them and to be enlightened by them InshaAllah. When their names are even mentioned, Allah descends His mercy and forgiveness upon us. It says, "Inda zikr us-saliheen, tanzil ur-rahma." May the baraka (blessing) of the pious be upon us when they are mentioned InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

245. OUR MASTER'S (SAW) WAY SAVES US
Monday, 11 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet informed us of these day, days of End Times. He informed us of everything. He informed his Nation of what Allah told him to inform of. He informed of these days too. "These are such days as dark days," says our Holy Prophet. Dark days: if a person takes out his hand, he is not able to see it. That is how dark it is. What he means by darkness is there is gloom (zulmat). Zulmat means darkness and we are in those days. Our Holy Prophetsays, "People will be in a very hard situation in those days. What will you do? You will hold on to my sunna and my way." Not just holding on, but hold on even with your teeth so you may hold on tightly, and that will save you from this gloom and darkness. Our Holy Prophet's light and affection (muhabbat) will save us Allah willing. The way of our Holy Prophet is the thing we need to hold on to in this gloom, this darkness, and this evil. Those who attach and hold on to the rope of our Holy Prophet reach felicity. All gloom, this darkness, and all evils would stay away from them and they would be saved. Thanks be to Allah that He favored us and showed us His way. We could have been on other ways. That is why we should not think it is because of ourselves. Let us recognize this favor and this generosity as being from Allah and be grateful to Him. This generosity and affection increases with being grateful. It would be stronger, it would increase, and our faith would also increase by following the beautiful path of our Holy Prophet.

This is what is important. Nothing else is important. It can be as dark as it can be. Our Holy Prophet has shown us the way of salvation, thank Allah. InshaAllah it continues because nothing is certain with son of man. We need to always be making dua so that we may be steadfast InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha

246. THE IMPORTANCE OF RAISING CHILDREN
Tuesday, 12 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

People of this day and age are suffering hardships due to their serving their ego. It is easy at first. It is enjoyable for a person to appeal to the ego, to do what the ego wants. However, the person suffers its punishment afterwards. What a person is to suffer in the hereafter is another thing. However, people suffer a lot in this world too, especially because of their children.

If you give the child everything it wants and do everything it likes, then the child wants more. And that is ego. The ego does not get enough. They do everything a child wants, but do not do what Allah wants. They start at age three with kindergarten and this and that private school. They also want a special private school and do not like it either. They struggle and toil and moil wanting a better one. You would be surprised how much effort they show.

Our Holy Prophet says, "Teach them to pray at age seven. Let them not miss a prayer at age ten. Be careful!" These ones have reached age twenty and neither know ablution nor prayer (namaz). They do not know fasting at all. They say, "Sir, the child has exams, and cannot fast and do the obligatory of Allah." Then you have yourself trouble. They run here and there to doctors, psychologists, and hospitals and what not.

Allah is also giving trouble in the world. You have to train their ego and give them these things while they are children and babies so they do not turn out trouble for you later. They are a blessing (nimat) of Allah for you. Do not turn His blessing into trouble. We see that it is like this in all countries and not only here. It is the same everywhere. People have forgotten Allah: "School this and school that; school this and school that," they say. They do not like the schools and what they study is not worth five pennies either. Then they beg and weep to others, "Save me!"

We cannot save you. How can we? You have raised the child in this manner: no prayer, no supplication, no ablution. There is nothing. This child of yours is Muslim and entrusted. Let them learn the truth and faith. As our Holy Prophet said, "The child has rights over the parents. They need to give the children a good name and teach them

Islam." There are a few other rights but these are the most important. When you do not do these, you are cheating the children of their rights.

The parents have rights too, and you are not teaching that at all anyway. You are treating the children as if they were your parents. You are respecting them while you are not respecting your parents. You would not give a plate of food to your mother, and you do not leave a thing you do not do for your child. Then you think, "Why are they turning out like this?" and weep and cry.

Turn to Allah. Obey the commands of Allah. Allah does not oppress anyone. Allah knows how much a human body can endure. People can fast, offer prayers, and do everything comfortably. Pay attention! They are entrusted to you. You will also be questioned in the hereafter after suffering the punishment here. They are a trust. They are the trust of our Holy Prophet. They are his Nation (Ummah). Teach them their religion, teach them their faith, and you will be comfortable.

May Allah grant us all to be successful in listening to this advice InshaAllah. Sometimes they say, "The truth hurts." It is bitter but the bitter medicine is the good one. Most of the time with heavy diseases the medicine is useless if it is not strong. May Allah not make anyone suffer pain, because if they do all kinds of filth once you have passed you would also receive their sins. If they do good it would be for your good, and you would get gifts in the hereafter.

May Allah make it good generations. We are saddened: these are the children of the Nation of Muhammad. They are the children of Muslims, but you see that they do what the kafir (unbeliever) do not do. They do all kinds of vileness. We are saddened. Very saddened. May Allah reform them InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha

247. DO YOUR JOB WELL
Wednesday, 13 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Everyone is obliged to do their job well. This is a command, a command of Allah and the Prophet. He says, "When you do a job do it well." These people say, "We have served," or, "We have done this and that." Whereas they are working, getting paid a salary where they work, and are earning their living and sustenance.

You cannot say, "I did my service." You are not the one who should say it, but people should tell you that you did a good job. Service is one thing, work is another. You are working to make a living through halal ways. It is a job well done, but you have no right to say, "I have served. I have done this and that." You are written rewards in the sight of people and in the sight of Allah for doing that job well.

If not, if you say, "I am doing work. I am doing this and that," you would not be acceptable next to people nor acceptable next to Allah. You would be doing these to just boast yourself. If you are going to do it, do it well. People who do their job well are acceptable. They would say, "Look, he is doing his job well. He is a master. The products he makes and the job he does are beautiful." He takes money but he does not boast himself. Let the job you do boast itself.

This is the case from the shepherd in the mountain to the garbage man, to the farmer, to people in the highest positions. You cannot get your right saying, "I did this and it is my right." What is your right and what is not your right is evident. It does not work if you say, "I have served here, I have served this country, so they should give the country to me." There are a thousand men like you. They are all working for the country and sacrificing their lives. They are also like you. Otherwise, there would be no end to it if we were to give the country to everybody. Everybody serves their country for the sake of Allah. The people of position also have a different job. They fulfill whatever their duty is upon orders.

This country would be revived if everyone worked like this, and it would be good both on the outside and in the inside. What is meant by on the outside is beauty would occur and there would be wealth. It would also rise spiritually. Rising spiritually is stronger.

Nobody can do a thing [to harm us] then. Allah would help us. We would be with Allah. Therefore, it is the order of our Holy Prophet for everyone to do their job in the best manner. Do as much as you can. Your job is from such hour to such hour. Do your duty during that time.

This would be good for you, for your family, for your country, for Allah, for the Prophet, and for Islam. May Allah grant us all to do these works. Let us not comply with Shaitan and loaf around saying, "No, it was this and that." It would harm you first, Allah forbid.

Wa Minallah at-Tawfeeq,
Al-Fatiha

248. GOODNESS GIVES THE COMMUNITY GOOD ENERGY
Thursday, 14 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet has beautiful words. They are all beautiful. We also read a hadith yesterday. Let us mention it for the benefit of people: "Do not see goodness as little. No matter how little, Allah gives it rewards too and writes good deeds for the person who does that goodness."

Allah gives its reward even for the smallest goodness. Even smiling to your Muslim brother has its reward. Our Holy Prophet is encouraging and making people love doing goodness. Our Holy Prophet forbids evil and does not want us doing it. The wisdom behind it is so goodness and beauty would increase among people and it would benefit us all. There is benefit in goodness. The smallest goodness is the goodness done to this society.

What do they say? Now they call it in terms: "A good energy." People also get harmed if you do evil. The smallest evil gathers and gathers and the surrounding gets worse. People do not want to listen to the news they hear now. They do not want to watch anything. Everywhere is full of evil. It brings down the morale of people and their nerves get shot. As for goodness, it is the opposite. It becomes a benefit for people. People like it when they see something good. This is also a wisdom of Allah.

Allah tells us our doing good is for our own good, and He gives its reward. And Shaitan on the contrary shows evil and orders evil. The more evil you do, the sadder you get. It would be useless and you would be at loss. May Allah treat us all with goodness. May we be with goodness. May we sleep and breathe goodness InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha

249. A MUMIN IS A PERSON OF TRUE FAITH
Friday, 15 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our Holy Prophet states: "Laa yu'minu ahadukum hatta yakuna hawahu taba'an lima ji'tu bih." A person cannot reach true iman (faith) if one's hawa, desires, and what one likes is not like the things our Holy Prophet likes. The person would not attain real faith as long as one is not on the orders, sharia, and Islam he brought.

Everyone who recites the Kalima-e Shahadat (Testimony) becomes a Muslim, but being a Mumin is a higher level. It means those who have faith and those who whose faith is strong. The faith of most Muslims is weak. Because they do things according to their own minds, according to how their own ego and hawa want. They remain in a lower level when they do so, and their faith does not get stronger and remains weak.

Whoever it might be, once they do these things according to their own ego their faith does not strengthen. You are to like the things our Holy Prophet likes and dislike the things he dislikes for your faith to strengthen. It is still alright if you like a little and dislike a little. Some people totally do not listen, and do as it fits them and as they like. Their faith just does not get stronger. For their faith to strengthen, they need to like the attributes of our Holy Prophet and like him. This is the most important thing.

Those who do not respect our Holy Prophet can worship as much as they like and pray as much as they like. They are also following their ego, which means their iman is weak. There are also people the other way around, people who claim to be Muslim: no namaz (prayer), no dua (supplication). Their faith is also weak. It means they do not worship for the sake of Allah. Their faith would strengthen if they did it for the sake of Allah and they would first love our Holy Prophet. May Allah make us people of faith. The level of faith is high.

Wa Minallah at-Tawfeeq,
Al-Fatiha

250. EVERYTHING RETURNS TO ITS ORIGIN
Saturday, 16 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

They have said: "Kullun yarji'u ila aslih." Everything returns to its origins. Son of man was created from soil and will return to soil again in the end. This body will be placed in the grave when it dies. It will turn to soil again there.

No matter how much you feed this body and how much you look after yourself, it will return to soil again. The body does not have value. Of course people need to look after themselves, but we were not created to only look after our body and serve it. People will look after themselves, look after their family, and teach them goodness. They will introduce them to Allah and to our Holy Prophet. This is their duty. It is not just to feed them for this world but essentially for the hereafter.

It is human nature: people become the same way again if they have come from a bad place. That is why they need to find good people with regards to whatever there is such as friendship and marriage. They need to be together with them. Because even if a person's nature looks good, the person can get corrupt later and turn to one's origins. If the origins are not good, people turn back to it. Then people are astonished saying, "Why is he becoming like that?"

As we said, people can be with good ones in this life. They do not have to be with bad ones. It is easy being with good ones, but the ego does not find good ones to be entertaining, to be beautiful. It does not find it fitting to one's self and to one's mind. That is why they find those who are not good, those who fit their ego, and then they regret it.

May Allah make us all be with the good ones Inshallah. May the Nation of Muhammad turn back to its origins. Its origins are beautiful; our ancestors are beautiful. However, as people are more and more with bad ones, everywhere is full of evil and devils. May Allah keep us all safe.

Wa Minallah at-Tawfeeq,
Al-Fatiha

251. THE IMPORTANCE OF ATTACHMENT AND REPENTANCE
Sunday, 17 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

This association, this meeting, and this tariqa are for Allah. These are good gatherings. Allah Exalted and Glorious be He and our Holy Prophet tell us to, "Be with good people." Do not let go of rabita. Rabita means a connection. You need to be with good ones since people surely go to someone else when left alone. If you are not on the right path, Shaitan is able to slowly drag you to his path, to the other side. It happens knowingly or unknowingly. People's ego does not like being attached and going on the right way.

People who go to the mosque are again attached, but when people are alone outside, they slowly go to other ways and do not know what is right and what is wrong. They say, "I am doing it all. I know it all. I am comfortable inside." They say, "My heart is clean," but it is not clean at all. People who are not trained – trained by religion and tariqa – think their ego is the biggest guide and harm themselves by themselves.

Because people who follow their ego do bad things in the end and are certainly at loss. People certainly need a murshid (guide) and need to be attached. When attached they think, "I wonder if I am doing right or wrong?" When they are to do something they think, "What would my murshid say? How should I do it?" They are ashamed and this way their end would be good.

If we cannot find the right way in this world, we would regret it in the hereafter. Even if Allah forgives, we would still be sorry. One would be regretful grumbling, "I wish I had found a guide and attached to him as Allah ordered, and lived as Allah wanted." However, the time that has passed does not come back anymore. Allah Azza wa Jalla's favor and mercy are plenty. Even if one attaches later, because of the sins one has committed, He changes them into good deeds and rewards. Because the person repented, all one has done turns into good deeds by Allah's mercy.

"Yubaddal as-sayyi'at hasanat," says our Holy Prophet. Sins are turned into good deeds and they would be winning that time. Therefore, do not say in this world, "I committed so much sins and did so many things. There is no repentance for me anymore." The door

of repentance is open. Allah's kindness is great. He would say, "My servant repented and is sorry for his sins," and turns them into good deeds. That time they would be as if they had done good deeds throughout their life.

May Allah not misguide us, because we see that these days are truly days of dissension (fitna). All of our Holy Prophet's words are beautiful, but those who are attached to their religion, who hold their religion, are like holding fire in their palm. It is truly very difficult for people to restrain their ego in these times, in the midst of so much corruption.

Therefore, we are saying: May Allah make us firm-footed and not make us abide by our ego. Let us not give our ego the slightest compromise, since thinking we are doing something small, your foot might just slide Allah forbid, and you would find yourself in hell. May Allah protect us.

Wa Minallah at-Tawfeeq,
Al-Fatiha

252. EVERYONE IS RESPONSIBLE FOR THEIR ACTIONS
Monday, 18 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Auzu Billahi Minashaytanir Rajeem. Bismillahir Rahmanir Raheem. "Ayahsabul insanu ayyutraka suda." (Sura Qiyama:36) "Do humans think they are not responsible, that nobody is watching them, and they were created by themselves?" Allah Azza wa Jalla is asking in the Koran. "We created them from a piece of clot then it became human." When they become human, Allah Exalted and Glorious be He is certainly aware of what they do and what they are to do and everything. Let them not think nobody will question them.

People of now, of this day and age, are doing everything and there is no responsibility. They are thinking, "We are free. We live as we like," and they do so. That is why everywhere is full of sin and guilt. The people are not even getting married. It is like Europe now. They have no need to get married because they can do everything whenever they want. This is a great sin. It will be questioned. It is not empty [talk]. It is to be concluded and it will be questioned! You will account for it: "What have you done? What did you do? Why did you do it?" You have been created and you are responsible now.

You were not created because you wanted it. Allah created you like this, in this state, as human. He could have created you as an animal, a stone, or soil. Allah Azza wa Jalla could have created you in any form. He created in this form, in the most beautiful state, so you may remember Him, thank Him, and go on the path He commands. You see that they do not even remember the world at all. However, it will be questioned because He sent prophets. Allah gave us a mind. You have been educated and finished universities. Not just here but people go all over the world to study. They are learning everything. They are only not learning Allah's commands. That is why they will be questioned!

It is sad that these people called Muslims are forgetting Allah and do not fear Allah. There is no shame, modesty, or pudicity left. No faith is left when no modesty and pudicity is left. Those who have no modesty and pudicity left lose their beauty and turn into an ugly creature. The more sin they commit, the uglier and worse they get, and they stink.

Sins have a very dirty odor. Even if people do not sense it, those who sense it do. They can wear as much perfume as they like. They still stink. Sins have a dirty smell. A person would want to get away from it by all means possible. May Allah give guidance to these people. May Allah give guidance to the Nation of Muhammad, to those who claim Islam. May Allah also protect us, and may we be a means for guidance Inshallah.

Wa Minallah at-Tawfeeq,
Al-Fatiha

253. OCEANS OF POWER BELONG TO ALLAH
Tuesday, 19 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

It is sunna and we say it every day after morning (fajr) prayer. It is alright to do it after morning prayer or at other times: "Laa ilaha ilallahu wahdahu laa shareeka lah, lahul mulku wa lahul hamdu yuhyee wa yumeet, wa huwa 'ala kulli shay'in qadeer." Saying this has a great virtue. Its meaning is also great. It is the essentials of faith (iman). People who have faith need to know this and need to know what they are saying: There is no god but Allah, He is alone, and has no partners. [His is the sovereignty and His is the praise,] He gives life, creates, and gives death, and He has power over everything. This [last part] is the most important.

So they are all important, but the attribute of Qadeer is with Allah and nobody else. Only Allah is capable of everything. We do small things with the help of Allah, but He who has power is Allah Azza wa Jalla. You need to know that everything is from Him. You need to ask Him. Nothing is difficult for Allah Exalted and Glorious be He because He has the qudrat. Qudrat means being able to do everything, to have the capacity for everything. Nothing is impossible for Allah Azza wa Jalla.

It is impossible for us to do many things, but everything that comes to a person's mind and that does not is possible for Allah Azza wa Jalla. Our mind is able to grasp a few things. It is limited. We have a limit. People say, "There is freedom of thought." Think as much as you want. Your thinking is not even zero compared to the power of Allah Exalted and Glorious be He. People brag and become arrogant saying, "I created the small mountains," but it is all zero. Leave aside what they do to themselves, even their thoughts and what they think – no matter how great of a thing and an impossible thing they think it is – nothing is impossible in the sight of Allah. Everything is in His hands. The oceans of power are with Him.

Therefore, you may ask whatever from Allah. Allah has the qudrat. Cure is from Him, and goodness is from Him. All kinds of qudrat are from Allah. Ask Allah for everything. Do not say, "I'm sick. I don't have a cure," and such. Allah is capable of everything. Most of the time doctors are baffled when these faithful people are cured, or a servant of Allah

prays for them and it becomes cure for them, or things go well for them. It is all within Allah's power.

Do not think it is from yourselves. Know it as being from Allah. Ask for everything from Allah, ask for every goodness, and do not fear. No matter how great this world might be, no matter how powerful it is – whether people, countries, and what not – none of it has any value in the sight of Allah. They are not even zero next to the Allah's qudrat, they are not even a particle. Allah's power is great. Fear Him, ask Him, believe in Him, and have faith. May Allah make us all reach this faith InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha

254. ADAB IS LEARNT FROM GOOD ONES
Thursday, 21 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Adab is a good habit. Good ones like people with manners. Who do we learn adab from? From good, mannered people - from tariqas, and from shaykhs. Those who do not like manners are Shaitan and those who follow him.

There was a man in the past whom they said was very well-mannered. They asked him, "Who did you learn this adab from?" He answered, "There was a very ill-mannered man. I learned it from him." They were surprised and asked, "How could it be? Good manners are learned from the well-mannered. How was it that you learned from him?" He said, "I saw that his situation was very bad, very ugly. I did the opposite of whatever he did and thus I became well-mannered."

So people, normal people, do not like ill-mannered people. However, it is End Times now: the more ill-mannered one is the more people like that person, and there are those who try to look like that one. During our Holy Prophet's (SAW) time, goodness was ordered and evil was prohibited. Now, evil is ordered and goodness is prohibited. Therefore, people in these times should learn their manners from well-mannered people. As we said, there are no more people left who would look at the ill-mannered, get disgusted, not like it, and hold on to good manners. They have blurred everybody's head. They are showing the good as bad and the bad as good.

May Allah protect us from the dissensions (fitna) of these times, and may our mind be present Inshallah. We are always saying "May Allah give us common sense and intelligence". This is our greatest prayer (dua) for people and nothing else anymore. Children, people, women, men, the old, and the young: everyone is bewildered. May Allah not make us confused. May Allah not deviate us from the right path.

Wa Minallah at-Tawfeeq,
Al-Fatiha

255. GUIDANCE IS THE FINEST BLESSING
Friday, 22 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

May Allah Azza wa Jalla not deviate us from the right path and from faith (iman). This is the most important matter. As we saw yesterday, the world is boiling. It is awful everywhere and people are trying to go at it tooth and nail. This is not a problem, this is nothing. What is important is people's faith and to live as a mumin (believer), believing in Allah. The rest is nothing. Faith is the most important thing. Everything is easy when there is faith. May Allah give us all faith InshaAllah.

People have forgotten and are thinking, "This world will last forever. We will live here forever." Whereas they see every day: everybody is dying whether old or young. What is important, as we said, is passing with faith. Those who pass with faith have won. May Allah give faith to those who do not have it. We should also not look at anybody as: "I am better." Lucky us if Allah has given us this faith. We need to protect it and be grateful. Guidance is from Allah. Lucky is the one whom Allah guides.

We see, there was a kid when we were at the dargah yesterday morning. A 16 or 17-year-old German kid. He was not from Turkey living in Germany, but a direct German. Allah has granted him guidance at that age. Whereas in his country, if you say Islam three times, the guys pass out then and there. That is how much they scared them, that is how deeply it has touched them. However, when Allah wills it a person becomes Islam and comes to faith without listening to anybody.

As we said, this is a favor of Allah, a blessing (nimat) of Allah. Allah has gifted us this favor. We need to know its value. The people here do not know the value of Islam and iman, and as we said are only thinking about this world and complaining too. You cannot complain! Allah has given you this light and this favor. You need to be grateful to Him. Even if you die of hunger, again you need to thank Allah for giving us the greatest blessing. This is a great blessing and we need to know its value.

Thank Allah. He says blessings increase with thanks. Blessings, all sorts of blessings. It would increase both materially and spiritually. The most important blessing is the spiritual blessing, the blessing of faith, and the blessing of Islam. Thanks be to Him. May

Allah increase them. May our faith be stronger as days pass. May the faith of these Islamic countries also strengthen, because they bother each other when there is no faith. They do not listen to Allah's word and do evil. May Allah protect us.

Wa Minallah at-Tawfeeq,
Al-Fatiha

256. PEOPLE WITHOUT LIGHT ARE LIKE DEAD
Saturday, 23 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Bismillahir Rahmanir Raheem. "Wa mallam yaj'alillahu lahu nooran fama lahu min noor." (Sura Noor:40) Allah Azza wa Jalla says, "If Allah has not given a person light, then the person has no light." Allah Exalted and Glorious be He has given everyone light inside. Increasing or decreasing that light is up to a person's efforts. That light increases in the person who believes in Allah and he lives with that light. He is counted as "Hayy", meaning a person who is living. That light diminishes and gets extinguished in the person who does not believe in Allah. This person has no use and roams around like dead.

"Amwatun ghayru ahyaa." (Sura Nahl:21) They are like dead even if living, because the person is a useless creature when there is no light. Allah Azza wa Jalla gave that opportunity to son of man, and created son of man in the highest station amongst creation. What develops that light is obedience of Allah, complying with Allah's commands, and obeying Him. If you do this, that light strengthens and increases your faith even without you feeling it. You would reach Allah's consent the more it increases.

Allah's consent is the most important thing. Allah Azza wa Jalla is warning us so we do not forget it in the midst of life's tests. People who find it have won. They would have light in front, behind, and everywhere. Their end would be good. The others, people who have no light, live in gloom and darkness. They would be dark inside, outside, and all over. They would not take pleasure even if the whole world were theirs. They turn more towards the world, and the more they turn the more they sink. May Allah protect us. May Allah grant us all to increase this light InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha

257. DO NOT MAKE THE HALAL HARAM
Sunday, 24 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla has shown son of man what is good and what is bad, what is forbidden (haram) and what is permissible (halal). Son of man cannot make the haram halal according to his own mind. One might think of good as bad or bad as good, but its damage is in this world. However, considering the forbidden as permissible is a sin for that person, his good deeds would go away, and he would be punished.

Allah Azza wa Jalla has shown son of man what is good and what is bad, what is forbidden (haram) and what is permissible (halal). Son of man cannot make the haram halal according to his own mind. One might think of good as bad or bad as good, but its damage is in this world. However, considering the forbidden as permissible is a sin for that person, his good deeds would go away, and he would be punished.

What is more severe is to count what Allah has made permissible as forbidden. He commits all sorts of sins according to his own thinking or the state of society and it is no problem, but goes ahead and says, "This is a sin!" when someone does something permissible. Who do you think you are? How dare you make what Allah has made halal into haram? It is a great sin! Allah will give his punishment.

The religion is clear. Our Holy Prophet says, "There are doubtful things so do not get too close to them." Allah has shown it, He had it said by our Holy Prophet, and has given the judgment in the Koran. Then do not go ahead calling what is halal: "This is haram!" There are plenty who do this. There are plenty everywhere who say according to their own head: "This is haram!" Beware of doing it! It is halal, Allah has made it halal for people, He made it halal to do, and you go ahead and call that halal thing haram. You are both making it hard on people and giving a fatwa (religious ruling).

People who are to give fatwa are different, not even hodjas (clerics). People who are to give fatwas are separate. Hodjas practice as imams and need to ask the mufti (authoritative expert) when it is time to give a fatwa. During Ottoman times they would give fatwas finding out, "What is the fatwa on this? How does it work?" They can give fatwas now too. There are muftis for this, but it is not according to your own head.

As we said, even a hodja cannot give a fatwa, so how about a normal person? He lives in sin head to toe, and he goes ahead coming out with undue hardship for people. Whether he prays or not and whether he is an imam, it is a burdensome sin (wabal) for him to count the halal as haram. We need to be careful of this. We are all sinners from top to bottom, then it is not smart making Allah's halal into haram.

Allah created us and He is the one who knows everything. He made permissible things that are appropriate for us, that we can do, and made forbidden things that are evil. We need to be careful of this. We need to be careful for our own good. Allah does not have a need, not a bit. You can commit as much sin as you like or do as much good as you like. It does not have an effect on Allah. He is the creator. Everything is for your benefit.

Let us say "May Allah give us all common sense and intelligence" so we may do the things we do with thinking. It is not good to speak immediately. When asked a question, you can answer if you know and if you are sure. If not, if you are not sure, you need to look at it, you need to ask the mufti, and you need to ask the scholars. Scholars have classes too. They made each one separate during Ottoman times. The Ottomans are the last Islamic state. The authority that gave fatwas was one thing and the hodjas (clerics) were another. May Allah show us all the right path InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha

258. BE ALERT AND DO NOT TRUST
Monday, 25 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Allah Azza wa Jalla states, Bismillahir Rahmanir Raheem: "Fah'tharu." (Sura Ma'ida:41) "Be careful," He says. A Muslim needs to look at everything carefully and pay attention to the things he does. He needs to be careful who he is walking with and who he is going around with. Allah Exalted and Glorious be He says: "Do not trust the world's state and do not trust everyone!" Be alert! Because most people go after someone thinking he is good or loving him, or something happens and he thinks to himself, "He is good." Whereas he could be using this beautiful path granted by Allah to fool people. That is why we need to be careful.

It is not good running after everyone and every incident thinking, "He is Muslim. They are alright." It is alright if they are people benefiting Islam and going on the path of our Holy Prophet. Many people have come out saying, "No, that is old. We can do better now." And people, especially educated people, are running after them. Not so much with uneducated people. They say, "It beats me. I go on the path that I know." This is more acceptable. The others need to be careful. Allah Azza wa Jalla tells us to "Be careful!" Our Holy Prophet also tells us to "Be careful and be on the safe side first."

Do not go after everybody like that. In fact, a Muslim needs to be wakeful. However, the situation seen now is terrible already, and people immediately run after a man who claims to be Muslim, then they mess it up around and are regretful. Allah Azza wa Jalla tells us from the start: "Be careful! Do not trust!" Obey what Allah says. Walk on the path your ancestors have walked. The books written by and shown by the scholars of those times were written with sincerity. We need to follow them. We need to read them.

Now, a new one comes out and we ask, "I wonder what sort of a man he is?" Most who come out write from their ego because they are not attached somewhere. Because they are not attached somewhere, they write some things to satisfy their ego or to make money. It is harmful for those who read it too. Our Shaykh Mawlana would always say: "When you do not like something, do not look at it and do not read it!" Because it poisons the person. Books written without sincerity poison people.

He says, "Do not look at someone who said such and such on TV." He can talk to himself as much as he wants there. He talks himself and hears himself. Therefore, this matter needs attention. We are in times of dissension (fitna). In End Times Muslims should not think everything they see is good. It is times of fitna now. There is a lot of fitna. We need to be careful! May Allah not deviate us from the right path, and may He protect us from the evils of these people.

Wa Minallah at-Tawfeeq,
Al-Fatiha

259. DERGAHS NEED TO BE CLEAN
Tuesday, 26 December 2017

Assalamu Alaykum wa Rahmatullah wa Barakatuh,
Auzu Billahi Minashaytanir Rajeem.
Bismillahir Rahmanir Raheem,
Wassalatu Wassalamu ala Rasulina Muhammadin Sayyidal Awwalin wal Akhirin, Madad Ya RasulAllah, Madad Ya As'habi RasulAllah, Madad Ya Mashayikhina, Shaykh Abdullah Daghestani, Shaykh Nazim Al-Haqqani. Dastur.
Tariqatunas sohba, wa khayru fil jamiyya.

Our tariqa, the Naqshbandi tariqa, stands with discourse and the good is with association. That is why these gatherings and to gather is important. Instead of being alone, people should be together, the good should get together. Because when you are not with the good ones, you slowly deviate off the path. Or a person certainly wants a friend. The bad friend is the worst, worse than Shaitan. The bad friend becomes a means for people to perish and be ruined in this world, and takes you to hell in the hereafter. Therefore, be with good ones.

"Ya ayyuhal-latheena aamanut taqullaha wa kunu ma'assadiqeen." (Sura Tawba:119) "Fear Allah! Be with the truthful ones, with the good ones." You would win if you are with them. If not, when you are with the other people, as we said, it becomes worse than Shaitan. There are jinn devils and there are inss, human, devils. The human one is much worse. Even Shaitan is surprised sometimes: "Even I could not have thought of such a devilish thing, and it is coming from these guys."

May Allah protect us – we need to be careful. It is not good mixing with them from the start. Some people are saying, "Let me bring them to the right way." You can notify them once or twice and if they come they come. If not: "Suit yourself." Your duty is done. The good ones come Inshallah. Shaykh Mawlana used to say, "I want to found 40,000 dargahs around the world." Dargahs are important because people who come there hear the word of Allah. They are places where the zikr of Allah is made. The places where the zikr of Allah is made are places where Allah is remembered. Angels lay their wings under the feet of those who come there. Such a blessed and such a virtuous thing is done there.

May Allah show the way to the Nation of Muhammad (Ummat Muhammad). However, Shaitan shows himself in the form of the truth and wants to keep people away from there by scaring them: "These dargahs are useless. These people are useless." Whereas dargahs are for Allah. Dargahs need to be clean first. This is important. Dargahs should not have inappropriate things.

Firstly, you cannot smoke in dargahs. May Allah forgive them; people do not know. They keep asking, "Is smoking haram (forbidden) or makruh (disliked)?" It needs to be clean. It stinks when you smoke inside the dargah and the angels do not like it. Thank Allah we do not have this problem, but we are saying it for other people. Because dargahs are places we all love.

Whether Naqshbandi, Rufai, Badawi, Qadiri, or a dargah from any other tariqa: they are all like our dargah. That is why we want them to be clean as well. This, as we said, is the most important. It is not a sin but it is even forbidden to smoke in a bar, so how can you smoke inside a dargah? So it is such a bad thing that the men have even banned it in a bar. They banned it in cafes. It is unseemly if you come and smoke inside a dargah.

May Allah give people common sense and intelligence, and may our dargahs be clean InshaAllah. May it be a means for good, and a place where good people come InshaAllah.

Wa Minallah at-Tawfeeq,
Al-Fatiha

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MAULANA SHAYKH MUHAMMAD AADIL AR RABBANI QADDAS ALLAHU SIRRAHU

"The 41st Grand Shaykh of The Naqshbandiya Aaliya Sufi Way"

Hazrat Grandshaykh Abdullah Daghestani was [living] near us, not even a hundred meters away thank Allah. Because Shaykh Nazim Efendi had left the world and went next to his shaykh. They had constructed shanty like houses on Mount Qasyun to be close to him.

We would attend his sohbas every day since he lived close by. Of course because we were young we did not comprehend and understand much, but he would repeat some things a lot. He would say, "Pay attention to this," and recite the holy verse:

Authu Billahi Minash-shaitanir Rajim. Bismillahir Rahmanir Rahim.
"Atiullaha wa atiur rasoola wa ulul amri minkum."
"Obey Allah, obey the Prophet and those from amongst you who are ulul amr (of authority)." (Sura Nisa:59)

Our Grandshaykh would repeat this continuously. He would recommend to people, to those there saying, "Pay attention to this. Do not digress from this." What does it mean? It says: "Obey Allah," then, "also obey our Holy Prophet (SAW)."

Everyone who is Muslim needs to accept this and most do.

Wa Minallah at-Tawfeeq,
Al-Fatiha.

Sohbet by Maulana on Saturday, January 14, 2017.

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