

MERCY OCEANS

(BOOK TWO)



TEACHINGS OF
MEVLANA SHEIKH
ABDULLAH ED-DAGISTANI
EN-NAQSHBANDI

PDF

Mercy Oceans

Book Two

Winter Lectures 1400 H. (1980 A. D.)

The Teachings of
Mevlana Sheikh
Abdullah Ad-Daghistani
An-Naqshbandi
May Allah Sanctify His Blessed Soul

As expounded upon by our Master
Mevlana Sheikh
Nazim Adil Al-Haqqani An-Naqshband



S P O H R

The Cyprus Library
Centre for the Registration of Books and Serials
documents the following digital edition
ISBN 978-9963-40-000-3

First Edition 1980
© 1980 by
Sheikh Nazim Adil al-Ḥaqqānī al-Qubrūsī

e-book

ISBN 978-9963-40-000-3
Reprint 2007
by Spohr Publishers Limited, Larnaca, Cyprus
[www.spohr-publishers.com].

TABLE OF CONTENTS

Introduction	9
Signs of real faith	11
You shall be tried	12
Importance of enduring troubles	13
Look not to the faults of others /	
How to become free of bad character	14
Belief in the unseen	16
The need for a guide	18
Every action as if it were your last	20
Remembering death / The way of high aspiration	21
Fighting your own personal Satan	23
‘Aqil wa tawakkil – Trust in God but tie your camel first	25
The need for training / Avoid argument	27
Address the good side of people	29
Importance of leaving forbidden and disliked actions	30
Our teaching comes from prophets / Respect for food	32
Importance of washing the body	33
Why Sayyidinā ‘Alī was riding a mule	34
One must be humble	35
Protect and respect / The ways of the prophet	36
About looking	38
Remove the teeth of your dragon	40
The most acceptable worship	42
Allah protects those who pray	43
Who is stubborn can’t enter paradise / Women in Islam	45
Faith that moves mountains	47
Respect for food: The prophet and the dried barley bread	48
On learning and practicing what one has learned	50
Don’t be a prisoner of enjoyment	52

Two kinds of action /	
Story of Sayyidinā Ibrahim and the flocks	53
Sultans are very few	55
Parable of the squash vine and the cypress tree	56
Are you mad?	58
Signs of a murshid	59
Thinking / Real life	60
All actions for the divine face /	
Reality, not philosophy in Islam	64
Following a perfect example	66
Why we prefer Islam	68
The safety of Shām	69
Qur'ān: Fountain of knowledge	70
Be listener	72
Surrender to one's Sheikh	73
Facing trials gratefully /	
Abū Bakr, 'Alī, and the thousand monks	74
Curing spiritual disease / Khalwa – seclusion	76
Our homeland is heavens	79
Importance of final outcome	81
Day of promises / Reward according to intention	82
«I am a dustbin, don't worry»	84
Don't boast	85
Muhiy-id-dīn and the angel	86
Wearing turbans	87
Defeat as reminder	88
Allah creates causes	89
Don't say: impossible	90
Who carries Qur'ān?	91
Everyone will be with his beloved friend	92
No creation in vain	94
Bahlūl's conversation with the private toilet of the Sultan	95
What is belief?	96
Bahlūl and the paradise palace	98
Ladies must obey husbands	100
Who to follow?	101
The way of azeemat / Allah's beauty oceans	101

The mureed who tested their love for each other	103
How divine attributes differ from ours	105
Attributes of lovers – Layla and Majnūn	105
Make do with less	106
Advice on health and marital relations	109
«The god you worship is beneath my feet»	110
Humbleness / Who carries a snake will be bitten	112
That which begins as dirty water and ends a decayed body can be proud?	113
Oh my donkey!	116
Don't be angry	117
Ravages of envy	118
To resist temptation	119
Intercession	121
On thankfulness	122
The man who never got angry	123
Power of good words / Madhabs in Islam	124
Murshid tricks nafs / Don't see sinners as animals	126
Sit at the back of the assembly	128
Affirming weakness	129
Don't break hearts / Assume the best	129
Your first responsibility is yourself	131
Allah's endless mercy oceans	131
Endless troubles	132
Islam is dynamic not passive / About sleeping and eating	133
About non-Muslim ancestors	136
Western 'sufi' groups around in circles	137
For new Muslims: be a real Muslim	138
A smile is charity	139
Respecting mankind	140
Meetings	141
Importance of marriage	141
More on meetings	143
Being fully present	144
Bayazid's 24,000 expansions	145
What to expect in the grave	147
The story of the gravedigger	148

Naqshbandia Tariqat setting limits for ego's desires	150
Travelling, the way of all prophets	152
Covering badness	154
For those denying tariqats	157
Who is an unbeliever?	157
Speaking the holy name of Allah	158
Always ask for more knowledge /	
The soul's capacity is endless	159
Keeping the eyes, the tongue, the limbs	160
Following like a shadow and the story of the barrel of wine ...	163
A method in our way / Pride and manners at metting	165
The wisdom behind Satan /	
Nothing created without benefit	168
Dhikr – remembering God	171
The value of this world	172
On visiting graves	174
A lesson from a meeting in the spiritual world /	
What gives a man dishonour?	175
Controlling anger and passion	178
The advice of satan and people of advanced thinking	180
Presence in worship / Muhammad, the Last Prophet	183
Muhammad, Peace Be Upon Him	184
Avoiding fitna / Grandsheikh's tales /	
Improving day by day	186
Turning the other cheek / A story of Mevlana Khālid	189
Belief in the hereafter	194
The position of the Naqshbandi order	196
Allah looks to our hearts and actions	202
Be pleased serving for Allah's sake	205
Laziness	207
Marriage	209
Glossary of Arabic terms	213



INTRODUCTION

We are going to speak from our Grandsheikh's lectures, as he was a representative of the Holy Prophet in our time. Every Wali, saint, must be a representative of his Prophet in his own time. They are masters for teaching people the Ways of Allah Almighty. Each one of mankind is going towards his Lord, but each has a private and different destination. Everyone must know his destination. The Awliyā', saints, have lights in their hearts; they are not blind. For most people, their heart's eyes are veiled. But Awliyā' have taken off the veils and, like Prophets, may look to the future. With their light, they may help people to their destinations, as Allah Almighty says to His Prophet, Muhammad, in the Holy Qur'an:

«Say: This is my way, that I am inviting you unto your Lord, Allah Almighty, with exact vision and perfect guidance which I am on as are they who completely follow me.»

(Surat Yusuf, Verse 108)



SIGNS OF REAL FAITH

There are two kinds of Imān, faith. One is real and the other is imitative. The real brings light to the heart of a person; until then, he is only imitating faith. The signs of real faith are three. The first is the ability for listening to the tasbih of all creatures, their paying praise and respects to their Lord. Qur'ān says that there is nothing in existence without tasbih, even inanimate objects. Once the Prophet, *salla llāhu 'alay-hi wa sallam*, took a handful of stones and held them up so that the Sahāba, his companions, might listen to their giving high respects. This was a miracle to give them real faith. The second sign is Allah's opening of his heart to the fountain of wisdom, to know the wisdom behind all things in existence, to know their purpose and position. Like the essence of the rose forms tiny drops on the surface of rose-water, he has Hikmat, wisdoms, or the essence of knowledge. Thirdly, there are no more veils between him and Barzakh, the heavenly worlds. He may meet anyone from Barzakh without hinderance, the spirit of any Prophet or Saint. Until these three signs appear, know that you are still veiled and not open to the

light of Imān. Allah says, «Oh, you who believe, believe in Allah and His Prophet and His Book». (Surat un-Nisa: 136) This, addressing believers to believe, indicates that they must improve to real faith and not stop at imitation. Tariqats are preparing mureeds for real faith. The meaning of mureed is one who is asking. What is he asking for – for real faith.

* * *

YOU SHALL BE TRIED

Our Grandsheikh says that Allah tries His servants and the Prophet tries his Ummah and also Awliyā' and Sheikhs try their mureeds. For everyone will come a trial from one or the other. What is necessary in order to stand that testing? We are asked to be patient with everything, to be firmly keeping our faith and not leaving it. They are trying our faith and they may try us by so many things, by fear, by hunger, by death. Our Grandsheikh says one may ask: «Doesn't Allah know what we are? For what reason is He testing?» Yes, He knows, but the wisdom of trying is to give us endless reward for our patience. From His generosity He is giving from 10 to 700 degrees of reward, even when we are not patient. Qur'ān says: «Give good tidings to those who are patient.»

* * *

IMPORTANCE OF ENDURING TROUBLES

Our Grandsheikh was saying about trials: everyday they are coming afresh and the mureed must be ready and careful each time for that trying, that his faith may become real faith. Everyone may improve his station. For one still under his ego's rule, he will be tested by that which his ego will never like. From everything, family, friends, work and neighbours, may come to you what you don't like. The way of development is the way of patience. There is no quick development. One must be agreeable to all happenings to and around himself. That is the sign of development, to endure peoples' troubling you. It is not important to fly in the sky or to walk on the sea or to be seen in several places at once or to dream good dreams. Important in our way is to be patient, resisting every wave of evil like a mountain in a storm, not being pushed back. That is development. Or like the ocean, not becoming dirty from the rivers pouring into it. People with extraordinary powers may fly, but may in the end lose their faith when Iblis rushes on them. We must be able to endure every harm from everyone. Our Grandsheikh says, we must be awakened for everything coming contrary to our liking and be ready to tolerate it. This is the real station of faith. Three times a day a sheikh looks to his mureeds, but not with a looking to give them pleasure, instead they are looking to send something to the mureed that he will never like. Are you patient, or giving up? When you are patient, your heart is given satisfaction, and a light comes on your real eyes and is coming more faith.

At each opportunity you may advance or come down. This time is particularly filled up with unliked things, the world full of evils and devils. The Prophet said, to keep religion in this time is more difficult than to keep fire in one's hand. We must be patient. Allah gives to those enduring unliked things endless reward. It is the way of real faith, like the way of Prophets and of Awli-yā', to endure the badness of people.

* * *

LOOK NOT TO THE FAULTS OF OTHERS
HOW TO BECOME FREE OF BAD CHARACTER

Our Grandsheikh is saying – his every advice is like shells for guns, giving to you to use against the enemy. But you are only taking and making a depot. We are giving to you for shooting; that is our intention. We are giving you every range of shells, some for nearby and some for the other side of the mountain. Yet our Grandsheikh is saying: «I can't find anyone to keep my advices.» I hope you may keep his advice.

Our Grandsheikh is asking, what is that which Allah and his Prophet don't like? You must know, and when knowing, keep far away from it. He answers that it is to look after a person's faults. Allah has prohibited this. It is a big sin and the worst action a person can make. You also have faults everyone has so many, and you have a responsibility for those faults in the Divine Presence. So why are you looking to the faults of others; you must

eliminate your own. When one is looking to the faults of another, the respect we have for him in our heart disappears, and the love toward him is extinguished. Therefore, it is prohibited. So many faults everyone has, that if we were looking to them, all would become enemies. It causes separation of the Ummah, and then comes Shaitān to capture us. Islam calls love and strong relations between people, to protect from badness and give power to faith. Therefore, we are ordered for worshipping together, so that our faith will grow stronger.

Our Grandsheikh says we must be careful that Shaitān does not make our worship unacceptable. It is unacceptable when we are asking for any rewards. We must ask for our Lord's pleasure only. When all the ego's desires are finished, then one is a servant of the Lord. To look for some reward for worshipping is like idol worship. Sincerity is to ask only your Lord's service. So many people are worshipping and then doing what their ego demands. This means that they are servants of Allah and of Shaitān. It is a dangerous way.

Until we become clean of bad character we can't be free of Shaitān, this world, our egos, and vain desires. Until you know when you put your foot down, whether it is on the right way or the wrong way, you are yet in need of alignment in your heart. You must know and be awake to where you are putting your foot. In one second's sleeping may come a dangerous accident. Therefore, we are always in need to repeat the word of *shabāda*, to put us on the right way.

Until we become free of bad character, we cannot attain to real faith; and if no real faith, then there is no

MERCY OCEANS

real life, the life that is forever. Whoever realizes real life in this world will live on in the tomb, his body not turning to dust. It is a sign from Allah that he has reached true life. How is it possible to save ourselves from bad character? A bad characteristic is pride. Iblis was thrown out of the Divine Presence for his pride. If a man is not humble enough to accept one man to teach him lessons, he is proud. You must have a Tariqat Teacher to show you how to use the Shariah on yourself. He learned from his Sheikh how to use Shariah on himself. There can be no surgeon who hasn't witnessed surgery, but learned only from books.

* * *

BELIEF IN THE UNSEEN

I am asking Divine Help from Allah and for power like He gives to His Prophets and Awliyā'. All Awliyā' have divine power and holy breath, breath that gives life to people. Anyone sitting with them and listening to them is brought to real life. Our Grandsheikh told that we must have faith in the unseen, believing without seeing. It is the first step for improvement, helping every believer to his destination. Everyone has a destination; it is a veiled thing we can't see. But you may know it and see it if using the ways Allah Almighty is teaching us. Anyone wanting to know about his fate and the fate of the world must believe in unseen matters. If a man is not believing, he is never improving and may stay

always imprisoned in his five senses, unable to know or understand more. It is impossible for him to reach the heavenly stations. What kinds of unseen things must we believe in? Most important for all people is belief in God Almighty, Creator and Lord of the Universe and all creatures. Even though we can't see him, we can find His existence with certainty of knowledge. Our minds and our knowledge tells us His existence must be. Anyone denying this is denying and fighting real intelligence. They are no-mind people.

Secondly, we must believe in His Angels, created by Allah from Light. No one can say that the only creatures are the ones we can see. There are so many things that yet our knowledges can't reach. Like bacteria, we need a microscope to see them. Allah permitted the discovery of these small creatures. Real knowledge is not denying the Angels' existence. There are Angels; we must believe.

Thirdly, we must believe that Allah sent His Prophets by Divine Order to all people. We are not in their times but we must believe they are sent. Also we must believe in Holy Books sent by Allah, and believe in the Day of Judgement, in Paradise and Hell. We believe by Allah's word.

We must believe that our destinations are written and known by Allah before our coming to this life. He is our Creator, He only orders and everything must go as He likes. We are his creatures, each with a particular destination. We are moving towards our destinations with Divine Guidance. No one can change his destination. It is in Allah's hands. This believing is the

beginning of our journey to our destinations; and that journey is ending in the Divine Presence. All mankind is invited to be present. Whosoever is believing, they will find a warm acceptance there. Those not believing are also returning but are not finding such a good acceptance. For example, there are two servants of a king, both invited to his presence. One accepts and comes, but the other escapes and must be brought by force. I think they can't find the same deal from the king. One will be rewarded and one punished. Everyone who is ready will be rewarded. This is the importance of believing in unseen things. As much as believing, so much improving.

* * *

THE NEED FOR A GUIDE

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

always following the orders of Jibrīl, doing every action and speaking according to Allah's orders as brought by Jibrīl. It means that no one may reach the Divine Presence without a guide and guidance. You must give yourself to the hands of a guide, surrender, or else no benefit can you take. A guide is one who knows your destination. He is an open-eyed person. A blind man can't guide, he is in need for one. In our days very few persons are accepting a guide for themselves, everyone is so proud, saying, «I am clever, I know better.» They may know this world's knowledge, but this guidance is not such that you can read in books and follow. You only know it with a murshid. You must have a guide; only pride is keeping people away. There is no reaching the Divine Presence without a real guide.

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

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

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

Our Prophet says, «Wisdoms are the property of the mu'min, believer. Anywhere he's finding, he may take it.» There is no nationalism in religion. All people are the same in front of their Lord. If you find a hikmat, wisdom, with any person, you must take it.

* * *

EVERY ACTION AS IF IT WERE YOUR LAST

Everyone works in this life, all are doing something. The majority of people are working like robots, not thinking, only working for eating, drinking, dancing and whatever is pleasurable to their nafs. A small part of mankind work for themselves and for their beliefs in God and in the hereafter. They strive for the honour and respect of their Lord. This is the right way for man-

BOOK TWO

kind. It gives peace and happiness to the heart. Among these works and worshippings we must look; which is the most valuable?

Now our Grandsheikh is asking: what makes our worshipping most lovely and pleasing to Allah? We must know it and follow it and be pleased with it, because, as we are pleased, so is He pleased with us. Our Grandsheikh says: a worshipper must be thinking, declaring to his ego, «This is my last worshipping.» To be thinking this will make his worship most valuable, as all senses will be present in his heart, not thinking over this life, only over death and after death. Who is thinking this way will gather his heart in his Lord's Divine Presence. This gives his action value. If the heart is not present in the time of action, then that action is not made well. Thinking that death is at one's side means that the heart will be present for worship. It is an important good manner, even for one writing a book, if he is saying: «This is my last action», then it means he will take the most care with it.

* * *

REMEMBERING DEATH THE WAY OF HIGH ASPIRATION

Our Grandsheikh says: anyone claiming to be in Tariqat, that is, asking the ways going to Allah Almighty, (so many no-knowledge people are criticizing Tariqat, but it only means a way to the Lord's Divine Presence.

You must get in the lane or you won't get there.) must keep as an order everyday to think about death, four times each day. Death is the way for every person to make contact with the heavenly worlds. Four times a day we should consider how we will leave this body and go from this life to the heavenly life. This is an exercise, so when death arrives, one will be ready, not surprised. Death is the only way of making contact with the Lord. Hadith of the Prophet says: «If one is not pleased with death his Lord is not pleased with him. If he is pleased to meet his Lord, his Lord is pleased to meet him.»

Tariqat is the strong way of Shari'ah. For example, a man may make *wudū'*, ablution, once for five prayers, but to make *wudū'* for every prayer is keeping the Shari'ah strongly. Likewise it is permitted to pray in one's home or shop, but to be present for praying in jama'at everytime is keeping the Shari'ah strongly. It is a matter of personal capabilities. Some have himmah, a high desire for worship. Others are lazy, or nearly lazy. You cannot say to them, «Get up and repeat *wudū'*.» They will say: «I have *wudū'*.» Even though more *wudū'* is «Light upon Light.»

Our Grandsheikh says, one's remembering his death four times a day brings the Awliyā's looking to him. It is important for their divine light to come upon his heart and give him pleasure, peace, and happiness. We must ask for their lookings always. Also, this remembering death makes one acceptable for this Tariqat.

It is keeping the Shari'ah strongly. Considering death keeps one from falling into the foolishness of living a dirty life and doing such dishonourable things as

BOOK TWO

drinking, smoking, taking drugs and fornicating. Fallen people have no more minds or good feelings. They can't think, but are like animals led by their selfishness. Or if they can think, they can't stop themselves and are powerless to take themselves out. Consideration of death gives willpower and thus keeps people from badness, from falling into the hands of devils.

This is the last night of this month, the last night of this year and the last night of this century, the 14th century. This coming night will be the first of a new year and first of a new century. This night is closing one hundred years. We hope for a good ending and a good beginning for Islam and for all people on this world. We ask for the Blessing and Mercy and Forgiveness of Allah for the honour of our beloved Prophet, Habibullah.

* * *

FIGHTING YOUR OWN PERSONAL SATAN

Our Grandsheikh was saying about wisdom, that it is the spirit of knowledges; like essence, when you put a few drops into a jug of water; it all becomes colonya. Wisdom is found only with Divinely people; knowledge is found with everyone. Wisdom is given to Allah's chosen ones. It needs a pure heart, as it is a precious thing and cannot be put in a dirty cup. No doubt our Grandsheikh was among these chosen ones, he was always giving wisdoms. Now these are his words.

Our Grandsheikh says that Satan is the biggest favour to mankind from the Lord. Many people may be surprised to hear this; especially learned people, asking, «how can he say such a thing?» Whoever is asking this is informing himself that he has not reached to wisdom. Allah Almighty orders everyone to fight Iblis and says that he is our biggest enemy. How is he also the biggest favour? As a result of fighting against Iblis, believers reach to high stations, Awliyā' reach to top levels of Sainthood, and Prophets reach the rank of Prophethood. Without Iblis there would be no believers, saints, or Prophets.

The highest rank of Sainthood in the Divine Presence is the Fardani Maqam, the singular station. The next step above this is Prophethood, the station of twins. There have been 124,000 Prophets and for each time there are 313 high station Awliyā'. We can reach to that level, the Fardani Maqam, at which believers are given powers of miracles similar to those of the Prophets. High stations are reached by fighting Satan. Without stairs, there is no climbing to the top, and Satan is the stairway to every level. If you like to reach to a high station in the Divine Presence, fight.

For each person is one special satan who stays with you for your entire life and is under the command of the Big Satan. He is the teacher of your nafs. Just as you have Angels with you so is this satan with you, whispering in your heart. When there is no remembering Allah, he is speaking up, especially when you are alone and not doing anything. He says, «What you doing sitting here doing nothing? You must get up and go to a

cafe.» Little by little he takes you by the hand. If you are listening at first, you have lost. The Proptet says if you can win at the first moment it is best. If you surrender to him he takes you to the slaughterhouse to cut off the head of your faith. For example, at night Allah is waking everyone for a holy time; but Satan is coming, saying, «go back to sleep, there are many hours left til fajr.» Everytime we want to do goodness he is ready for us, «for what make *wudū*? It is too cold now.» He makes it easy for us. Everytime you are fighting him, you are improving, reaching ranks in the Divine Presence. Without Satan there would be no ranks for us, we would be as the angels, all equal. But Bani Adam are higher than the Angels. Therefore, Satan is the biggest favour to mankind. Anyone not knowing the wisdom behind Satan can never save himself from Satan's hegemony.

* * *

‘AQIL WA TAWAKKIL –
TRUST IN GOD BUT TIE YOUR CAMEL FIRST

Our Grandsheikh is saying a good manner in Tariqat, in the Way of Awliyā’, and for every religious person. He quotes ‘Abdul-Qādir ibn ‘Umar as-Safadī, a great saint, who said, «It is not correct to attribute to Allah Almighty every action happening in your life.» We must understand this thoroughly.

For example, if a man is not looking after himself and becomes ill and then says: what can I do, it is Allah's

will – he is wrong. You can protect yourself. If one is taking care of the body and then becoming ill anyway, then Allah is sending the illness. A man who leaves his cows on the mountain to be eaten by wolves cannot say afterwards: «It was Allah’s will that my cows die.» He must protect them and put them into pens; then if they die it is Allah’s will. You have something to do with your willpower. It is not a general will, but it is enough for you, like the headlights of a car are not lighting up every place but light enough for driving. We have such a will to arrange for our life. Even the wills of presidents and dictators are limited like ours. They try to make their will reach from East to West but it is impossible. You may plow and plant the seeds, but you cannot rain, you cannot make the grains to sprout. Allah completes that plant. How can one who does not plow or plant seeds say: Oh, Allah is not giving wheat this year. For marriage also it is not right to put it entirely on Allah’s Will. You must go and catch. It is a sin to say that you have no responsibility. In order to go to Hejaz one must get his passport in order, preparing, doing the things connected with his going, and then put the responsibility on Allah. We have a choice, and when we have choice we have responsibility. One saying that he is not responsible is «out of order», he is a sinner. When completing all the things you can do, then give it over to your Lord. The authority for this is in hadith.

A man once came to the Prophet, peace be upon him, and when asked what he’d done with his camel he replied that he left it to the trust of Allah. The Prophet told him, «tie it, then trust in Allah, *‘aqil wa tawakkil.*»

BOOK TWO

This gives a perfect arrangement for our lives. If you are not trying then it is not true to say: I am trusting in Allah. When you know what you can do, you must do that. If you are neglecting even a little thing from your responsibility, then Allah is not taking on the responsibility.

* * *

THE NEED FOR TRAINING AVOID ARGUMENT

The way is the way of good manners. Everyone must learn good manners so he may be a good person. Man may have a good personality or a bad personality. Originally, everyone without training has bad characteristics. The ego is strong at first. To have a good personality you must take the power from the hands of your ego. If you are leaving yourself in it's hands you will be a bad personality. Therefore, at the same time Allah created the first man, He gave to him Prophethood. The first man is the first Prophet, so he might train his children with good manners and character. Man is in need of training; therefore, Allah is giving him parents to teach him as a baby and child. But the training of Prophets is most important. Others teach you to give the ego it's desires. Prophets teach to save us from our ego's desires, because they are endless, asking more and more and still more, without limit. Following the ego's desires, we tire and die tired. Prophets teach to stop

within a limit, keeping one's self from endless work and tiring. They teach us the purpose of life, showing us our destinations. Whoever follows this way has good personality; because the Prophets' training is good manners for everyone. Now the Prophets are gone but their deputies can be found if one is searching for them. They teach people to save themselves from the assaults of their egos.

Now, an important good manner to listen to and act upon: medicine is for taking. A sick man is not putting it on the table and leaving it. Good manners are for acting. It is a good manner to listen to everyone who speaks to you. A bad manner is arguing. If you are hundred per cent in the right, all right in fact; still, don't argue. This is prohibited. If you see that the person is asking to know what is right, you may speak; there is a place to enter. But if you see that he only wants to dispute, you should leave him; he is closed. Say to him only: is that so? Never any benefit comes by argument, people only become enemies because of it. This is the meaning of the verse, «You to your belief and me to mine.» Argument extinguishes the light of Imān in our hearts. Perhaps some words will come to you that you never thought about before and cause your faith to go down. The highest degree of good manners is: don't argue and don't say, «no, what foolishness.» There is no friendship after arguments. Hearts become cold. Our Grandsheikh said that his Grandsheikh never denied the words of anyone, even in the face of every no-good speaking. But later when speaking to a group of people, he would refer to that subject and the person concerned

BOOK TWO

would know: ah, this is for me. Then he reconsiders his speaking. Everyone wants to be respected. It means: don't show your teeth like dogs. Man smiles.

* * *

ADDRESS THE GOOD SIDE OF PEOPLE

This is our Grandsheikh's advice to us; for people in Tariqat, for anyone claiming to be religious, or for anyone who says: I am from mankind, they must keep one of the best manners of good personality, to think for everyone goodness in your heart. The contrary, thinking badness about people, is the reason for a bad ending for us. Allah Almighty likes that we think for everyone goodness. Good and bad may be with a person, both ready for action. According to your actions towards him comes either good or bad from him. For example, if I respect you, you are pleased and show me your pleasure. We need to address everyone for his good side, then it will appear. When thinking well of a person, it means that your treatment of him will be good. Good treatment is to give respect. The smallest benefit from this is that, at least, you will keep his evil from you. Evil may come from anyone. This is strong advice. We must give everyone respect as everyone has a good side. Allah likes for his servants to be respected, even if they are sinners, as Allah gave to the sons of Adam endless honour in the Divine Presence. You cannot find any father who likes to hear degrading remarks about his son, even if that

son is one of the worst people. If a father says: my son is bad. I must say: good roots, good branches; don't be worried, it is only immaturity. Then he will be pleased with me. Every father is like this.

Once Sayyidinā 'Alī was atop the mimbar in a mosque and speaking about his son Hassan who had married and divorced many times. (The Divine Wisdom behind these marriages is that now there are many of the Prophet's descendants in the world. They are a mercy for the Ummah. One living in a town keeps it from curse.) 'Alī was saying to the people not to give their daughters to Hassan. Then all people are offering, saying: take my daughter even if only for one day. Then 'Alī was pleased.

From our badness we are looking to the badness of others. Everyone has good qualities. We must turn our attention to them. In Surat ur-Rahman it says, «Is not goodness rewarded with goodness?»

* * *

IMPORTANCE OF LEAVING FORBIDDEN AND DISLIKED ACTIONS

This is our Grandsheikh's teaching of what is important in Islam. It is to keep the law of Allah Almighty and to avoid every prohibited thing. Islam offers two kinds of orders: the first, what we must do, and the second, what we must not do. Most important is leaving off what Allah has ordered us to avoid. To leave one for-

bidden thing is better in the sight of Allah than going for Hajj 50,000 times. It means, you may be patient for worshipping but not patient for keeping the boundaries of Allah. If you are returning from the fifty-thousandth hajj and look lustfully to the hostess on the airplane then all are crossed-out. If we are patient for worship, the angels write our reward; but if we show restraint concerning forbidden things, Allah is giving countless rewards. Allah orders us to worship, worship as much as we can. Praying five times a day is enough and if you can do more, fine. But for forbidden things, you must keep away from everyone. There are two levels of things we must avoid; they are: *harām*, forbidden, and *makrūb*, disliked. Now muslims are taking courage from Shaitān for doing things *makrūb*. It is a bad illness among muslims, doing things disliked. Who is disliking these things – Allah and His Prophet. We are ordered to use all our power to refuse all badness that Allah and His Prophet dislike. If one is maintaining the outer wall, the inner treasure will be in safety. Every forbidden action is acting on our faith, destroying it. There are 500 goodnesses of which we try to do as many as we can. There are 800 forbidden things and characteristics of which we must leave them all, whether they are apparent or hidden. It is more ugly if you are hiding from people and doing a forbidden thing. You are not hidden from Allah. To keep yourself when you are alone is better because then you are with Allah and we must keep His respect more than the respect of people. Whoever is keeping the bounds of Allah, his Lord will give him authority in the universe. The Prophet says:

«Who obeys Allah, obedient to him are all things.» This is authority. Once a person walking in the desert saw a man coming towards him riding on a tiger and holding a poisonous snake in his hand like a whip. The man said: «Oh my brother, how can you do this?» He replied: «I have order from Sultan.» Make yourself obedient to Allah and He will make you master of the world. Now we will stop here if we have any mind. If we are no-mind people, we shall speak another.

* * *

OUR TEACHING COMES FROM PROPHETS
RESPECT FOR FOOD

I am speaking as I learned from my Grandsheikh about an important good manner. As he taught to me, now I am teaching you. This is our way. The way from the prophet is coming to us like this, one is learning, then teaching others. Goodness spreads this way. Whoever is knowing is bound to teach, not keep it to himself. Allah is frightening whoever is trying to keep knowledge to himself. Our way is good manners, the way taught by the Prophets, because the way of the ego is bad manners. Everyone is conquered by their ego and we are in need for divine help from the Prophets and saints. We cannot live without food and drink. Therefore we must respect the favours given us by Allah. Excepting pig, blood and carrion, we must respect every kind of food, everything that is clean and permitted. Some peo-

ple are looking at food saying: «I don't like this.» So many boys now are only eating fish and chips. «Beans, I don't like it.» This is a bad manner. Everything clean that is put on the table, we must respect it and eat it. If a man is pleased with everything, Allah increases His favours to that person. Sheikh Muhyid-Dīn Ibn 'Arabī when speaking of the honour of the sons of Adam in the Divine Presence, said that for each piece of food they are eating, 300 Angels are serving it. For any kind of eating even one spoon of soup, you must know that 300 angels just worked to make it ready. It is a big sin not to like any kind of food because of pride and saying: «I am not eating this piece of bread; it is already eaten on one side.» This makes your gift of provision very narrow. If a man wants bountiful provision, he must keep respect for every kind of food.

* * *

IMPORTANCE OF WASHING THE BODY

The main thing in every religion is to be clean, outwardly and in our hearts. Washing the whole body is an order of Allah for all people. It is from the trust that the mountains could not carry, but that man accepted. One of the most important trusts is washing from impurity. After sleeping with wife or after having a wet dream you must wash, in all religions. It is not changed and cannot be changed. Our Grandsheikh says if a man is washing once every day it gives strength to

body and soul. By keeping this only, he would reach in ten years a destination that normally would require twenty years. It gives rest to souls and peace to hearts. For every prayer you should make *wudū'*. It gives spiritual power and more light for us. Our Grandsheikh was ordered five years' retreat, and six times a day he was washing whole body, carrying the buckets of water from the fountain up over his head, not hanging them down. Power is not from the muscles but, from as much as the soul is active and happy.

* * *

WHY SAYYIDINĀ 'ALĪ WAS RIDING A MULE

It is my duty to teach people goodness. This is the honour of mankind. Goodness is a seed which you may plant in the hearts. It grows up and gives goodness. The planters are firstly Prophets and then their inheritors, Awliyā'. You are in need for them to plant goodness in your heart. This is my Grandsheikh's plant growing in my heart. I am giving you the fruits.

Once he was speaking of the Prophet's cousin, 'Alī, one of the greatest personalities in Islam, having all good manners taken from the Prophet's endless knowledges. His custom was to ride on a mule. When some companions questioned him, why he did not ride a horse, he replied: «Oh my brothers, I am not in need of a horse to ride on because when I am meeting a knight for a duel, I am not running away, needing a fast mount; and

if he wishes to escape from me, I am not running after him.» This teaches us knighthood. When meeting with something you don't like, you must fix yourself firmly. Don't try to escape from it, but be patient. Everyday we may meet such unliked things in our life. The benefit is, it sharpens our faith. Don't be worried by disliked things and you will find your faith more powerful. If at the first step we can fix ourselves, then every step is easier, our faith is shining, coming lights. Secondly this is teaching: we must not ask for meeting an enemy, until Allah is putting us together. Don't tempt the devil, perhaps fortune will go with him.

* * *

ONE MUST BE HUMBLE

Man is created for a very important position. He is invited to the Most High Divine Presence. If a man is invited to meet with a king, he must know protocol. What about one called to the Divine Presence? Good manners make man more honourable for that meeting. Therefore, everyday we are learning.

Man must be humble, not proud. Our Grandsheikh says that pride is so bad as to turn back all the favours, Allah is sending. This is very important. The first proud person was Satan, and all the favours were turned back from him. Don't be proud, but be humble for everything. It is the best character for mankind. No one likes a proud person. Allah is also disliking. A proud

man will meet and join Satan on the day of resurrection. Allah says: «Pride is for me. I don't like any partner with me. I am wearing it and no one else may.» He gives His favours to the humble. The most humble of all creatures is our Prophet, Muhammadun Rasulallah, peace be upon him. Once Jibrīl came to him, saying: «Oh Muhammad, my Lord sends you His regards and asks: do you want to be a king and prophet or a servant and prophet?» He chose to be a servant. His hadith says, if anyone has pride in his heart, even as small as an atomic particle, he is prohibited from entering Paradise. Therefore we must try to defeat pride. It is a characteristic of ego.

* * *

PROTECT AND RESPECT THE WAYS OF THE PROPHET

The way of the Prophet is a holy and beloved way. Every believer in the Prophet must have love in his heart towards him. When one man likes another, he will look to his actions with love. According to a person's love and respect for the Prophet, he will be interested in keeping his ways, until he cannot leave any sunnah that he has the possibility of doing. The title of this lesson is: protect and respect the ways of the Prophet. In every religion it is important for one to like his Prophet's customs. One likes as his Prophet likes, because the Prophet is respectable in the Divine Presence. No one can improve without love and respect for the Prophet in

every way. Following this way, we are improving quickly towards the Divine Presence. Imam Shafi‘ said: anyone leaving a sunnah from laziness or carelessness will go truly to hell. Respect of the Sunnah is *fard*, and there is danger when not taking care for this. Satan says, «not important, sunnah.» There are two ways, Satan’s and the Prophet’s. Satan’s way only leads to Hell.

Once the Khaliph Harūn Ar-Rashid was attending an assembly. The Imam there spoke that the Prophet liked to eat squash, to which one of the wazirs present replied, that he personally didn’t like it. Then the Caliph gave the verdict to kill the wazir, according to the hadith: «Anyone throwing arrows at me, is not of my nation.» The wazir quickly repented, realizing it is dangerous to refuse the ways of the Prophet. He was not bringing ways from himself, but from Allah’s orders and guidance. Believers must think about this. The main rule in Sufism is, keeping the way of the Prophets, Sufism is the way to Heavens. The Prophets went to the Heavens. You must find the place they started from and follow in their footsteps. If a Person is giving life to the sunnah, it is easy to give life to the ways and commands of the Lord. First *Isrā’* and then *Mi‘rāj* – first, the Prophet journeyed from Mecca to Jerusalem and then ascended to the Heavens. The ways of the Prophet lead to the ways of Allah.

* * *

ABOUT LOOKING

We are learning from the words of our Grandsheikh, I am speaking as I heard from him; he was speaking about looking. Everything in Islam is divided into two parts, permitted and prohibited. Looking is a most important action. From every holy book and Prophet, servants are ordered to keep themselves from every prohibited thing. We have a responsibility, especially in Tariqat, to be very careful, as every trouble for man is coming from his looking to prohibited things. These things are prohibited because there is harm in them. When you look to harām women, that looking is a poison arrow from Satan into your heart. You will find pain. It makes your faith mixed up and going down. For example, a nail in a tire will cause the car to stop or go out of control. Satan's aim is only to hearts. You must protect your heart. You can't move on with a flat tire.

Therefore, looking is very important. If a man is not keeping his eyes from unlovely places, the least amount of harm coming to him is that he loses manpower, he becomes useless with his own lady. One keeping his eyes is always strong, therefore, prophets and saints are never losing their power. Our Grandsheikh married after he was 100 years old. Once walking in the street and passing a store window, filled with things leading people to fornication, he said to me: «Oh Nazim Efendi, if a man is looking to these things without taking wisdom, he is a sinner, and wasting his sight without benefit.» Wisdom means knowing more about one's Lord. Wasting the light of our eyes, prevents light from coming

on the eyes in our heart. We become blind. When leaving the eyes to look for the ego's pleasure without fear of the Lord, in the eyes gathers the darkness of fornication. To look at young boys is seven times worse than looking at women. Those things keep us from improving and reaching our destinations. Our egos keep us in the darkness of the world, too weighed down to journey to the heavens. We must try for improvement in the Divine Presence. It is not so important to read books or know Qur'ān and Hadith. It is important to keep your eyes. If doing this, you are an important person, not on earth but in the heaven. There you are permitted to look on the Divine Lights of your Lord's face. Every dirty place is a forbidden place. Don't look on dirty things or you will be denied Heavenly Lights. Also forbidden is looking to the bad actions of others. For example, I was coming from Hejaz with Grandsheikh and saw one man shaving his beard after the pilgrimage. I said: «Oh master, look.» He shouted: «No, don't look!», because shaving beard is a no-good action. Allah created it for the beauty of man. Can you imagine a lion without his mane? He would look like a monkey. With a beard man is complete. It is the distinction between men and women. Therefore, Allah is inspiring the younger generation to let their beard grow. All the Prophets were having beards, it is enough for us to look like them. Don't look to a person doing a bad thing.

* * *

REMOVE THE TEETH OF YOUR DRAGON

Our Grandsheikh is telling us an important good manner that everyone must keep. It is from Hassan al-Basri, an honourable person in the eyes of the ‘*ulamā*’ and Tariqat sheikhs alike. Each time before beginning his lectures, he would say: «Oh my sons, I wish to advise you regarding two things which are like a base for building in Islam. Without a base, you cannot build anything. I am asking you to keep these advices, because if you are not going to keep them, our meeting will be *mā lā ya‘nī*, useless doings. In Islam it is a sin to work without benefit.» The Prophet says: «Whoever is throwing at us arrows is not from our nation.» This obviously means, whoever fights us with arms, but our Grandsheikh explains that it also refers to anything we are doing which is contrary to the way of the Prophet, it will be like we are fighting. This includes useless doings.

«Oh my sons, every day everyone must meet up with one or two things. The first will be an order from Allah or His Prophet; and the second, a thing prohibited. If meeting with an order, you must keep it. It may be a simple Sunnah action, but you must keep it firmly and respectfully. Don’t say, this is but a little thing. We must keep our respect to the Prophet the same as our respect to Allah. May be Allah’s pleasure is with that simple Sunnah. Before you it is simple, but before Allah it may be too high and valuable. Your *nafs* and *shaitan* makes you want to leave it, but you must not leave it. Also, for meeting a prohibited thing, it may be simple in your sight, but a great sin to Allah. You may fall into a bad condition by

it, maybe fall into Hell and endless troubles. You must not be brave for sins, even as much as they are simple in your sight. You must keep yourself.»

There are two kinds of Jihad in Islam. One is the little fighting and the other is the big fighting. The most important is the big fighting with the biggest enemy and the biggest enemy is our *nafs*. It is constantly with us, never leaving us, up to the end of our life. Therefore, every believer is ordered to fight his *nafs*. The first step for fighting is to say, «*La ilāha illā llāh*». (There is no God but Allah.) Every Prophet came to teach people to say this. The *nafs* never likes it. If you do not capture your *nafs*, he will capture you, and if you do not kill him, he will kill you. Allah orders us to kill it, not to leave alive. There are methods in our religion for this and all Tariqats have it as their aim. You may capture your *nafs* as a slave, but you will never be safe from its rebellion. When *nafs* is saying «*La ilāha illā llāh*» and accepting to be a servant of the Lord, it is killed, the teeth have been taken from the dragon.

Tariqats teach how to save oneself from the dragon, although the egos of many learned men won't allow them to accept Tariqats. Their egos are leading them to deny so many things from Islam. They have enjoyment with their ego's desires and don't want the difficult conditions of keeping the Shari'ah strongly. *Rukb-sa*, lightning, does not mean to take ego's desires. You must take the strong way for yourself, and for others, especially beginners, the easy way.

If one is keeping these two advices, he is a fighter in the Jihad al-Akbar. This advice from Hassan is for eve-

ryone and everytime, in every religion. The summary of it is to keep goodness and leave evil. This is for anyone who says «I am from mankind.»

* * *

THE MOST ACCEPTABLE WORSHIP

Our Grandsheikh was saying about good manners that they are the most important thing in our way and in all religions. By worshipping, people may approach Paradise; but by good manners, *adab*, people may approach to their Lord. No doubt to be near the Divine Presence is better than worshipping only. Worship without *adab* is like a body without a soul, as *adab* is the soul of worshipping. Our Grandsheikh was a great one for teaching good manners. The Shari‘ah teaches worship. Tariqat teaches the way to keep *adab* with the Lord. Our Grandsheikh was speaking once on the loveliest worshipping. Allah taught us by His Prophets the most acceptable kinds of worship. What is the loveliest of them all? Our Grandsheikh speaks on behalf of all the 7007 Naqshbandi sheikhs, their characteristics being that all had attained to real life during this temporary life and all had been given certainty of knowledge, certainty of vision and certainty of truth. They speak with exact truth as did Abū Bakr as-Siddīq. We can trust them without doubt and all of them are meeting on this point, the most lovely worship. They say it is the Fajr (dawn) prayer. It is so important because every

fajr time is given holy powers which are blown to every creature. New life is going out to all creatures and this time must be witnessed by all. Even for the heedless, sleeping, their souls must be ready for that ceremony.

The Prophet Muhammad, being the most distinguished of Allah's representatives, orders Bilal to make Adhān in the first heaven. All saints and Prophets from Barzakh must attend the prayer, it is *fard* for them. (obligatory). For most people in Barzakh who were not able in this life to reach to the level of real human characteristics, the prayer is not *fard* for them but *sunnab* (optional). Like Ṣalāt al-Juma'a is *fard* for free men of good health, not for women, slaves, the crippled or blind. The Prophet is Imam and Bilal makes Adhān everyday in Barzakh. Anyone from this world hearing Bilal must attend that prayer. From this assembly come lights to all Imams leading the fajr prayer on earth. The representatives of that Jamā'at are only a figure here; in reality they are praying there.

* * *

ALLAH PROTECTS THOSE WHO PRAY

Our Grandsheikh was saying about the Awliyā' capable of hearing Bilal's heavenly call to prayer, that they are keeping the Shari'ah strongly, as a sign that it is the only way of reaching the Heavens. He says that Allah appoints one angel for each group praying fajr and whoever attends that prayer has the reward as is he

had prayed with the Prophet. Allah makes that prayer a strong reason to keep worshippers from all evils and danger of that day. He is saying: «Oh my servants, you must know with a surety that praying keeps you from every badness and evil. Anyone making fajr will be kept in safety.»

Our Grandsheikh said the first believer in Islam, Abū Bakr as-Siddīq, once asked the Prophet. «Oh Rasūlallah, what is the description of the lowest degree of an acceptable prayer which would give protection to the one making it.» He said, if a man said «Allahu Akbar», intending to pray, but was so absent-minded that all he could remember afterwards was saying «*As-salāmu 'alaikum*» at the end of it, it is enough and would protect him from Allah's anger in the Ākhira.

About the 'Ishā' (night) prayer, our Grandsheikh says, Allah made special angels from His Divine Light and they are present in First Heaven every night. Abū Bakr as-Siddīq is their Imān. Whoever prays 'ishā' in congregation has the reward as if he had prayed with Abū Bakr. The light of these Angels is such that only Naqshbandi sheikhs may look upon them. To pray 'Ishā' in congregation will save one from badness that night. Now you know how valuable it is to make Fajr and 'Ishā' prayers. So Shaitān is not letting you go easily, telling you you need to rest at those times. Anyone fighting to make the prayers anyway is a fighter in the Jihād al-Akbar.

* * *

WHO IS STUBBORN CAN'T ENTER PARADISE WOMEN IN ISLAM

Our Grandsheikh is saying an important word. There are so many words a man can speak; some are speaking on the right way, and some on the wrong way. Whether it is right or not is according to the measure of Allah and His Prophet. Everything in Allah's will and direction and the will and direction of the Prophet is alright. If on the ego's will and direction, it is *bātil*, false. Anyone who can't distinguish between the two is on the level of animals. He is heedless, or headless. The honour of mankind is that characteristic that he can tell right from wrong. Some may have understanding to distinguish, but are not accepting to say the right because of pride. Stubbornness is the worst characteristic and one belonging to Shaitān. After the last day, Allah will order Shaitān to Hell. Then after 100.000 years He will call him to the entrance of paradise. Adam is present there and Allah orders to Shaitān, «Do your respect to Adam, prostrate and enter my paradise.» He replies, «Never.» and returns to carry all punishment for one hundred years more. Then he is recalled but refuses again. This is stubbornness. Who has this character can't enter Paradise, and who is not accepting right saying, is with Iblīs.

As for those who can distinguish and keep right saying with practicing, in the sight of Awliyā' they are the real seekers, sincere servants of their Lord. Our Grandsheikh says: if a man is so interested in the right way and is keeping it strongly, the Awliyā' give to him

of their secret knowledge, and the Prophet teaches him from his knowledge. Having such knowledge, he is moving towards practicing the truth, growing in his faith, and growing in love for the Prophet and Awliyā'. Stubborn ones are on the level of Abū Jahil who, after witnessing so many miracles and hearing so many verses of Qur'ān, remained a big enemy of the Prophet. He is the Imam of stubborn people. Whoever is not accepting logical proofs is a stubborn man.

Everything our Grandsheikh is declaring, we are meeting everyday. It is interesting for our life and his lessons are simple to understand. We may learn how we are in need for his advices.

In Islam women are kept. This is for many reasons. Men in Islam look to women as their honours. As much as he likes to keep his honour, he keeps his lady firmly. This is Islam's looking to women. In the sight of Islam they are as valuable as jewels, rubies and diamonds; not black stones that you can walk on them. You must keep in a jewellery box; you carry them on your fingers. Very valuable; Real Islam is keeping ladies strongly, it is not going to leave them to be street sweepers. They are queens in their houses, and Islamic houses are like castles, having everything, so that she is not asking to be outside. They have in their hearts, real muslimas, gardens and parks, everything they are enjoying. The responsibility for all of this is on mens' shoulders.

Now in our time, women are making themselves up, going out in the streets, everywhere. Even they are following the funeral procession to the cemetery, wearing their ornaments. Our Grandsheikh says: Allah is not

going to ask them anything about their doings. He is going to ask their husbands, fathers and brothers. Allah is commanding the family to be in the hands of the man. He must keep that position. Man has more power than women; he is supporting them. A quarrel between ladies is not on the same level as a quarrel between men. How can a lady be as a man? They are created as women. We are not equal. It is no honour for man to be like a woman and for women no honour to be like men. But we are equal in front of Allah Almighty. He gives the same faith, and what we reach, they may reach. Men represent the perfection, Kamāl, of Allah Almighty and women represent the Beauty, Jamāl, of Allah Almighty. The completeness for them both is when they are with each other. This is clear. The responsibility for women is on men. Our Prophet says: «All of you are shepherds with the responsibility for their flocks.»

* * *

FAITH THAT MOVES MOUNTAINS

Our Grandsheikh was speaking about Awliyā'; «who are saints?» They have attributes of Allah Almighty. When Allah likes and trusts a servant He gives to him from His Divine Power. Once a *wali* was speaking in front of a crowd saying: «If a Saint says to a mountain ,move', it moves.» Then the mountain behind him actually began to move until the wali shouted: «No! Stop! I was only giving an example.» It is important for a servant

to be trustworthy in the sight of Allah Almighty. First the sheikh will try the mureed for his trustworthiness, then the Prophet will try his Ummah, and then Allah will try His servants. If the sheikh is finding him trustworthy, he gives him from his treasures. If the Prophet finds him trustworthy, he gives him from his treasures. If Allah finds him trustworthy, He gives him from His Divine Attributes and Powers, so that if that servant says for something to be, it is.

* * *

RESPECT FOR FOOD: THE PROPHET
AND THE DRIED BARLEY BREAD

This is an important adab necessary for everyone claiming to be a religious person, and for anyone wanting to win the fight with his ego. We must be careful to keep respect for food. Our bodily power for every good action is coming through our food. We need to respect our Lord's provision. So many Angels work preparing food to make it suitable for man, Angels created from Allah's Mercy Oceans. If we are keeping respect for food, those Angels help us to use that power for good actions and manners. If we are not keeping, those Angels become ashamed and leave. Our Grandsheikh always began meals with the word of *shabāda*. This makes our Lord pleased with us and the food becomes *balāl*. It is only our Lord's favour; this food ready on the table, for the honour of His Beloved Prophet Muhammad, *salla llāhu ‘alayhi wa*

sallam, you must say to yourself: «I am not worthy of this favour but You, Allah, are granting it to me for the honour of Your Beloved.» Then all the Angels will stay to spend that food-power for the ways of the Prophet. It is a disgraceful action to complain about food and it makes way for Satan and his soldiers to occupy that table and only bad actions will come from that food. Everything coming on the table is our Lord's favour and mercy. This is the way of adab. Our Grandsheikh was keeping it very carefully. As much as we are humble, we have a high position in the Divine Presence. Our Grandsheikh told me that in the First World War he saw soldiers cutting pieces from dead horses and eating as they walked on down the road. In Adrianopolis they were cutting from the soles of their shoes then boiling and eating them. Yet we are not thankful. No one reaches the Divine Presence without adab.

Our Grandsheikh was speaking of the Prophet and his high character: One of the companions intended to invite the Prophet to eat and before sending the invitation was preparing for three months, gathering good things from everywhere to make it suitable for the honour of the Prophet. When the Prophet had accepted and was just stepping into the room, he looked at all the Angels at that table and checked his step. Ashamed from so many Angels, he went out without tasting and ordered his companions to come and eat. When returning alone he was greeted by a poor, old man who invited him into his hut, saying: «Oh Prophet my wife likes you so much, but she is sick and cannot walk, please come in.» When she saw the Prophet coming, she wept,

and said: «I can't get up to serve you.» The old man took down a bag of dried barley bread, like stones, salt, and water and offered it saying: «Oh my Prophet, I invite you to partake of the most valuable favours of our Lord.» The Prophet ate and ate, saying, «I never felt before that something was in my stomach until today. Now I am full.»

Mankind is in worry now about having enough food to meet the needs of the future. If keeping the proper respect for food, even fifty billion could live on this earth. One day the Prophet found a piece of bread on the ground beside his house. He picked it up, blew off the dust, ate it and said to his wife: «Oh, Aisha, you must keep respect for the Lord's favour or it will turn from you, and once turning it is very difficult to return to you.»

I am asking Allah for forgiveness and guidance for me and for everyone, and for His Blessing on Humankind, and to keep us on the right way.

* * *

ON LEARNING AND PRACTICING WHAT ONE HAS LEARNED

Our Grandsheikh is saying about knowledges that there are two kinds. One we may take benefit from and share it with others it keeps us acting on the right way. The second is Satan's knowledge. He knows so much, all Holy Books, but he is never giving benefit for himself or others. He is thrown out of the Divine Pre-

sence. The Prophet sought protection from unbeneficial knowledge. It is the Lord's command that everyone must learn in this life, and on the Day of Resurrection we will be asked about what we learned. To any who say: «I didn't learn,» it will be asked of them: «Why did you waste your life without learning?» And for those who did learn, they will be asked: «What did you practice with your knowledge?» The benefit of knowledge comes with its practice, it is of no benefit stored up as in a book. We should learn that which gives benefit in this life and in the hereafter. The way of learning is two kinds. The difficult way is from reading books, but from a learned man who is practicing his knowledge it is easy to learn. Therefore, Allah sent Holy Books with Prophets to represent by their actions what is contained in the books.

Now European fashion designers use women to model their clothes, because the styles look very good on them. Like this the Prophets wear Holy Book knowledges. Their whole behavior and characteristics are from the Holy Book. Important for us in our arrangement of life is to take beneficial knowledge from persons representing Holy Book knowledges. Their sign is that in their presence you feel peace and rest, feel happy in conscience like a fish in water. Misery and trouble goes away. This measure is quite right for everything. If an ill person is not satisfied with his doctor, he can't take any benefit. Beneficial knowledge comes from those wearing Holy Book knowledges by practicing them. Now people are a hundred per cent wasting their time with non-beneficial knowledge.

DON'T BE A PRISONER OF ENJOYMENT

Our Grandsheikh says that we must caution ourselves for this good manner. He is speaking about a secret character of egos. Our ego is always asking enjoyment, indeed it's main goal is to please itself, looking at every occasion for enjoyment by any means. Look at all people now, they have so many games, toys, and new inventions for enjoyment. This is the character of their egos; secretly there, but when finding an opportunity it is coming out, like volcanoes waiting to erupt. Now we are approaching Christmas, a grand occasion for enjoyment; two days and then finished. This character may destroy your personality and even your life, here and hereafter. There is no limit for the ego's enjoyment. If running a new car too much, the motor is burned up. It is useless and can't be renewed. When we are destroyed, there is no second engine for us. It is most dangerous for us to follow ego's enjoyment, because there is no limit for ego's desires.

Our Grandsheikh says that if a man is enjoying with something, he stops on that step. A person enjoying with his life cannot step to the next life. For mankind there are so many steps for enjoyment, but one must not stop but rather move on. It is the same for enjoying with spiritual stations. As the heart is improving step by step it finds spiritual enjoyment, but our Grandsheikh warns that if one is enjoying a spiritual station,

BOOK TWO

he will stay in it, not improving. We must ask for more and more in the Divine Presence. As much as asking, you will be given. This is the real way in Sufism. The final station is brightest and most enjoyable of all. There are so many prizes on the way, but we must not be occupied with them.

* * *

TWO KINDS OF ACTION STORY OF SAYYIDINĀ IBRAHIM AND THE FLOCKS

Our Grandsheikh is teaching about our actions. One kind of action is for our Lord's pleasure, and another kind is for the pleasure of our ego. When a man is acting for our Lord's pleasure, Allah is accepting it by himself and keeping it in His treasures. But our nafs likes to step into actions of worship for which Allah has promised Paradise in order to take rewards for itself. These actions are acceptable but only angels are writing them. To whoever is not asking for any reward, Allah gives him countless rewards. To do everything for the Lord's pleasure makes our actions most high and precious, most lovely to Allah and lovely to everyone. For example, one may do something for money or one may do it without payment, Which is more lovely? For one seeking the pleasure of Allah, firstly, Allah is giving to him pleasure. Look at

Sheikh Anwar, everyday he is serving us tea, not asking for anything, because it is a pleasure for him to serve us. If we gave this idea to everyone, there would be no more value for gold or silver. They could be replaced by «Peace upon the Prophet» and «Praised be Allah.» In the sight of the servant, the most valuable thing is the pleasure of his Lord; and in the sight of the believer, one «Peace upon the Prophet» is worth more than all the earth's treasures, as the value of the first goes on eternally, while the second is something we must eventually part with.

Sayyidinā Ibrahim was a father of Prophets. Allah gave him great richness in sheep, camels, and cows. When the Angels saw him among his flocks, they questioned the Lord: «You say that Ibrahim is your friend, but it seems his heart may be with his flocks.» Allah gave them permission to look what is in his heart. Jibrīl went as a man to Ibrahim and addressed him: «*Salām 'alaikum*, does all this belong to you?» He replied: «This all belongs to my Lord. If you will respect him with one word of praise, I will give you one third of my flocks. When Jibrīl had made his *tasbīh*, Ibrahim told him that for a second time he would give half the flock. When Jibrīl had repeated the word of praise, Ibrahim promised to give all the flock if he would say it for a third time. Jibrīl made his *tasbīh* and Ibrahim gave his *salāms* and walked away. Then the angel called out: «Oh Ibrahim, I am Jibrīl and have no need for your flocks.» Ibrahim replied: «I don't care I'm not going to take them back because I gave them for the sake of my Lord. Allah Almighty then said to Jibrīl: «Is he not My friend? I am

BOOK TWO

accepting his flocks, lead them to Jabal Kāf and leave them there as my endowment.» Until now these flocks are still increasing, waiting for Al-Mahdī when they will be for all the ummah on the feast of Ibrahim.

This is the way of Prophets, this world is not in their eyes or hearts. Dunyā grows smaller and smaller as one grows in faith. Knowing what is truly valuable, one gives it up without regret. Our Prophet, when he was tying two stones around his stomach because of hunger, was walking on Mt. Ohud and heard the clanking of gold pieces, like a river running after him. He looked at it with hatred and said: «Stay as you were created.» The way of the Prophets is not looking to the treasures of dunyā and not looking to Paradise.

* * *

SULTANS ARE VERY FEW

Our Grandsheikh is saying that in this life a man may reach the highest stations in the Divine Presence or he may stay at the lowest Position on this earth. Allah Almighty, with complete justice and mercy makes it possible for every person to reach high stations in His Presence. One class of people are working diligently and reaching, but most people are running away from the difficulty of fighting their ego and leaving its desires. As much leaving, so much we are reaching. The number of Sultans in the Divine Presence is very few like kings among people or pearls among stones. There have

been 124,000 Prophets and for every time are present 124,000 saints. This life is at the level of animals. We are called by the Prophets to come out. Our Grand-sheikh says: «Oh my sons, it is a very bad position very ugly and very dirty, to stay at the level of animals when you have the opportunity to reach high stations in the Divine Presence.» For example, given the opportunity to be a king, who is not going to accept? Allah is giving the opportunity to be Sultan in His Divine Presence. Why are we sitting on the level of animals? This lesson is for everyone saying: we are from human nature. By fighting the ego, we reach to high stations, but listening to the ego is tying us on animal's level, keeping us in the stable with them. I hate to say this but it is a real thing.

* * *

PARABLE OF THE SQUASH VINE AND THE CYPRESS TREE

Good manners keep a person on the straight path, and without them no one can walk on it. Every believer must listen to the verses of Holy Qur'ān and Hadith and to every responsible person in religion who is practicing the ways of the Prophet. Allah divides the year into winter and summer. Winter is severe and we must be patient with it. If a person keeps the Prophet's ways in this season, going to the mosque, making *wudū'* in the cold air, and getting up for *fajr*, it is good for him in

this life and the hereafter. Allah will protect him from the freezing cold area in hell, a place so cold that one taken out of it and put in the fire would sleep 40 days before feeling any heat. We cannot find everytime what our nafs likes, so it is a good manner to always complete our duty, regardless of summer or winter. A true believer has the attribute of not changing his position because of any unliked thing.

Once Abū Bakr asked the Prophet, peace be upon him, «What is the difference between a hypocrite and a believer?» He said that a hypocrite is like a squash vine. In the spring it fills up the garden with leaves and fruit. In the heat of the summer its leaves begin to wilt and when winter comes you can find nothing left of it. The hypocrite likes to show himself when it suits him, but disappears in times of difficulty. The believer is like the cypress tree, tall and dark green in all seasons. Nothing changes the heart or faith of the mu'min. He is tied to his Lord's way. He has his Lord's colour and nothing is changing that colour. This is pointing for us to stay on the same route, not changing directions, because so many disliked things are coming to us. We must be patient. Storms cannot move a mountain. The disliked things must be. Before Allah breathed life into the soul of Adam, there came on his body 40 years of sorrow rain. Then came one year of pleasure rain. Therefore, for every forty disliked things, we may find one pleasing to us. This measure remains valid even for the richest, strongest, smartest man. Don't despair though, not all doors are closed, one is open. It is Divine wisdom that for one time the nafs is pleased, forty times the soul is

pleased. Sorrow in this life is changed into pleasure in Paradise. Therefore, Allah is sending sorrow, covering our sins and wiping them away. Sorrows give us more lights and improvement in the Divine Presence. Allah doesn't like this duniyā, but people are prone to liking it. Allah is asking people to like Himself, therefore He is sending us so many troubles to make us not like this life, but to like our Lord's Face. «Who likes to meet Me, I like to meet him; who doesn't like to meet me, I don't like to meet him.» (Hadīth Qudsi)

* * *

ARE YOU MAD?

The most precious thing Allah gives to people is Aql, mind. There are two kinds, one is for arranging this life on earth, and the second is heavenly, like the minds of Prophets and Awliyā'. As much as we can be clean from bad character, so much is heavenly mind growing in us. Mad persons in the sight of Awliyā' are those persons not thinking of the hereafter. If anyone has bad characteristics, so much is he near to madness. As long as one bad character is yet with him, he is written in the book of mad persons, because he is not governed by his mind, but by that bad character. If wrong things are coming out in speaking and acting, it is signing that we have bad character with us. If anyone is doing bad and not feeling ashamed, he is a mad person.

BOOK TWO

* * *

SIGNS OF A MURSHID

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

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

Our murshid is teaching us how we must be in this life. We live in such circumstances, nothing is going as

we like. Nobody can say, everything is as I like, not even Carter or Brezhnev. Every day are coming so many things that we never like, but we must pass through them to our destinations. As a ship struggling against gigantic waves in the ocean, or a sea captain who keeps a brave, firm hand on the rudder, so we must be going on, not turning aside. Everything coming against our desires is only coming by our Lord's will. All events happen as He likes. If knowing this, we may attain *tas-līma*, surrender and peace. When we leave off fighting, then His will may lead us easily to our destination. Therefore, the best good manner is to surrender. A man struggling in the sea sinks and drowns, and then floats easily to the surface. A servant not fighting will reach to his destination without trouble or fatigue. Prophets and Saints are like this, they reached Paradise in this life.

Sometimes I am saying, *al-hamdulillāh*, my will is not happening. His will is best.

* * *

THINKING / REAL LIFE

Our Grandsheikh is speaking on an important Hadith. On our path we encounter many roadside signs pointing the way and they are always changing. Now for this guidance we are in need, it is to think first and then act. The sign of foolishness is acting without thinking. Islam orders thinking before every action. A thoughtless man is hunting without taking aim, always missing

his mark. The Prophet urged people to think and put thinking in a place of high regard by this hadith. «One hour of reflective thinking is better than 70 years of worship.» *Tafakkur*, it means thinking about our duties and responsibilities. To distinguish between good and bad actions, we must think. Our Grandsheikh says, there is no value or benefit for actions without thinking. To have an intention is *fard*, an order of Allah Almighty. No value means no life. The baby comes, but it is stillborn.

Thinking gives us knighthood and alertness. We may think in preparation for events coming on us. For example, we are in Damascus, guests in a holy country, but if not given permission to stay longer, what can we do? We must be ready for this or perhaps we will fall from our position. We may say: «What am I doing here with these Muslims, if they don't want me I'll go.» Satan is always looking for a weak side of us in order to carry us off in his way. It is impossible to face events without thinking beforehand. Nothing is coming on us without our Lord's will. We must know we are not alone, but going with Allah's will, saying «As you like, oh my Lord. I am asking for your pleasure only.» This is the loveliest position of a servant to his Lord. At first this may be bitter, but at the end it is sweet.

When worshipping, we must think: «Shaitān is ready to steal this worship.» If not considering this, he will take it from our hands, only leaving us with tiring. For example, a man fasts all day and breaks his fast in the evening with a cigarette. Satan is ready. We must think, when we buy a china cup that it is easily broken. Our

worship is very fragile and we need to be careful. There is no careflessness in an action unless we are thinking about what will be its results. Our Grandsheikh brings this to us in order that we may stay in safety. Without thinking, no one reaches real life, Haqq ul-Hayāt. In our Grandsheikh's words is the elixir of life. We can't drink if the cup is broken.

What means real life? Our life is like an animal's life. An animal lives, dies and is finished. We mankind, must be different. The difference is that we have a chance for real life. If a man is using his chance, he may reach to the level of eternal life. If he is enjoying with animal life, only eating, drinking and marrying, it means he didn't use his chance. One reaching real life is never going to be dust in the tomb. After 1000 years he will be like the day he was buried. Life is not with breathing, life is with our souls, our spirit is alive forever. One hour after our Grandsheikh died, the doctor arrived and began to make artificial respiration, although there was no sign of breath or pulse. Our Grandsheikh opened his eyes and said, in Turkish: «Leave it off». The doctor ran out. Life is going on.

Once a Wali died, and as his mureed was trying to turn his face towards qibla in the grave, he said: «Oh my son, don't trouble yourself, He has turned my face to Himself.» The mureed said: «Oh my Sheikh, you have not died.» The Wali replied: «Do you not know that all lovers of their Lord are living, not dying. Now is only coming a veil between us.»

Also, here in Damascus, they carried one Wali, Hasan ar-Raie, from one place to another, after 500 years

dead. When his descendant put his hand under his neck to move him, Hassan slapped him. Then the descendant quoted Qur'ān, that we must obey Allah and His Apostle and every authorised one from them, meaning it was a government order. Then the sheikh surrendered.

Whoever acts without thinking never reaches this real life. Everyone must try to reach real life in this life. It is an important responsibility. We promised to our Lord on the day of spirits that we would try. This is our aim in all actions and all worshippings. Allah is not needing worship. He ordered it to help us. Who reaches this real life has completed his responsibility. We must think for every action, it is a way to reach real life.

What is the highest teaching of the Naqshbandi Tariqat? It is to teach everyone how he can carry disliked things, how to face difficulties. We cannot face them without thinking; thinking that it is the will of our Lord. We are weak and cannot endure difficulties by our own power, but that thinking and surrendering allows His will to carry us. With His Will, we are powerful to face all difficulties. This point is reached only by thinking about everything.

The plane of thinking is as wide as you can imagine. Thinking is the key to reality. Everything we have now, is the fruit of thinking. Of all religions, the one giving the most value to thinking is Islam. This is by the hadith: «One hour of thinking is worth 70 years of worship.» The perfection of man is hidden in his words. This hadith is enough for thinking people to know that the one who said it is perfect, of high personality. Our Prophet's words are worth writing in gold letters everywhere.

Our Grandsheikh is asking: who can understand? Everyone? In an assembly of 1000 people, how many are understanding the speaker? Who is listening is understanding. You may say: «Oh we are listening». Man has two kinds of ears, on the head and on the heart. One only listening with his head, is not listening, Understanding is in the heart. If your heart is in action, you can listen.

* * *

ALL ACTIONS FOR THE DIVINE FACE
REALITY, NOT PHILOSOPHY IN ISLAM

One guest not drinking tea says that he is fasting. Asked why, he says for the Divine Face. Then Mevlana tells him that when he is drinking tea, let it also be for the Divine Face. All our actions should be for our Lord's pleasure, to live for His sake, and to die on the same road. If one is dancing or whirling for his Lord's pleasure, it is alright. But any praying or fasting done for the pleasure of nafs is thrown away. Every action for the sake of His pleasure is acceptable. We are drinking tea, what pleasure does He take from this? He is the Provider, The Generous, He has pleasure providing us with our eating and drinking. Look at His Generosity, we have pleasure in eating and drinking, and even with our pleasure He has pleasure.

One guest intends to travel to India. Mevlana says to him: Here we have a tape recorder. Now people make

them easily, though at first the principles had to be discovered through much hard work. Now it is not necessary for one putting them together to understand those principles. Indian and Chinese philosophy? We must search for the best way now on this world, and you cannot find better than Sufism in Islam. All the goodnesses indicated by former religions are found most completely in Sufism. For what is philosophy? If there is an answer, then all philosophers must agree on that answer. If the meaning of philosophy changes, it is no foundation you can put a building on. Philosophies have so many meanings in every mind, in every country, and in every century. They go from the center out, not from out to the center. We are asking for the center, for the main goal. You can't find a main goal among philosophers. Their tune changes from a full stomach to an empty one, from daytime to nighttime, from youth to old age, always changing. There is no philosophy in Islam. In Islam there is reality: «*lā ilāha illā llāh, Muḥammadan rasūla llāh*», there is no god but Allah, Muhammad is the Messenger of Allah. Philosophers are imprisoned in their minds. We must cut out the wall mind is putting in front of us. In ourselves and in outer life are so many things impossible for the mind to solve. Therefore, we must believe that for understanding, our minds are not enough. We must use spiritual powers. We have spirits, we have lives, and we can't explain the secret of it, or of death. Real events you can't deny. What is that secret, can you explain? But there is life. Man is proud of his knowledges which are like a drop in the ocean. We must accept Prophets. Everything in our life is going toward

development and improvement. We are not studying now the principles of the first machines. Has there been no development coming in 4,000 years? For what you looking to Indian mystics when the most developed way is in front of you?

* * *

FOLLOWING A PERFECT EXAMPLE

This lesson was for one guest who was saying he did not need to have a living master but by purifying himself he could make contact with the 'Inner Guide'.

For purification we are in need for guidance. We have spirits but with it is ego. They are fighting up to the end. We need methods learned from a master to fight ego. No one becomes a doctor just by reading books. One must practice to be a surgeon, even to pull a tooth. We have such bad characters. We must know how to take them out. For that we need a person to give us good attributes, coming not by reading but by one's friends. By looking to a person's friends you may know his character. Bad character is communicable, like a sickness. Therefore, Allah sent Prophets like a medicine. Prophets are not Angels, they are from man, and know everything about human nature. They show how we can purify ourselves. Whoever sits with them will absorb good characters. We need at least a friend in our way, as Moses asked for his brother, Aaron, to be a Prophet and help him speak.

Without spiritual power we cannot distinguish whether our inspirations are good or bad. Prophets have power to put a light on for distinguishing what comes on our heart. We are under the command of two powerful forces: anger and lust. When they put ideas in our heart, it is pleasurable and we are unaware. If under their command, we are on the level of animals. If we are commanding them, then we are on the level of humankind. We need a method and guidance for the way of Prophets. There are so many evils and devils playing with people, showing a bad way and making them think it is a good way. They have more methods than you can count.

No two persons have the same life line. This means, we have a destination, a private way in life. Everyone has a destination, but not everyone can recognize it; there is need for a guide. Qur'ān says, we can take guidance from the stars. They contain so much knowledge and secret powers that there is no way to comprehend the extent of the relationship between them and our destinations. If a man can't see to take guidance, he must have a radar. All nations now have them for their safety. They show us what is coming. A murshid is a radar.

My advice is to believe in one person. It is difficult to believe in invisible realities but you may believe in one person. Who is asking guidance, must trust to a person, then that trust grows up to be a belief. Trust is purification of heart. If first trusting to one, then you may trust in all. The sign of purification is trust and belief in everyone, even if asking from a little boy, we are sa-

ying: Oh, that is right. Personally, there must be a man you can trust in him.

* * *

WHY WE PREFER ISLAM

Man, if he is in interest for a goal, may follow the way of philosophers or the way of Prophets and Saints. Philosophers do not accept any guide except their own minds. If you say there are philosophers in Islam, we are not accepting. It is the religion of Reality, not imagination. Mysticism means accepting a guide and guidance, whether in new or old religions. If man is asking a goal, he is going to one side or the other. Many go the way of Sufism, because it is easy to follow a guide. If a building is ready, why say: «I must build my own.» The important thing is the goal. Why do we prefer Islam over Christianity or Hinduism? Our goal in Islam is Allah Almighty, only to reach the Divine Presence. It is the perfect goal, to find Allah and to be with Him. He is present with us, but we are absent from Him. Every century's understanding is different, because development is going on with people. There are ancient schools, and after them, gradually succeeding schools. Hinduism began 4000 years ago, with methods suited to the understanding of those people. The men in our time have more ability and capacity. Also we can see religious laws becoming more tolerant through the ages, from Judaism to Christianity to Islam. Now it is possible for a man to reach

BOOK TWO

his goal in 40 days, whereas before it would take years from the development within himself. We haven't so much time now, we are in a hurry for reaching the goal. For travelling to Mecca, we are not using camels now, as the Prophet did. Do you want to ride on a Buddhist donkey when we have an airplane?

* * *

THE SAFETY OF SHĀM

Our Prophet, Peace be upon him, advised for believers to be in Shām when the signs of Qiyama appear, and our period is coming to its end. According to our Grand-sheikh, this area includes everything inside six days' travel by camel in every direction from Umayyad Mosque. And what can be seen by the eye from the top of its minaret is the heart of Shām.

Our destination is heaven. We can't see it, unless by a distinguished order from Allah and His Prophet. Reality is a precious thing, not given to many. In this time, for a real connection to the Prophet, it is through the Naqshbandia. For a sheikh, you must be satisfied with him in all respects, like the right pair of shoes, you must find a perfect fit. Bayazid had 99 sheikhs before he found the last, Jaafar as-Sadiq.

We believe our real protection is Allah Almighty. There are no safe countries in these times. At any time may come more trouble, in the West even more than in the Middle East.

Once in Beirut, four boys, small ones, were playing on the beach with their little dog. They found a styrofoam case for a refrigerator, and put out to sea in it. The tide carried them away. They were found four days later by a fishing boat, in front of Tripoli. The rain was their only nourishment, they drank from the sky with open mouths. Who can keep such a fragile boat afloat except Allah Almighty? Children are safety for us now, mercy coming because of them.

If we believe the Prophet's advice and come to Shām, then he is responsible for us. At every time, 700 angels, 700 jinns and 700 Awliyā' are keeping the Holy Land of Shām. We are coming for our faith. Our provider is Allah Almighty, He gives our portions by any means.

* * *

QUR'ĀN: FOUNTAIN OF KNOWLEDGE

If no spiritual powers are coming across hearts, nothing is done in our way. We are asking our Grandsheikh for powers.

The Qur'ān is a Holy Book from Allah Almighty in which you may find everything about man and the land he lives on, about the universe, about the here and the hereafter. In long explanations or in short verses you may find everything you may be in need for in this life. As Qur'ān says: «Dry or wet,» everything.

In the last 1400 years, Islam spread to three continents. In every Islamic country, millions of books

have been written, and the first source for all of them is Qur'ān. As many books as we have now, that many were destroyed before in Baghdad by the Mongols, and in Spain by the Christians. Before the Qur'ān, there was darkness over the world. The fountains of Torah and the Gospel had dried up. In our times so many books are written every day about Qur'ān. This is witness enough that it is Allah's Word. Like oceans, from which you can take fish every day, and never are they finished, its meanings are unlimited. Allah is unlimited and so are all His attributes. Our Grandsheikh says, every verse has at least 24,000 meanings.

What the Prophet was knowing, no one may know, and what Allah knows, the Prophet cannot know. There is only one Allah. The Prophet's inheritors know something from his knowledge, as he gives to them, but they are not telling of secret knowledges without his permission. Some dangerous things, like poisons, must be kept carefully. They are not given to common people, but only to whoso needs and as much as he is in need.

The Prophet Solomon asked: «Who can bring me the throne of the Queen of Sheba?» One Jinn promised to bring it before the court dismissed, but one wazir, having 'Knowledge of the Book' brought it in the blink of an eye. Without permission, Awliyā' are not showing anything of knowledge, they seem as ignorant people, not speaking unless there is a need.

Snow does not stay on the ground unless it is cold enough. Knowledge comes on our hearts without ceasing, like broadcast waves, but we are not ready, our hearts not pure, and knowledge goes. You must fear

your Lord, and then He will be teaching you; we are occupied by outer life and not turning to the inner life. Knowledge comes to all people, but they are not catching it. Which heart can catch it? The one that is open, in action, turned on. As much as a mureed is nothing, he is encircled by his sheikh's light.

When Shaitān comes to distract him, and to throw on garbage, he is thrown away.

* * *

BE LISTENER

With «Bismillah» we may start. Without it there is no power or Divine helping for His servant.

Our Grandsheikh is speaking about a good manner for everyone, saying we are from mankind. Once a person of rank came to visit; one feeling that he is something in himself. It is necessary to speak to such one in another language than to one who says: «I am nothing.» Grandsheikh said to him: «Speak to us, or give permission for us to speak.» He said: «You may speak, I am a listener.»

Do you think to be a listener is an easy thing? Right or wrong, everyone, can speak, because it is pleasure for a person. Ego likes to speak and show himself, but a listener must always be humble. Our Grandsheikh replied to the man: «Who listens, oh my brother, is he without pride.» A listener is always gaining. A speaker must first be a listener, or his words will be poison, gi-

ving illness to the one listening to him. In all religions and paths, the first thing offered to students is, «Please keep quiet and listen.» If a man cannot see a person as higher up in station, he cannot listen and is not humble. Allah Almighty may give His wisdom to anyone, if listening, we may take it from anyone.

To be a listener is the first characteristic of Prophets, as they were all listening to Jibrīl. The listener is as a buyer, and the speaker as a seller. The buyer is the one gaining. A good manner for every Prophet, every saint and every learned person, is to have at least one person to listen from. If a person is not accepting a person as higher than him, he is on the same level as Satan, who said: «No one in the universe is higher than me.» Little boys sit in their desks at school, and the one ahead pretends to be holding the reins and driving them in a carriage. They are going places, to Aleppo, like this people who are not listening are developing.

* * *

SURRENDER TO ONE'S SHEIKH

Sheikh ‘Abd ul-Khāliq al-Ghujdawānī was speaking about the attribute of a mureed, how he should be in front of his sheikh. Surrendering is a good attribute for all followers, without it comes no benefit or development. The meaning of surrender is to leave one's will and to follow the will of the sheikh; to turn to him for everything, saying: «As you like, oh my master.»

Our Grandsheikh quotes ‘Abd ul-Qādir as saying, «Oh my sons, we are not accepting a surrender like a dead person’s surrender to the hands of the washer. They sometimes complain that the water is too hot or too cold, though not with their tongues, but spiritually speaking. If a mureed is saying objections in himself, it is not acceptable.»

Surrender must be inward and outward, like a dry leaf in the wind. Even if it gets blown into a fire, nothing will you hear from it. Such a mureed is taking a hundred per cent benefit from the sheikh. As much as the sheikh takes from blessings, he is also receiving. If surrender is not complete, then only half and half. This is the way for one who is asking. Who says to his ego: «As you like,» how can occur development? Step by step, a sheikh teaches his followers how to surrender. It is not so easy a thing. Prophets sent from the Divine Presence to teach this were rejected by their people. We are training now, if saying: «As you like» to the sheikh, then we may say likewise to the Prophet, and then we may say so to our Lord. We are training how to be with our Lord.

* * *

FACING TRIALS GRATEFULLY
 ABŪ BAKR, ‘ALĪ, AND THE THOUSAND MONKS

Listen and keep what you are listening to so you may take benefit. Our Grandsheikh is speaking about disliked things and describing our situation in life.

Nothing goes just as we like, and no one can ordain his destination. We are not governors, we are governed. This life is filled up with disliked things, and also in every favour comes something like the pit in an olive. Why were these things created? We are in this life like a man who fell into the sea, being pounded by one wave after another. What should be our attribute in front of these waves? It is to be patient. Allah Almighty is sending the waves, saying: «I created life and death to try you for goodness.» When we are patient regarding disliked things, Allah gives us countless rewards. Knowing this, you may not only be patient, but feel pleasure in disliked things, thinking: «Now God is looking to me, testing me.» To reach the desirable area, you must pass through the disliked area. If not agreeing to this condition, you can never reach it. No one enters Paradise until crossing the bridge over Hell. This is Divine Wisdom. Anyone asking pleasure must be patient for all disliked things. But we ignorant people are escaping from disliked things and running after desirable things and never reaching them. This is trying from Allah Almighty to His servants. We must not escape, but keep ourselves firmly. Our examination comes according to our faith power. Allah is not sending more than we can carry. Don't think He is going to examine you as He did His Prophets and Saints. One day Abū Bakr as-Siddīq was sitting in the Prophet's mosque, when one monk approached him with a greeting of peace. The Khaliph asked: «For what are you coming?» The monk said: «I come from Shām. With me are 1000 monks coming with 1000 questions to ask you that we have read in scrip-

tures. If you answer them we are ready for faith in your Prophet.» In face of such a task, look at Abū Bakr's attribute. He said: «Ask what you like. There is no might or power except with Allah, the High and Tremendous.» It means, we are nothing, but with Allah we are everything. This is the way of success, to know we are weak, but with Allah we have power. When the monks arrived, Sayyidinā 'Alī was present and answered all their questions before they asked them, and all were converted to Islam. This is Baraka, blessing, of one who knows he is always in need. This is honour for servants. Don't be afraid. There is endless honour for servants to be with their Lord.

* * *

CURING SPIRITUAL DISEASE
KHALWA – SECLUSION

These are our Grandsheikh's advices about sickness. Health is most important for a man's life, as the most precious knowledge is how to keep healthy. There are two kinds of illness. One belongs to bodies, and the second belongs to souls. The result of the first may be death; but soul's sickness, if not treated, may be dangerous for the life in the hereafter as well as for this life. We must be very careful about it. There are 80,000 kinds of spiritual sicknesses. The soul is originally pure and healthy. Sickness comes from ego. As long as a man is under anesthetic, he cannot feel the pain of illness.

Like this, ego makes us not to feel anything from spiritual sickness. A sick man cannot distinguish in taste between sweet and bitter. One sick in his soul cannot distinguish between right and wrong.

It is important now in Western countries to have a family doctor, watching over the family members for signs of disease. You may say: why? Don't they know if they are ill? – But many illnesses we cannot recognize in ourselves until too late. Also there must be a doctor of souls for people, because by themselves, and under the rule of Satan and ego, they cannot know their illness. The ego furthermore is not allowing one to go for treatment, saying: «For what going, you are alright.» A man with a mind may know if he is under the rule of his ego. Look, if the ego is asking anything and you know in your mind that it is no good, but you can't leave it. Knowing but still doing, in spite of reality, then you may understand that your ruler is your ego. You are a donkey for your ego when you should be riding on him. Every ill person is under the control of Satan, his ego, this world and vain desires.

We may control our desires, leaving forbidden ones completely, and for permitted ones, requiring the ego to ask permission, whether for eating, sleeping, or going with wives. All times we must be the ruler. All Prophets were eating, sleeping and marrying, but those doings were under their control.

Our Grandsheikh says that spiritual illness results in being away from the Divine Presence. Satan represents all spiritual illnesses as he is forever going further away. We are asking always approaching to the Divine

Presence, the only way to be clean and healthy from ego's illness. There are exercises for purification of the main elements in our nature: earth, air, fire, and water. All of these are opposed to each other and therefore disliked characteristics appear from everyone. We are in need for arranging these elements and turning them into harmony with each other. Such exercises are the same in every religion, but in different forms. Every Prophet and Saint was training people to reach that harmony. When you are in arrangement in yourself you are safe from all illness. Just you have reached relationship with the heavens. This is the meaning of purifying our bodies. We have such a way and this is the first step in our teaching you. Now we are only listening and learning, afterwards we will enter laboratories to make experiments and then to the factory for 40 days, 24 hours a day. Then we must await the call of the Prophet anytime, saying: «Come».

Our Grandsheikh was building a house in his village and expecting to make it two stories. But after one was up, Sheikh Sharafuddin told him to put the roof on and go in for five years' Khalwa. The order may find us in a difficult position, occupied by many things in this world. At that time you must think: «Now the Angel of death just came.» For if really coming for us, what would we say? «My wife? my business?» You must be ready to leave all things that they may give you your keys to your treasure. But so many things pull us to leave that order. You must not think of anything. I was with Grandsheikh 40 days and 40 nights and not speaking one word. This was too heavy for me. I was ready

BOOK TWO

to give all the world for his speaking to me. Then at dawn after the 40 th night he said: «This devotion is alright. The Prophet says you may stay until the 'Īd or return to the brothers in Cyprus. You are free,» I didn't say anything. The permission came for returning.

* * *

OUR HOMELAND IS HEAVENS

This lesson is about our relationship with spiritual powers. We are asking to reach our heavenly stations. Our souls came from the heavens and bodies from the earth. Everyone asks for his homeland. The Prophet says that to like your homeland is a part of faith. Our souls also like to be in their homeland, the heavens. Therefore, everyone likes to fly; our souls desire to be free from this dirty life. A man looking at the sky feels peace in his heart. He looks that all skies are for himself, no one else. Everyone may look and say: «Oh, this is for me.» But looking to earth and seeing so many people hearts contract. Doctors of old advised nervous people to look at the sky. Our souls are always looking and asking for their homelands, the heavens.

All Prophets and Saints come to teach people how to reach to heavens. Our Grandsheikh was one of them. Until we reach to heavens, we are in troubles, like a river running always, until it reaches to the sea, then river sleeps, no more running, tiring. Men also are always running, fighting, tiring, and never knowing for

what they are fighting. Fighting is an attribute of man, when his inner life is contracted. When we have reached the sea, no one is giving trouble to others. The Prophet says that a believer is always so soft, so elegant, so merciful. Reaching their heavenly homeland, they are satisfied and feel absolute peace. Our egos and bad character make us to fight, and they are also the main reason keeping us on this earth.

There are 80,000 bad characters, and each is a fetter around our ankles. If a man is struggling with his ego, he will succeed in cutting every bond and he will meet with the spirit of the Prophet, seeing him when awake, not in sleep. This meeting means, he reached to his heavenly station, no more in fear and sadness. At that time we can look to what happened with our promises made on the Day of Promises; we may read from the Preserved Tablet. Our fate is right only when we are looking on our promises and doing them. Without the ability to look, we are not yet in real faith, and this is impossible without complete purification and a meeting with the Prophet's spirit. Until reaching this, all of our worship needs intercession of the Prophet. When looking on the tablet, you will be able to intercede for others.

The Prophet said for his nation: «I will intercede for big sinners.» Our Grandsheikh asks: «What is a big sin?» Until reaching the ability to look on this Tablet, we are all big sinners. Even our worshipping is a big sin, in need of the Prophet's intercession.

* * *

IMPORTANCE OF FINAL OUTCOME

Our Grandsheikh is saying a good manner for all of us concerning the hadith: «The value of every action is with its final outcome.» Most important in Islam is not the beginning but the ending. We are Muslims now, but most important is to finish our life as muslims; to stay on the same way, not changing. All Awliyā' are looking to the end, the final position for everyone.

Sheikh Abū Ahmad as-Sughūrī was a big saint and for 40 years *qutub* of the universe. No one else has carried this for so long a time. It is a heavy job. If anyone was speaking in his presence against another person, he would reply, «If he is bad, our character makes us worse. Don't speak.» Everyone knows himself better than others. If we see one or two badnesses in others, how about in ourself? Abū Ahmad would continue, «Let us pray to our Lord, let us all finish our lives in a good way.» Also if a person was saying good praises about another, he would say, «Oh my son, let us pray Allah makes our end on a right way and keeps that person as he is now on a good way.» This is a good adab we must practice, as often as we are meeting this situation. We must pray Allah makes our end on a good way. If we are on bad ways now, may He change us, and if we are on good ways now, may He keep us.

As a teaching for everyone, the Prophet was praying, «Oh my Lord don't leave me in the hands of my ego.» If left to our nafs, destruction is ready for us. This is the best position and most lovely for servants to their Lord to have such absolute humility. It is a rank no one will

envy you for. Don't be angry at people; it means you look to yourself as better, and this is not humility.

* * *

DAY OF PROMISES
REWARD ACCORDING TO INTENTION

Our Grandsheikh is speaking on a very important point in every religion, about the Day of Promises. All the sons and daughters of Adam, all mankind, were present in the heavens on the Day of Promises. Allah Almighty took from everyone firstly the promise that we accept Him as our Lord and we His humble servants. Our Grandsheikh says another promise we made was to worship Him sincerely. «Oh people,» Qur'ān says, «you must know that pure worship in sincerity is to Allah.» This goes for everyone from the beginning up to the end, all mankind.

What is purity and sincerity, and, when can we be successful? Our Grandsheikh says when a person finishes his purification, then he may do pure worship. As long as he has bad character, his worship is not sincere; there are always some dirty doings, as he is yet unhealthy because of his ego; because of bad character, a person puts into a clean meal some dirty thing, like a dirt in a cup of honey, then no one may eat. As long as there are bad characters from our ego, we can't be safe from dirtiness. The first step to pure worship is fighting the ego until nothing of bad character is left. There are 80,000 bad

characteristics, but some, like anger, envy, and pride, are like a sea with so many others living inside. If we cut the head of these, the body cannot live.

Once a person asked the Prophet to give him some advice. He said: «Leave anger.» Who controls his anger can do pure worship. Our first duty is to purify our hearts, and then Allah may put in pure faith and light. Then you succeed in the promise made to the Lord for pure and sincere worship. The very struggle to leave bad character is the loveliest service to Allah. He likes to look on His servant working to purify himself, and if he does not complete it, Allah will complete it for him on the last day. The beginning is in our hands, but the completion is only by Divine help. We must intend for every good thing, it is our duty. Don't be afraid about, good intentions; your Lord promised to help, so intend as much as you can. If it is written for you in this life, you will accomplish it. If it is not written for you, your Lord will reward you as if it were accomplished. For example, I am asking my Lord that I may put in every town and village one mosque with an Imam and a Muezzin and endowment to keep it working. This is my intent, perhaps it is impossible, but it is written, accomplished or not.

We are asking for purification. Perhaps we have not enough time to accomplish it, but on the last day, we will be with those who completed it in this life. Every lesson of our Grandsheikh is for purification; be he telling us of a good manner or cautioning us of a bad character. As much as we are understanding we must act upon it. Whoever is asking for the Divine Presence

must think about those good characters and follow a guide, so that he may reach to his Lord's pleasure.

* * *

«I AM A DUSTBIN, DON'T WORRY»

What attribute is lovely to Allah Almighty? It is lovely to him for servants to recognize their complete weakness. We can't do anything without the Almighty's help: As much as we acknowledge our weakness, so much is Divine Power coming to us. When a servant is accepting this und keeping worship, he will be successful.

Sultan al-ʿĀrifīn Abū Yazīd was asked by Allah: «How are you coming to Me?», «Oh my Lord I left all dunyā for your sake und came.» «Don't you know all dunyā is as the wing of a mosquito to Me. You are looking to yourself like you did something great.» «Oh my Lord, teach me,» said Abū Yazīd, humbled. «Oh Bayazid, when wishing to come to My presence, you must leave all taste of that world; put them in a bag und throw it into the ocean, so that it disappears and your nafs cuts off its hope for that, saying, 'I have lost it'. If you want to look on My Divine Face, then don't look on anything else. If asking Me, I don't want you to be asking for anything else. Secondly, you must be a dustbin for My people. You may put anything in a dustbin without hearing objections. Everything coming from My servants, you must bear patiently for My sake saying, 'I am a dustbin, don't worry.'» For example, if a

man works as a servant for a rich man, he must endure everything from the rich man's children. How can we say, our Lord's children are no good. He says to endure all His creatures und then to come to look at His Divine Face. You will never find enjoyment like looking at His Face. There are so many tasteful flavours in Paradise that you can't imagine them, but when Allah removes the veil from His face, all taste is lost to the people of Paradise, they have been taken away from everything, forgotten. Is a thirsty person satisfied to catch drops of rain in his mouth?

Awliyā' are never satisfied with Paradise; they are asking fountain, swimming in oceans, to be nothing. All tastes of this life are covered with suffering. «Yā Abū Yazīd, these are our two conditions, anyone accepting is welcome.» This lesson is a heavy gun on *nafs*, *Shaitān*, *hawā*, *dunyā*.

DON'T BOAST

This is a short but important lesson we need in our way. Our Grandsheikh says Allah Almighty is not giving to anyone to speak big words, «I shall do this, I shall do that,» saying with anger und pride. Boasting is forbidden. We have a saying: «Big piece of food, eat; big words, don't speak.»

Once a big sheikh was sitting, speaking: «Oh people, you may ask of me anything up to the Throne.» Then

one man said: «When Adam came down and made his pilgrimage, who shaved his head when he finished his Ihram?» The sheikh could not answer. He was shamed. Then another person asked, «An ant's body is in two pieces, joined by a narrow piece. Is its stomach in the front or in the back?» That sheikh never learned that.

Some people say: «I can do this» and don't say «with Allah's power», then they are never doing it. Everyone must know Allah Almighty is Greatest, having endless power, will and knowledge. He teaches us we can't know anything except He is giving the knowledge, we can't do anything except He is giving the power. If keeping this good manner, Allah gives us more desire, knowledge and power. Anyone looking proudly, he must finally be ashamed.

* * *

MUHIY-ID-DĪN AND THE ANGEL

Our Grandsheikh told a history of Sheikh Muhiy-id-Dīn who was once travelling by ship on a stormy sea. He wrote on a slip of paper: «Oh sea, you must be quiet because a great sea is on you.» Then he dropped it into the sea, and immediately it became quiet. But afterwards one big fish appeared and said: «Oh Muhiy-id-Dīn, I have a question: if a woman's husband suddenly turned into stone, should she wait three months (the period of divorce), or four months and ten days (the period for death)?» Muhiy-id-Dīn did not answer, but under-

BOOK TWO

stood that this questioning was coming because he had spoken a big word, calling himself a Great Sea. Quickly he made sajda and asked forgiveness. That was not an ordinary fish, but an Angel sent by Allah to teach him that for every level of knowledge there is a level higher than it, endlessly. You can't find a limit for knowledge. For every boasting there must come something to show you your weakness. Allah Almighty is able to give to anyone more than you have. He degraded and destroyed Nimrod by a lame mosquito. The Prophet says: perhaps some ragged and dusty person whom no-one likes, if he is asking anything from Allah, He will give it to him. This teaches us to be humble people with our Lord. Humble people are always in safety here and hereafter. Don't show your power or rank or riches to people. Perhaps it will be taken from you and given to another. Don't look from up seeing other people down, Allah will bring you down and put another up. It is His Attribute, He Raises and Degrades.

* * *

WEARING TURBANS

Our Grandsheikh said to me, «Oh Nazim Efendi, in the time of the Prophet the rank of Siddiq was only for Abū Bakr from among 124,000 companions. Siddiq is the highest degree for saints. We are now living in the last time. Allah is opening His Mercy Oceans and giant waves are coming on the nation of Muhammad. If a man

is putting one wind of turban around his head, he is given the reward of Siddiq. For each wind more, the reward is multiplied.» Our Grandsheikh Abū Ahmad As-Sughūrī used 37 armlengths of cloth in his turban. I am using 15. Every sunnah is valuable in our time. Before it was not so important because all were wearing turbans. All praise to Allah, He is giving us the crown of Islam to wear on our heads. There is no better head cover or adornment. Every Prophet was wearing them in such beautiful forms that no two are alike. Thanks to Allah for this favour to put a turban on our head.

* * *

DEFEAT AS REMINDER

Now listen, if you can listen you can do. Our Grandsheikh was once praying, «Give us, o my Lord, from your power bravery and clear thinking for reaching to our heavenly stations. Give us inspirations, help us to arrange our way to your Divine Presence.»

Our Grandsheikh said to me: Oh Nazim Efendi, sometimes the Sahāba were defeated in battle and they asked of the Prophet, «How can this be? We were fighting by Divine order», They were surprised. The Prophet spoke to them addressing Abū Bakr, as was his way regardless of who put the question. This is indicating that Abū Bakr As-Siddiq was first in high position among the Sahāba and that he had the greatest ability to understand the Words of the Prophet. Also this is

an indication for people to take information from Abū Bakr, the first inheritor. He said, «Yā Abū Bakr, if we were always victorious, it might cause illusions in ourselves.» If we think that victory comes from our power and well made plans, then a most dangerous thing may come to us: to forget that the power is a favour to us from Allah. He says in Qur'ān, «If I am with you, none can harm you; and if I am not with you none can help you.» Every nation depending on the Lord's power and help will win. The number of arms and troops is not important, but important when armies meet is which side Allah Almighty is supporting. Don't be afraid to be few in number; but you must move with your Lord, for His sake, then He will be with you.

* * *

ALLAH CREATES CAUSES

This is an important point in Islam, that Allah Almighty orders His people to keep the importance of reasons. You must know that this world is built on reasons; everything happens by natural causes. Allah orders knowledge of natural causes so that they may be servants to us. Like electricity, without knowledge of its workings we could not use it.

Our Grandsheikh was speaking about the wall built by Dhul-Qarnain, Lord of two Horns, to separate man from the Gog and Magog. Here is a simple example for all of us. That wall is like nothing in front of them,

MERCY OCEANS

they could pass it in a moment, but Allah is keeping them with gigantic Ice Mountains placed behind the wall. However, Allah wanted to teach people to do according to their power and capability. For everything, do as you can, don't leave it, Allah will complete. We must use the way of natural causes in our life. Yes, some things happen by extraordinary powers, without causes. Jesus was born without a father, this happening by the Lord's will. It is for us to follow natural causes, but not for the Lord of the world. We must know that Allah gives authority for this power to some distinguished people, the Prophets and the ones following in their steps. For everyone stepping on their steps, that way is open for them. They may say to anything: «Be» and that thing must be.

* * *

DON'T SAY: IMPOSSIBLE

Our Grandsheikh was speaking about bad thinking about a person. Allah Almighty gave to the staff of Moses all power to overcome falsehood. It was not given to Moses himself. If Allah gave such power to a rod, certainly He could give it to people also. Our Grandsheikh means to say, that anyone may be given from his Lord extraordinary power, anyone maybe given a distinguished personality among creatures. This means you must keep respect and good thoughts for every person. If He can put that in a rod, you must think, what

is preventing him from giving it to anyone. Don't judge anyone from his outward appearance.

All Jews, Christians and Muslims know that one rod destroyed Pharaoh and his kingdom. Therefore Al-Mahdī, with one divine breath, may be enough to destroy all falsehood on the world, from East to West. Don't say: «How can one person do this? For the whole world five billion people?» Our Grandsheikh says, one breath of one Wali may bring rightness to the whole world.

* * *

WHO CARRIES QUR'ĀN?

Our Grandsheikh says too many needless questions and much argumentation extinguish the light of faith. For example, we are sitting here for companionship, if one person is asking useless questions, then no blessing would come from our meeting and our Imān would be weakened.

Who is a learned person? One knowing much is not learned in front of Allah and his Prophets and Saints. A learned man is one improving everyday in good actions and behavior. This is an indication to us to take our care on good actions, not on too much reading and memorizing. Who is on good actions is beloved in the Divine Presence. Good actions give power to the soul to reach heavenly stations. One meter from this earth. Now opening in front of you is a wide area, good actions, enter and do as much as you can for Allah, for yourself

and for others, for every creature. Good actions give spiritual power. Practice the actions in these lessons: we are not speaking theories.

«Who keeps Qur'ān in his memory is most honourable among my nation», said the Prophet, peace be upon him. Who has that honour? Not one keeping the words only, but the one who is keeping all the ways of the Prophet, doing all 500 goodnesses and leaving all 800 forbidden actions. He is the carrier of the Holy Qur'ān. As much as you are keeping sunnah and leaving forbidden actions, you are going quickly to the Divine Presence.

* * *

EVERYONE WILL BE WITH HIS BELOVED FRIEND

Today we speak about love for Allah and His Prophet. Our Grandsheikh was telling this hadith, that one day the Prophet was giving a sermon when one Bedouin came to the door of the mosque and shouted: «Oh Prophet, when is the Last Day coming?» There was no answer, so he called out again and still again. The Prophet was waiting for Allah to provide him with an answer, as only He knows when is the Last Day. Then the Angel Jibrīl came to him saying: «Ask him what he did in preparation for the Last Day.» The man replied: «Muhammad, I love you and I love your Lord, nothing else, only this.» Then Jibrīl told Muhammad: «Answer him

that he will be with you and your Lord like two fingers together. Everyone who loves another must be with him on the Last Day.» On hearing this, Abū Bakr asked: «Oh Prophet, is not action a necessary condition, is only love enough?» He answered: „No, ya Abū Bakr, actions are not a condition, important is love. Everyone will be with his beloved friend.»

If one is conquered by his nafs and his actions are bad, but he loves good people, not loving bad people or his own bad actions, then he will benefit from his love. When Abū Bakr heard this answer, he prayed two rakats in thanks to his Lord, and said: «Oh Prophet, I never heard such good news as this til now.» Look at the humbleness of Abū Bakr, no one can reach to his station. «Until now my heart was in knots which I could not untie. Your *hadīth* untied them just now. I am satisfied, absolutely at peace in my heart. In this life I can't be patient one moment without your presence. I was thinking, if actions are a condition to be together in Paradise, how could I be with you? Where are my actions compared with yours?» And where are our actions compared with Abū Bakr's? Therefore the Prophet has given sweet words to people. In Islam there is no higher thing than love.

The first step for us is, calling people to the love of our Lord. We can meet with everyone from every religion on this, everyone who has the belief in Allah Almighty. If meeting here it is enough, then agreement may come step by step. Secondly we are saying it is the command of Allah to love all good people generally. Individually we can't force one person to like another,

MERCY OCEANS

but he must agree in principle to like all good people. Right is always up; wrong is always down in darkness.

* * *

NO CREATION IN VAIN

I heard our Grandsheikh saying that Allah Almighty never created a thing without a wisdom behind it. There is a benefit in every created thing, not one atom excepted. Perhaps that atom is the completion of the universe. What is the wisdom for a mosquito giving itching to people? By this itch Allah takes away the itch of hell. Every trouble to a person comes for a sin which would not be forgiven without that trouble. Or it may be coming for our improvement, giving us more patience and light of faith. Nothing is created useless.

Satan was also created for a usefulness for us, because without fighting to him we would have no ranks of improvement. He is not giving us imperfection. Everything is created for the completion of man. Every thing you can see in this universe is a cause for perfection. There is such a balance in the universe that even one family of insects missing would change the whole balance. Biologists are saying like this now, ecology, and are indicating that our Grandsheikh's words are sound.

* * *

BAHLŪL'S CONVERSATION WITH
THE PRIVATE TOILET OF THE SULTAN

Our Grandsheikh was speaking about the attributes of Awliyā'. They are not like common people who run after this temporary life's deliciousness, eating, drinking, and marrying, aiming only at taking more enjoyment. This is the level of animals also. The first station of sainthood begins from faith. If a man has a belief, believing in God Almighty, he has just left the common level. Believers are Awliyā' of the first station. As our faith is growing, our rank in sainthood is climbing higher and higher. These stations are never ending; as much as we desire it is given to us. The enjoyments of this life gradually become tasteless as we approach to the Divine Presence and are given lights, and spiritual enjoyments, I mean real enjoyments, are increasing. Awliyā' never enjoy things in the way of common people.

Our Grandsheikh told a tale of Sultan Harūn ar-Rashīd and his brother Bahlūl. Harūn had a problem to which no one could give him the solution. When Bahlūl gave the Fatwa (judgement) for him, he was very pleased, saying: «Oh Bahlūl, you have such knowledge, why don't you come along with us? Always you are escaping to the company of children. I will give you palace and slave girls, why stay with little boys?» «Oh my brother,» Bahlūl answered «Little boys have protection, there is mercy with them, and I am happy to be with that mercy. To be with you I must make consultation.» Harūn was surprised, «Here am I and my ministers, to whom are you going?» All the people followed Bahlūl

until they reached the private toilet of the Sultan. The servant opened it and Bahlūl entered saying: «Oh private toilet of Harūn ar-Rashid, I am asking consultation for keeping company with the Sultan.» A voice was heard to reply: «Be careful, be careful, be careful. I was the finest meals in the world until going with Harūn ar-Rashid, and now look where I am.» Bahlūl went away, saying he would never go with the Sultan, and after this, Harūn repented.

Bahlūl is buried in Damascus. He ate only bread and cheese and wore an Aba of camel hair. When asked why, he said, «On the last day people will be called to stand on the cover of hell, and they will be asked about their favours in this life. I will say, 'I ate only bread and cheese and wore an Aba,' and then jump quickly aside.» As much as we are taking from this world, there is a bad smelling.

Awliyā' eat and drink and marry at their Lord's command. Enough will carry you, but too much, more than enough, and you will carry it.

Oh my Lord, give us from your mercy, that we will like always to be in association with You, and our minds not going after this life's enjoyments.

* * *

WHAT IS BELIEF?

Our Grandsheikh is teaching, as we are from mankind, and Allah gave us nafs, we have endless desires. No one is saying: «I am fed up.» This is the nature of man.

As much as we are asking, Allah is giving and opening doors. He gives endless favours; so each time we must ask more than before. What is the Divine Wisdom in this? Our endless desires show us that we are endlessly in need. It shows our absolute weakness. And on the contrary, shows that Allah Almighty has endless powers and generosity. He gives not only as servants ask, but gives more than they could ever know to ask. This is reason for everyone to accept the existence of a powerful creator, Allah Almighty. The universe is in need of an endlessly powerful personality to keep it and to give to everyone what he needs. This belief is a base of faith.

What is belief? In science and technology you have experiments and evidence. That is not belief. Belief is in something you can't see or try. All Prophets offered to people to believe in what they cannot see. Even when showing miracles, the people were not believing. Without unseen belief, there is no development. A boy must believe when his teacher says: «This is A, this is B, this is C.» Later putting them together, he may read. Prophets bring some principles to people which we must believe, then we are in the first class. Later with improvement, we see in reality things are as the Prophets told. We must believe in the unseen. When the veil goes away we may look.

For anything which is not clearly prohibited to believe in by Qur'ān and Hadith, if a person is believing in it, it shows power of belief for him. For example: in the village of my birth there is buried a woman, Ummu Haram, the first martyr on the sea. She was an aunt

of the Prophet. Once he awoke from sleeping went to her house, and said: «Just now I saw some of my nation fighting on the sea. They were like kings on thrones. She said: «Pray that I may be one of them.» «So you will be with them.» When the first people sailed to Cyprus for Islam, she was among them, and fell from a horse and died a martyr. Firstly though she had stayed in Lebanon as a guest of a nun. She saw three large rocks in the garden and asked the nun to sell them to her. She, said: «Oh my lady, no one can lift them, but if you want they are a gift to you.» Ummu Haram accepted and left them as a trust, saying that she would take them at a later time. On the night she died, the rocks came over the sea to her and stood at her grave, one at the head, one at the foot, and one over the top like an umbrella without support. This is a belief for example. If one is believing, it shows the power of faith in his heart. If not forbidden by Qur'ān and Hadith and you are believing, there is no harm.

* * *

BAHLŪL AND THE PARADISE PALACE

I heard our Grandsheikh speaking of the brother of Harūn ar-Rashid. Bahlūl the Wise was his name, Bahlūl Al-Khaws, Bahlūl Majnūn, or Bahlūl Al-Kadhab, «the liar», some called him. One doing what is pleasing to his nafs cannot reach the stations of the Awliyā'. Whoever is looking to his Lord's pleasure and leaving his

ego's pleasure may reach every station in the Divine Presence. As much as trying for your Lord's pleasure, so much you are improving.

One day, Bahlūl was sitting in the palace gardens, when the Sultan's wife saw him and asked what he was doing.» «I am building houses,» he replied. «Can you sell one to me?» she asked. «Yes, for one gold coin.» She bought it and went away. That night they were both having the same dream, that they were in Paradise looking at the wonderful palace which she had been given for one gold piece.

Bahlūl was in relationship with the Prophet awake or sleeping, all Awliyā' are in contact with the Prophet. Bahlūl had been ordered for some charity and needed a gold coin. Her reward for giving it was a palace in Paradise. Harūn, hearing of the dream, came to Bahlūl the next morning. «What are you doing?» «I am building houses.» «Would you sell me one?» «Yes, the price is 2000 gold coins.» Harūn said, «What, why? You were selling yesterday for only one coin.» «She bought it without looking,» Bahlūl explained, «Now it has gotten expensive.»

This means belief in hidden things. If looking first, everyone may believe. Precious is to believe in veiled things. Now so many thoughts are coming against this kind of belief. In all religions are arising groups fighting against beliefs. In Islam also people are saying the only reality is what we feel and see. They deny the existence of saints. This is from Satan to destroy faith in hearts. If no faith, then no life for people. As much as we can believe we have a big heart. The heart of a believer is

never contracted, always open. There is no peace or happiness in the hearts of unbelievers. In the hearts of believers there is light and peace and satisfaction.

* * *

LADIES MUST OBEY HUSBANDS

Our Grandsheikh is speaking about ladies and their husbands. Once Fatima, may Allah be pleased with her, heard that her father had a headache. Quickly she ran to him with a jug of water. The Prophet asked her: «Where is ‘Alī?» «He is not at home.» she said. «Oh Fatima, dump the water out and come here. I swear by Allah that until you find your husband and take pardon from him, if you die, I can’t pray for you or bury you with Muslims.» Immediately she went and asked for pardon. Our Grandsheikh says that the badness appearing at the end of the world will be from women coming from their houses without permission. So many places they are going that their husbands would not have agreed to, had they been asked. As much as ladies stay in their houses, it is safety for them and their husbands. As much as coming out, affliction is resulting. In this time, women are not obeying husbands and the world is filled up with troubles. There is a way for women and a way for men; when all are going on their way, the world will be in peace. Any thinking person can see the sensibility in this.

BOOK TWO

WHO TO FOLLOW?

Allah Almighty says: follow the way of him who left everything for the sake of his Lord. This does not mean people who have died. We must search for a man living with us, and pursue him. For the signs of such a man, look, if he calls you to his world's enjoyment, don't follow. But if he calls you away from your ego to High character, to love of Allah and His Prophet and to the Last Day, follow him. Whoever decorates this dunyā life, leave him. If in one's company one feels an increase in love for the Lord and the afterlife, keep him. Otherwise they are only giving you more diseases. We are asking for a cure. May Allah forgive and bless us.

THE WAY OF AZEEMAT ALLAH'S BEAUTY OCEANS

Our Grandsheikh is speaking about the base of Islam. The Prophet, peace be upon him, says, if a man is not asking goodness for others as he is asking for himself, he is not a believer. This is the first step of faith and the standard level of Islam. It is *rakbsa*. To prefer others over oneself is the high level of faith, the most lovely position for a human being. Such a one will be beloved

by everyone. Keeping the Shari‘at strongly is the way of Azeemat, the way of Tariqat and the way of high prosperity. Shari‘ah gives permission for enjoying *balāl* in this life, but the way of Azeemat asks us to leave enjoyment of this life. Followers of Tariqat ask only their Lord’s face, Rukhsa is the standard level of people.

One lady came to a judge complaining that her husband planned to marry a second wife. The judge told her that that was no reason for complaint, since he may marry 2, 3, or 4. She replied: «Your honour, you say that, but if Allah allowed me to lift this veil, you would say that any man with such a beauty is a fool to want another. But I can’t lift it, that is for my husband only.» At this the judge fainted and the woman left. He woke up asking for her, as her words had come to him as if from Allah Almighty, saying: «Oh my people, if I am taking the veil of Grandeur from my Face, you can’t look at anything else.»

Beauties in Paradise are only one drop from His Beauty Oceans, and from Paradise only one drop is given to this world. When His Beauty appears every friday in Paradise, no one can find any taste in other things, they lose themselves, and, when coming back to themselves, find even better taste in their pleasures. Paradise is always increasing, this world always decreasing. Whoever asks for Allah only, the veils are lifted for him. Those on the way of Azeemat have left enjoyment for this life and the next. This is the way of Tariqat, leading people to the Lord’s Divine Pleasure and endless Beauty Oceans. Those people are always in His Presence. Now our way is clear: either we try pleasing our ego, or pleasing our

BOOK TWO

Lord. The Prophet's teaching is that the main goal is to make your Lord pleased with you, then everything you can imagine and what you can't imagine is for you, endless peace and satisfaction. Please yourself? This is something you can never do; you can't be satisfied with anything. But almost no people are clever enough to understand this. The way for everyone before every action is to think: Is this pleasing for the Lord or for me pleasing? If pleasing to the Lord, do it, and then He will make you pleased. He rewards according to your working. If He can't make you pleased nothing can make you pleased; He will make you pleased without anything; pleasure is not coming from the outside. A man may be sitting in prison, but his spirit can be free.

* * *

THE MUREED WHO TESTED THEIR LOVE FOR EACH OTHER

Our Grandsheikh is speaking about love. There was one mureed in Daghestan who was on a high degree of love, a strong lover of Allah and the Prophet. He was saying about love between people that so many people are liking one another but we are not accepting this love until it is tested to be true or not. A love that is true for only seven days, or seven months, or seven years and then on the eighth goes away, that is not love. How is that love described? You may see in your friend a no good word or action, and become angry with him and cut

that love. Any love ending in enmity is not real love. We must be liking for the sake of Allah, then there is always forgiveness, love never ending. Real love must be forever.

If I like you and you are grinding me in a mill, if possible to come out whole – after tasting all that crushing, if my love for you changes, it is not real love. «Who is in love for the sake of Allah, will be on Minbars of Light on the Last Day,» says the Prophet. All people will ask, «Who are these, Prophets?» Angels will answer: «No, they are lovers for the sake of Allah.» If love is for this life and the ego's enjoyment, then it is no real love. An important characteristic for believers is loving for the sake of Allah, even to love one person.

Our Grandsheikh said to me, there were two mureeds in his homeland who would sometimes meet and assault one another with words – saying to each other all manner of things. Then they would look to each other's heart to see if there came any effect from the cursing, but no change. Next, with their hands they would slap each other until tiring, sitting down and blowing on their hands. Still, not changing in love. Finally they would beat each other with sticks, until falling down, then laughing together. Here Satan would become very angry and run away. To be like this is the highest degree for love, and for Awliyā'; not changing in love, whatever is coming from people. This Tariqat teaches us to endure. If angry, it means, no real love in your heart. We must accept the faults of people, as we all have so many. We must be tolerant and compassionate.

BOOK TWO

HOW DIVINE ATTRIBUTES DIFFER FROM OURS

Our Grandsheikh is speaking on the attributes of Allah Almighty. We must distinguish between the Attributes of Allah and the attributes of servants. He is Qādir, All-Powerful. He may do anything. He may put the whole world in a sesame seed. How? We think either making the seed very big or the world very small. This is our imagination.

But our Grandsheikh says that He may do it without making either bigger or smaller. This we can't imagine, our mind stops there. After a limit, the mind is useless, not understanding. This is Allah's attribute. We can't see it or try it or understand it. These attributes are never coming down to be balanced in the minds of servants. We must always distinguish. To know that you are never going to understand Him, this is understanding.

ATTRIBUTES OF LOVERS LAYLA AND MAJNŪN

Our Grandsheikh says if a man loves a person, he never sees any disliked thing; everything is perfect, his features, his speaking and actions. By practicing, you may

be on that station. Like Layla and Majnūn, he loved everything belonging to her, her dogs, her village, including even the stones. Perfect love results in looking to a person and seeing all perfection.

For a lover, nothing can be disliked in his beloved. If seeing people in perfection, we will like them. Because everyone is unique in His creation, there is complete and special perfection with him. Even physically, each one is an individual. This is from Allah's endless power, to make everyone on the top. Looking with these eyes, hearts come down to at least be friends with everybody. Then everybody also comes to us with friendship, and friendship leads to love. As much as we are loving people, we are strong in love for the Lord.

Look every time to people's perfection and search for their good actions. Allah orders, don't look at people's faults, it brings you to hate and enmity. You will come down, to these same faults. You must keep your eyes.

* * *

MAKE DO WITH LESS

We are asking how to gain good character, and Allah tells us to follow good charactered people, the Prophet and his sincere followers. No one is having good character, until taking out all desires of this life's pleasures. As long as we have an inclination to this world's enjoyments, we are not at good character's level. Desire is coming from the ego, and it always orders bad things.

All Prophets never looked to this life's pleasure, and Awliyā' also cut it out of their heart. If a man finds a spring of sweet water, does he drink from salty water? Do you prefer to drink from a gold cup or from an ordinary cup? Awliyā' have found a valuable thing and are not looking to cheap things. They eat and drink in order to live and worship.

Ordinary people live in order to eat and drink. A man living for eating is dangerous, he can't prevent himself from his ego's desires, or distinguish between good and bad. Wild character appears from him and he may do anything, dangerous. Those who can prevent themselves are those who put out of their hearts desire of this life. You must follow a person who is only looking to heavenly pleasure. We may find one at every time if we are asking, and we must ask. Our Grandsheikh was such a person, and we are writing here hoping to take benefit from his words.

He said: «I am ashamed before Allah Almighty, from His favours, so many He is giving us, and in front of His favours, so many bad things we are doing. I am asking to escape to where there is no God there. But I can't find without His looking, His hearing, His Power and knowledge, without Himself there.» Now so many people are not thankful for the endless favours from their Lord. They are complaining. This is bad character, if thinking of endless favours, everyone must be ashamed.

One man, like Sheikh Ibrahim, says: «My cat only eats meat, nothing else.» Another, like Sheikh Anwar, says: «Give him to me, I will teach him to eat raw bar-

ley.» «Impossible, it is a cat, not horse.» «We shall investigate; I'll bet you 5 pounds.» Then he puts the cat in a cage with only water and outside puts a dish of barley in water. For three days the cat is crying, until the people gather to watch, and it is let out of the cage to pounce on the sprouted barley, eating it quickly.

Oh my sons, you must thank the Lord for all favours. Allah orders us to listen to tales and take a lesson. This world is full of possibilities, the richest man may die of starvation. Thankfulness for favours keeps away bad things. Good character is to agree with everything from eating, drinking and wearing. A big man must take a big car, take a bus – the largest car. You may be the simplest person for everything; pride, Allah never likes it. The Prophet lived in the simplest nation, in the simplest life, in order to teach all people. One on the top can't teach everyone. The Prophet is the most humble person in creation. As much as a person is simple, he is not carrying suffering in this life. A person not agreeing to a simple life, is never satisfied with any level, and he is always in trouble. The Prophet's advice; agree with less and be happy for everything. 20th century people have everything except happiness.

* * *

BOOK TWO

ADVICE ON HEALTH AND MARITAL RELATIONS

Tonight we were standing after supper and Mevlana Sheikh Nazim was speaking about preventative medicine. He told an old Arab saying. «The stomach is the house of sickness, and diet is the first cure.» Also another, saying that from every 40 mouthfuls of food comes one drop of blood; and from 40 drops of blood comes one drop of semen. He said, if someone loses a little blood, quickly you will see them in a panic to restore themselves but for losing semen they are not even thinking. «Going here, going here, going here, and then when they pass thirty they are like this» (He droops his head and shoulders).

He then told a tale of Luqman: Once his wife said to their son, «Tell your father that you would like to have a little brother to play with.» The boy spoke to his father as his mother had coaxed him, but Luqman said: «Go tell your mother that until now, I still have not regained the power I spent that first time.»

In order to maintain mental and physical power for the path of Sufism, mureeds should try to observe the following guidelines: When a couple are newly married they may enjoy as they wish, without limitation. After six months, having relations every other day is enough and don't repeat intercourse unless taking a shower first after which, if passion still persists, you are free to enjoy. This taking a shower is very important as repeating intercourse is causing people to get old too quickly. After the age of thirty, a man should gage his

own strength; how long it takes him to regenerate, and restrict himself accordingly – once, twice, three times a week or more or less than that. It is different for each man. If one will observe these simple guidelines he may keep himself healthy and strong.

* * *

«THE GOD YOU WORSHIP
IS BENEATH MY FEET»

I heard from our Grandsheikh this tale describing the real powers of Awliyā'. He was speaking of the miracles of Sheikh Muhiy-ud-Dīn Ibn 'Arabī; Esh-Sheikh Al-Akbar. In his books he wrote many predictions for the future. He said: «If 'sin' is going into 'shin' then will appear the tomb of Sheikh Muhiy-ud-Dīn.»

After he was killed for saying to the people: «The God you worship is under my feet.» many years passed with his burial place in obscurity, until Sultan Selim captured Shām. Selim (initial letter 'sīn') entered Shām (initial letter 'shīn') as predicted. On the first friday he ordered a bath, and ordered that no one else be permitted inside. He took off his clothes, and was stepping, into the bath-dome when he saw someone sitting there. He quickly became angry, «Who is that?» Came the reply: «Oh Sultan, just go and bring soap and a wash-cloth and wash my back.» The Sultan carried out the order, thinking: «This is no ordinary person.» «Oh Sultan, do you know who I am?» «For the sake of

Allah, tell me, who are you?» «I am Muhiy-ud-Dīn Ibn ‘Arabī.» Then the Sultan kissed his hands and feet. The Sheikh asked him to find his tomb and build a dome and mosque there. «How can I find the tomb?» «Before fajr go up a minaret and look toward Jabal Qasiyūn. You will see a column of light reaching to the sky.» The Sultan did this and sent workers to dig at that spot. They found Sheikh Muhiy-ud-Dīn intact in his shroud. Then the eldest living person in Shām was brought to show the spot where he had stepped and said: «The God you worship is under my feet.» Digging there they found two copper cauldrons filled with gold. It was used to build the mosque, and to provide three meals a day for all fuqara. He said: «If anyone is eating and drinking from my charity, even if he is a hypocrite, he must be changed to real belief in the end.» Now even rich people come on fridays to drink soup, hoping to reach that reward. The gold was his blood money. He gave his life for that charity.

So many miracles there are for the Awliyā’ of this Ummah, giving an indication for the proof and power of the Prophet. You can’t find Awliyā’ now in any religion except Islam. I am ready to meet with anyone, someone says is a saint with miracles from another religion. I am the weakest in this religion, but I am ready to destroy his miracles with the power of Grandsheikh. I am saying this to the whole world.

HUMBLENESS
WHO CARRIES A SNAKE WILL BE BITTEN

Today we speak about humbleness. It is a most important character and most lovely to Allah and to all people; our Grandsheikh's main teaching every time was for humbleness. Yet, it is so difficult for our ego, which likes to wear the dress of pride. Until a person exchanges pride for humbleness, you can't trust him and he is never a believer. This must be the first step. Allah ordered this for every Prophet. Our Grandsheikh said: «Oh my son, if asking which character is loveliest in the sight of the Lord, it is humbleness. If a man is humble he is a beloved person.» Everyone saying: «I am following the way of Sufism.» If asking his heavenly share, he must believe sincerely about his ego that it is under the level of Satan, Pharaoh, Nimrod and Abū Jahl. «If given authority like Pharaoh's perhaps my ego would do worse», he must think. We can be thankful we are not given such powers. We must be careful everytime for nafs, never can you trust him and never will you be able to control him. Maybe now he is in a cage, but he says pitifully, «Open it a little, I am very weak, if not trusting me, put a rope on my neck.» But if letting him out, oh you will see at that time that nafs is terrible. Abū Yazīd said, «For 37 years I was fighting my nafs, yet afterwards I looked and saw on me the belt of a Zoroasterian priest.» For twelve more years he was fighting and then made the four Takbirs of the funeral prayer over his nafs.

In my island we have deadly snakes. Striking them has no effect, they are like rubber. Nafs is like that sna-

ke. If you are striking it, maybe it is still for a time or hibernating. Once a man travelling in winter saw a piece of rope. He said: «I must take this» but his companion said: «No, it is a snake.» «What do you mean? Snake?» he replied, and he put it in his bag. Being warmed, the snake came to life and bit the man and he fell from his camel.

Who carries a snake will be bitten. You must not say: «I am Muslim, a prayer and a believer, my nafs is alright.» In the blink of an eye, he is biting you. By looking to a prohibited place you may forget everything, about sheikh, your family, your honour, everything. I have one cat; when I put food on the table it sits quietly with closed eyes like sleeping. When I leave, it jumps on the table. You must be careful, you may do everything, but in one second a thousand years of doing can be destroyed. You must know what is the reality of nafs, or you are never going to control it. We are in the Greater War and must know the enemy's power and tactics and defend ourselves.

THAT WHICH BEGINS AS DIRTY WATER
AND ENDS A DECAYED BODY CAN BE PROUD?

We are speaking on man's personality. Everyone has nafs and everyone has soul. They are not the same; one is from the world and the other is heavenly. Each claims he is the real ruler of the body. Like two kings they

fight against each other; the soul should have the kingdom in reality, but the ego is nearer to the body and it has so many tricks and bad actions and thoughts that make it easy for it to catch control. The ego's interest is only for his pleasure, he is not thinking of others. All kinds of illnesses are because of ego's control on our body. Our Grandsheikh was saying that all Prophets came just to make egos bow humbly to the Lord. The first character of the ego is pride, yet he has no right to be proud, as he begins as dirty water and ends as a decayed body. If a person gives his body to the hands of the soul, he will be a clean-hearted person and not smelling bad when he dies.

So many people in Damascus came to see Sheikh Hassan when they opened his tomb to make a road there. I was there; he was lying in white cloths and his beard had much black still in it. After 500 years a beautiful smell was coming from him. It took two hours to carry him 200 metres, everyone rushing to support the holy body, it floating above their fingertips. After three days I was passing by that place. Boys were bringing out handfuls of earth from the old tomb and smelling it, a very fine fragrance it had.

I was in Medina once for seclusion during the Hajj time; the mosque was empty and I prayed in the Mih-rab of the Prophet. There was a good smelling there. I pulled back the rug, still smelling; then I lifted the mat, from the ground that smell was coming, the Prophet's place of prostration.

No one can be proud when thinking of his beginning and ending; but the ego is not accepting to say «no God

but Allah», he says «no God but me». Therefore when the Prophets came to call people to the worship of the Lord, they fought them, saying: «What, what Lord? We are your Lord.» The first sign of humbleness is saying: «There is no God but Allah», even if only spoken with the tongue. All Prophets called people only to say this. If a man can say; it is enough, the gates of Paradise will open. This is the key.

Our Grandsheikh says, Allah Almighty sent 124,000 Prophets and with them holy books, and after them saints and tariqats. For what? For teaching people to say «There is no God but Allah.» and to be humble servants to their Lord. Every religion was saying this. No Prophet ever called people to himself. If you see yourself growing in pride you are on a wrong way. If you see yourself coming down to humbleness, you are taking benefit from religion. With humbleness we may tolerate every person, no quarreling. If seeing everyone better than yourself, then grows love and respect for everyone. It is a desirable thing. Prophets put seeds in our hearts for respect and love; when growing to humbleness there will be no more suffering or crises in the world. This life will be like the life of Paradise, to be in love with one another.

* * *

OH MY DONKEY!

Our Grandsheikh is speaking about his Grandsheikh Abū Ahmad as-Sughūrī who was Qutub of the universe for 40 years. No one can reach the ranks of saints until reaching the ranks of humbleness. This means exactly: to refuse everything for oneself, having no rank, like the earth under the feet of everyone. If no earth, no one can stand up. Saints are carrying all people.

Sheikh Abū Ahmad said about his ego: «If my people and countrymen knew me as I know myself, they would not let me be with them, but would stone me and chase me away.» So humble, he looks to himself as the worst ego, thinking: «Allah is keeping my ego, but still it is worst.» He looked to his high rank as from Allah, not from himself.

Abū Bakr as-Siddīq has the highest rank in the Ummah after the Prophet. He was the truest person in his faith and belief. The Prophet said: «If the faith of all my nation is weighed against the faith of Abū Bakr, his will be heavier.» But Abū Bakr said to himself: «Disobedient Siddīq, in my sight, whatever they say, you must repent and ask forgiveness.» Where are we in looking to ourselves? The lowest rank is the highest rank. Abū Yazīd said: «No one can smell the reality of faith unless he is looking to his ego's level as under the level of Pharaoh, Nimrod, Satan and Abū Jahl.» We may say: «Yes, I accept, I am that person, my nafs is lowest.» But there is a test for that. If one calls to us: «Oh my donkey.» and then we are rushing on him: «What!», we prove that we are that donkey.

BOOK TWO

It is our duty to respect everyone, this is our religion. The real way of Sufism is ordering to respect all people. A man may be ignorant of his way, having no-good character, and may assault you. You must not come down to his level and quarrel. Sheikh Saadi Shirazi, a Sufi poet, says in one tale: once a man was bit by a dog. He was all night without sleep, crying from pain. His son asked him what had happened. «Today a dog bit me,» he said. «Why did you not bite him back?» asked the boy. «Oh my son, I may endure this pain, but I am not going to be a dog like him.»

When accepting that our egos are like wild animals, you don't get angry with anyone. This is humbleness and it is a base of good character without which we cannot build.

* * *

DON'T BE ANGRY

The most difficult thing for man is fighting with himself. We know not to be angry, if a man is assaulting us; but at that moment anger comes like a fire over us, making it most difficult to control ourselves. If we are able to control ourselves at the time of anger, we are one of the most powerful people.

Anger is the defense of egos and is dangerous for everyone. Once a person came to the Prophet for advice. He told him: «Don't be angry.» When the man asked for more advice, he said again and even a third time:

«Don't be angry.» A moment of anger may destroy everything. You may regret it, but it is useless if you have pulled the trigger. Our Grandsheikh says, every training for mureeds with seclusion or practices of less eating and sleeping is to make them powerful for controlling themselves at the time of anger, to give control into the hands of the soul. The soul is logical, but the ego is illogical, coming with anger and destroying, harming, causing suffering. When fire comes, don't be gun powder, you and he will explode; be water. Control for anger comes from the level of humbleness. For this, Allah will dress one in robes of honour, and he will be in the row of Prophets on the Last Day.

* * *

RAVAGES OF ENVY

Our Grandsheikh was saying that Allah Almighty sent 124,000 Prophets only for changing peoples' bad characters into good characters.

Who is responsible in the sight of Allah? As long as you have bad character of your ego, you are not reliable, not trustworthy, not a servant. If a man is working for a person on a job and then escaping to work for his enemy and then coming back, how is he? Bad character pulls a person to rebel against the Lord, He must finally leave all bad character to be trustworthy.

A man may be good in every way, but if he has envy, a character of the ego planted in his heart, he must take

it out, or it will be such a poisonous snake harming people. The first to be envious was Satan, then Cain was the first on earth, envious of his brother Abel. All over the world, affliction resulting from envy goes through every level of people, rich and poor, religious and non-religious, educated and non-educated, even among women. At any time envy may destroy all your worshipping and goodness as it destroyed Satan's.

Rābi'a al-Adawiyya was saying: «Oh my brothers, our Istighfar (asking forgiveness) is in need of another Istighfar, until reaching good character, then it will be alright.» Every worshipping we do with bad character, needs the intercession of the Prophet to become acceptable.

Now this is a training. Anytime you meet an unliked thing you may remember these words and take spiritual power. Our meetings are like writing on the heart with invisible ink. When the time comes, it appears.

* * *

TO RESIST TEMPTATION

The most important duty of all religions is to make people clean-hearted. Our Grandsheikh says when a man leaves all the bad characteristics of his ego, he is clean-hearted. It's sign is that if he was left alone with a beautiful girl in the desert or mountains or on an island and was obliged to be with her for forty days, no bad intention would come in his heart towards her. It is im-

possible for dirty thoughts to come to a clean-hearted man. You ask, is this possible? Yes. For example, what if she was our sister or daughter. If invited to the feast of a king, and knowing that the king is very jealous, is anyone looking to his wife sitting beside him?

Clean-hearted is a man who believes in his God. When saying, «I believe in God» you believe He is present with you, everywhere, everytime. How can you lose His watching? Remembering the Lord, the heart is clean; forgetting the Lord, darkness fills the heart, no more faith.

Our Grandsheikh told of one student in Daghestan. He was reading Qur'ān at midnight, the wind and wolves were howling outside in the cold. Then came a knocking at the door. It was a very beautiful girl, lost in her way. He covered her and continued reading. Then Satan came to him saying: «This is for you, get up.» He got up and went to the candle and held his finger over the flame, saying to himself: «You can't even take this flame, how can you stand the fire of Hell?» He kept getting up from his reading and putting his finger there until dawn and then brought the girl to her father. He asked them, had anything happened. «No.» «How can you stay with this all night and nothing happen?» Then seeing his finger and hearing the story from his daughter, the father called the judge and Imam saying: «I give my daughter to this man for marriage and I give him all my fields and gardens.» Then she became *halāl* for him.

* * *

INTERCESSION

On the Last Day will be intercession. When all people come to the gathering place, it will be so difficult to wait there that some will ask to be in hell instead. They will go to Father Adam and ask for intercession, but still ashamed for his rebellion, Adam will send them to Noah. Because he prayed for mankind to be destroyed, Noah will send them to Moses. Moses will say: «I cannot do it because I made some mistakes in my life. You must go to Jesus.» Jesus does not say any faults about himself, but he will send them on to Muhammad, saying only: «I am not for that duty.» They will go to Muhammad, peace be upon him, and he will answer them: «Yes, I am for that duty.» And he will run to make prostration at he Maqam al-Mahmud, and ask his Lord to permit him to make intercession for all nations.

Every Prophet has private intercession for his nation. Also saints, ‘Ulamā’, Hajjis and all Mu’min may do intercession. On the Last Day, when all these have made their intercession, it will be asked. «Who is left now to intercede for the people still in Hell?» A voice will answer: «Only remaining the most Merciful Allah Almighty.» With His Hand Allah will reach and take out a handful from Hell. The amount in that handful I can’t say, but it must be more than the combined intercession of other intercessors – as His mercy is greater than the mercy of all creation together. Those people never did any goodness in their lives. On their heads will be written. «Saved by the All-Merciful Allah.»

ON THANKFULNESS

Our Grandsheikh was saying, this world has possibility for everything from goodness to badness, maybe rich or poor, healthy or sick, a ruler or a prisoner. If anything you don't like is happening to you, you must look that something worse could happen. Sheikh Saadi Shirazi told of one person who was complaining that he had no shoes, until seeing a man with no legs, then he forgot about his shoes. This gives us relief and peace in our hearts. Looking to yourself you can find treasures, hands and fingers. This is good manners with your Lord.

So many people ask me why Allah permits some people to be born without hands or eyes or a good mind. He makes them as a show for others. «Oh my people, everyone must look to himself that he has everything, and he must be thankful.» Whoever has a handicap, Allah will pay them more than us. For blind people who were patient, he will give them 12,000 paradise beauties. Seeing this, others will wish they had been blind.

One person came to the Prophet, peace be upon him. He was hunchbacked and cross-eyed, his body twisted and ugly. He said: «Oh Prophet, I am not going to pray more than 5 times a day, and I will not fast except during Ramadan.» He was angry. Then Jibril came to the Prophet, saying: «Allah doesn't like complaining like this. Ask him if he will be pleased to have the most

beautiful angel's shape on the Last Day.» He asked and the man said: «I am satisfied.»

Sheikh 'Abdul Khāliq al-Ghujdawānī was once walking in the street when someone from above threw down dirty water on him, making his white clothes yellow. He was just going to Juma'a prayer. His mureeds went running after the person responsible, but he caught them, saying: «I am thankful. I was worthy for fire to come down on me, but only coming dirty water,» He sent his mureeds to Juma'a and, instead of going home where his wife would be sure to make a fuss, he went to the river and bathed until sunset.

* * *

THE MAN WHO NEVER GOT ANGRY

To take off bad character is more difficult than moving a mountain. Sometimes that bad character is sleeping and you think it is dead but you must not be fooled; the worst character is anger, and it is quickly awakened. Sheikh Sharaf-ud-Dīn was in Medina at a meeting of saints and honourable people. Someone told him about a Moroccan Sheikh there: «That person will never be angry. Forty years and I've never seen him angry.» A servant hearing this, asked Sheikh Sharaf-ud-Dīn for permission to anger him. He followed the Moroccan to his room and knocked. «Who is it?» He entered and knelt before the sheikh. «I want to ask for interpretation of a dream. «Oh, good, my son.» «I saw in my dream

that The Last Day had come. All people gathered together. A caller called, 'Where is Imām Mālik? (Moroccan Muslims are staunch followers of the Sunni Imām Mālik and his school of law) He and his followers are going to Hell!' – Up jumped the sheikh and chased the servant back to the meeting place, shouting: «Shaitān!» The servant took his gold piece that he had wagered with the man who said that the sheikh could never be angered. The judgement for a person is with his last action. Don't say, trusting your ego, «No, I am alright.»

* * *

POWER OF GOOD WORDS
MADHHABS IN ISLAM

There was in Noah's time a giant named 'Ooj ibn Unq, so big, his head reaching the sky. Everyday he ate all the bread in all the bakeries of the town, but he was never satisfied. One day, Noah asked him to bring wood for an ark and promised to fill him with food in return. He agreed and gathered up one forest in his arms and delivered it. Noah put before him three loaves of bread. 'Ooj could hardly see them. «Oh 'Ooj, say *Bismi llābi r-rabmāni r-rabīm* and eat.» He refused, «Oh 'Ooj, what is it that you refuse to say?» 'Ooj replied: «I refuse to say *Bismi llābi r-rabmāni r-rabīm*.» Then Noah said: «Now eat.» He ate and was filled, but suspicious, he accused Noah of making magic, and collected the wood and left. From the pieces he dropped, Noah built the ark.

Noah was the first person to take a guard dog, so many people giving him injury. They were using his ark as a toilet, so Allah gave them leprosy. They could find no remedy for it. One night a leper came to use the toilet and slipped and fell in. The next morning his leprosy was cured. Then all people came and collected and scraped and cleaned until it was spotless. Don't injure anyone. Allah knows the intentions of our actions.

The story of 'Ooj is good tidings. Holy words must have an effect on a person. It is like a tablet, a doctor says this is poison. But a man says: «I don't believe» and eats it. Believing or not, poison is poison. Anyone saying «*Lā ilāba illā llāb*» must come to real faith in the end. It comes out of the mouth as a green bird, of such beauty not of this world. Those words are the soul of this angelic bird which flies to its heavenly position to repeat «*Lā ilāba illā llāb*» until the Last Day for the benefit of that person. Anyone saying it is caught; that good word will take him into Mercy Oceans. Don't be sorry for him.

About the four Imams of Sunni Muslims: they are beginning and ending at the same place. The Imams begin at the Prophet, and end at Paradise. They are four ways to go on, suitable for different people. Four lanes are better than one for trucks and cars. It depends on how fast you want to run. It is comfort for everyone. Mankind is not created all the same as out of a factory. Tariqat orders one to take the strongest way from every Madhhab to make oneself strong. Don't listen to devils who are denying madhhabs in Islam.

* * *

MURSHID TRICKS NAFS
DON'T SEE SINNERS AS ANIMALS

We are in need everytime of the Awliyā's help. They are the Khalifs of Allah Almighty on earth, having powers to help mankind. Our Grandsheikh once spoke of knowledges, asking which is useful for us. Knowledge comes in two ways. One is by listening from outside and using that in directing oneself on a way. But some knowledge comes from the heart and this is more powerful in pushing one towards his target. In other words, if a command comes from outside, the ego is not taking care to keep it, but coming from yourself, it has more effect. Ego never likes to be commanded, but if coming from the heart, you see it as honourable. You may listen to so many lessons, but you are waiting for that command to come from yourself. Correct and Divine Guidance is with the second way. Awliyā' may speak, but also they are sending inspirations on hearts. Then one thinks about the knowledge coming: «I am thinking this.» As much as we are purified, Divine wisdom waves can be caught by our hearts' ears. The Prophet says that if a man can keep his heart pure and worship sincerely for 40 days, then he may catch Divine wisdom in his heart and may speak wisdom. Wisdom is essence of knowledge.

Our Grandsheikh was saying, maybe for a servant Allah is teaching him, or the Prophet is teaching him, or his murshid is teaching him by inspirations. It is important for physicians to have inspirations to make diagnosis. As much as a physician has a pure heart, he

easily understands sickness and prescribes medicine. This is if they are beyond love of money, only thinking to help people and to lighten suffering, then Allah takes the veil from their hearts and they are successful. Helping people, Allah will help you. The eye must be beyond love of money; if they are giving, take; if not giving, don't ask. But the most materialistic people are doctors. Most lovely to Allah is one helping others. It is honour for everyone. We must intend everyday to help others, don't help yourself, then Allah will help you, and His help is enough. If all people on earth gathered to help you, they can't do it like He can. He gives pleasure, safety and satisfaction. You can't buy it, it is only for sincere servants. This is a reality.

One Wali once saw a drunk lying on the earth, saying: «Allah, Allah, Allah.» He took a handkerchief and began to clean his mouth. «Oh my Lord, I ask on behalf of this servant forgiveness.» He went to chamber and heard a Divinely Voice addressing him: «Oh My servant, you cleaned his mouth for My sake and I cleaned his heart for you.» Then he heard someone outside praying and crying for forgiveness. «Who are ye? What are ye doing?» «I am the one who you cleaned his mouth.» Increasing in faith means mercy increasing in hearts, not to be looking on sinners like animals. That is the looking of outwardly learned people. The saints are looking with mercy. «My intercession is for big sinners,» the Prophet said.

* * *

SIT AT THE BACK OF THE ASSEMBLY

Our Grandsheikh was saying that as much as you can see yourself as down it is better for you. If saying: «I am the lowest servant of my Lord» then Allah will not leave you on that level – but put you up. Hadith says that he who humbles himself before Allah, Allah raises him up. One exalting himself before Allah, Allah reduces him. When coming to a meeting, sit at the back of the assembly and wait for somebody to invite you to the front. Proud people are always disappointed. For a humble person it doesn't matter if no one is showing him proper respect. This is good character; he is restful, and he may respect everyone. With the words of a murshid, the true physician, so many heavy things are taken from our shoulders. Our Grandsheikh says if putting yourself along with inanimate things, the desk, the carpet, the pitcher, you will be restful. If seeing yourself on the level of a donkey then it will be impossible to be angry with anyone for abuse. You are free from all troubles. High mountains always have stormy weather, but not low plains. If putting self at the level of donkey, Allah will take you to the highest level.

Abū Bakr as-Siddīq, the most preferred person next to the Prophet of this Ummah, his faith greater than the whole nation, said: «Oh My Lord, I don't see myself worthy of paradise or strong enough to withstand hell. I am asking forgiveness and Your favour.» The words of Sultans are the Sultans of Words.

* * *

BOOK TWO

AFFIRMING WEAKNESS

Because a baby accepts his own weakness so totally, Allah appoints so many servants to keep him. But as he grows and begins to feel a sense of his own strength, the servants go away. Later he learns that this view of himself is not true, that he is in need from everyone. For a person recognizing that he is in need of help, Allah is sending help from every direction. Anyone with seriousness in his asking must reach his target.

* * *

DON'T BREAK HEARTS ASSUME THE BEST

Islam refuses every bad thing. Islam and Imān came for the happiness and wellbeing of everyone. It is prohibited in real faith to harm people – harming their honour, bodies or possessions is forbidden. Our Grandsheikh was saying that we must keep respect for the hearts of people so that they are not harmed in their hearts from us. The worst thing in Islam is to give people sorrow, and the best is to please people. Allah Almighty likes this. Make people pleased as much you can. This is the best worship. Shah Naqshband said if a man went to Mecca and destroyed the Holy Mosque, his sin would be less than for one who breaks a person's heart. This gives exact values for real religion. Islam has so much care for people's respect and well-being. Anyone harming another by his

hand or tounge is not a Muslim and has no faith. This is real Islam, but we are losing it by our bad actions.

Our Grandsheikh was everytime addressing people: «Oh my son, my brother, make people pleased with you.» Shah Naqshband, said: «We are ashamed to ask intercession in the Divine Presence for one who destroyed people's hearts. We can't help them. For other sins we may ask forgiveness.» Anyone keeping himself from harming others is a real Muslim and a real sufi. Harming includes thinking bad thoughts about a person. For example you may see a man speaking with a woman and say to yourself or another: «Look at that man seducing that woman!» This is bad thinking; you have no right. How do you know this? It is only speculation.

If a man keeps away from such assumptions, Allah Almighty will clean his heart and he will reach good character before leaving this life. Bad assumptions are the sign of dirtiness in our hearts. For example, this boy, (he points to one of six years) if he is looking to that man and woman, is he thinking something bad?

Bad assumptions first came from the Jews to Jesus and secondly from all Christians to our Prophet, Muhammad. Good assumption must say he is a Prophet. He has every attribute of Prophets and his time is nearest to us. If you can affirm the Prophethood of Abraham, Moses, and Jesus, who are so far away in time, it is not logical to deny the nearest. Jesus will be the judge for those Christians denying Muhammad and I will be their prosecutor, for all priests.

* * *

BOOK TWO

YOUR FIRST RESPONSIBILITY IS YOURSELF

What is the thing which makes a person approach the Divine Presence speedily? Everyone is asking closeness to Allah. As much as close, so much is increasing love, light, and happiness. A believer must search the ways to the Divine Presence and choose the quickest. Our Grandsheikh says that that way is to be occupied with yourself, to leave other people.

Your first responsibility is yourself, to correct your wrong actions and overcome your shortcomings. Too much work we have, but we are leaving it to look after others. Correcting your wrong actions, you will be quickly sent to the Divine Presence. If Allah was not covering our many wrong doings, we could not walk in the streets. We must think of the day when that cover will be lifted. Therefore, all saints are looking after themselves only and this affects others even if they don't speak. With their actions people follow them. Our Grandsheikh says: «Great happiness is for that person who is occupied with his own faults and is not looking at the faults of others.

* * *

ALLAH'S ENDLESS MERCY OCEANS

Our Grandsheikh was speaking to me on the mercy of Allah Almighty: «Oh my son, up to where may we hope for the mercy of Allah? No limit. Don't give up your

hope of His mercy.» All dirty waters run into the sea, but does the sea become dirty – no, and what is the size of our sins beside Allah’s Mercy Oceans?

On the night of his Mi‘raj, the Prophet was with Jibrīl passing through the Seven Heavens when he saw a big door and asked for the key. «It is in your hands – *lā ilāha illā llāh Muḥammadan rasūla llāh.*» He opened, seeing there endless oceans with one tree growing, and in that tree one bird, and in his beak a piece of mud. Gabriel said: «This is one of Allah’s endless Mercy Oceans, the tree represents the Universe, the bird is your nation, and the piece of mud is the sins of your nation.» What is the comparison of these sins with Mercy Oceans? It amounts to nothing. The Prophet was ashamed to ask for anything that night because of Allah’s saying: «I am giving My Mercy Oceans for your nation. I am not in need of these oceans.» We must be ashamed also. He is facing us with endless mercy and we are facing Him with bad actions instead of goodness and thanks. Therefore, on the Last Day so many people will wish for the Earth to swallow them up, to be non-existent. Allah likes servants to hope for His Mercy.

* * *

ENDLESS TROUBLES

Our Grandsheikh asks: Who is a real doctor? He is the one saving people from bad character, giving them good character. Ordinary physicians save people from

temporary death, but bad character may cause eternal death. As much as people are not interested in eternal life, so many troubles are raining on them. As much as interested in eternal life, troubles are going away.

* * *

ISLAM IS DYNAMIC NOT PASSIVE
ABOUT SLEEPING AND EATING

Our Grandsheikh is speaking about two attributes which belong to Prophets: To have *himma*, high aspirations, and to be dynamic, never lazy, is the inheritance of the Prophets. They are light for action, not heavy, because their Spirit belongs to Heavens. Laziness is the inheritance of Satan. You can't find any Prophet sitting and enjoying this world or asking rest. They are like rivers running always, running until reaching the ocean. Every saint was dynamic. As much as a person is having faith, so much is he active. No action, no faith. There are 500 goodnesses from the Sunnah of the Prophet. Qur'an says: «When you are relieved, still toil.» Finishing one action you jump to another. It is the best direction for people to follow, to be active in every situation. There is no laziness in any religion. Some people, even Muslims, say Islam makes people passive (religion is the opiate of the masses). They are liars, ignorant. They learned something of western knowledge and say this. I am sorry for them. Arabs were sleeping before Islam, and slaves to Rome and to Persia. After the coming

of Islam they conquered from the Atlantic Ocean to the Indian Ocean.

Our Grandsheikh was saying: «Oh my son, every active person will enter paradise and every lazy person, hell. Even one active for dunyā enjoyments, his activeness will lead to good in the end, like wild waters from the mountains coming down to the plains and giving benefit. For going against the ego, one must be dynamic. A man climbing a mountain must have energy, but one coming down is not needing to be so dynamic. For people sitting in a pub from midday to midnight, you cannot say they are dynamic, they are lazy. One doing serious work and leaving after him things all people can benefit from, that man has inheritance from the Prophet.

Who sleeps too much is lazy. More than eight hours for adults is harming bodies. It is like not sleeping enough, the body becomes tired. For some people, the Divine Presence is taking them, they never sleep. Like one mureed in Bursa, Sunnetji Tahsin; he was ordered by Sheikh Sharafuddin to clean the platter after a feast. There was enough food left for twenty people, but he ate it all, wiping the plate with his finger and licking. That night Sheikh Sharafuddin told our Grandsheikh to look after Tahsin Efendi. He went into his chamber and stood unmoving, lost in his Lord, until one hour before dawn, then he began to pray *tabajjud*. At the call for *fajr* he went to the mosque, prayed, and sat afterward in *dbikr* until sunrise. Then he prayed *Isbraq* and took his ax and went on to his work. If a man wants to obtain that power of not needing to sleep, and he intends not to sleep for the sake of Allah to make his

Lord pleased, then he must do forty days' practice. This means anytime feeling sleepy, quickly going for *wudū'* and praying two *rakats*, over and over again. If he has patience for forty days, he will have heavenly powers, like Angels, never again sleeping. *Awliyā'*, if they are like this, it is because they have been ordered; with permission of the Prophet.

People think plenty of food makes the body strong, and therefore, eat too much. A man saying: «I am full-up with my dinner» is a big sinner in the Divine Presence. Allah is making you full-up, not that food. He can fill you with one piece of food. Our Grandsheikh says that when the Dajjal comes all Muslims will find protection in Shām. Sheikh Muhy-ud-Dīn said that so many people will come that the city will be as big on the other side of this mountain as it is now on this side. There will be no place to put feet on the ground, perhaps fifty million people. «How can they all eat and drink?» asked Abū Bakr of the Prophet. «The *takbīr* of the Mahdī will give all believers divine powers. One morsel of food will be enough for forty days.»

People also think that sleeping alot gives rest. No; Allah gives rest. Maybe with five hours of sleep a person gets no rest while with five minutes sleep another gets plenty of rest. The best sleeping is early after *Isha* until one hour before dawn. Early sleeping is best. Four hours right after '*Ishā'*' (before mid-night) are like eight hours any other time. This enables one to increase his devotions and useful activities.

Now all people occupy that time with useless meetings, nonsense speakings, and watching television. It

is one real reason for illness. The second best sleeping is between sunrise and noon, and afternoon until mid-afternoon is the third best. Sleep is no good between dawn and sunrise, and between mid-afternoon and sunset is the worst.

The Prophet says that if a bad thing comes to a man while he is sleeping in that time, he cannot blame anyone but himself. For more than eight hours sleep you must say to yourself: «I am lazy.»

* * *

ABOUT NON-MUSLIM ANCESTORS

On the Judgement Day, Allah will give inspirations to the hearts of all people who did goodness in their lives. Don't be sorrowful about this. The Prophet says that any non-muslims doing something beneficial for a Muslim must come to real faith in the end.

This is the time of Muhammad and his nation, no more nation of Moses or Jesus, finished. All of your ancestors will be rescued from hell or pass right by it because of the fountains of faith coming from you, like oil wells giving wealth to once poor countries. Your ancestors lived in non-muslim countries and didn't know any better than what was available to them. Perhaps some intrinsic goodness in their hearts led them to do the best that they could do in their surroundings and thus deserve having Muslim descendants. The Prophet says that a good son prays, makes *du'ā'*, for his father and

ancestors. No one will be punished for what they didn't fully know.

* * *

WESTERN 'SUFİ' GROUPS AROUND IN CIRCLES

A question was asked about a western 'sufi' group, the members of which, rather than observing the practices and regulations of the Islamic Shari'ah, study and perform the practices of each of the major religions on a different day of the week (Friday: Islam, Saturday: Judaism, Sunday: Christianity, Monday: Hinduism etc.) saying that in this way they may benefit from all the Divine Teachings, not limiting the fountains from which they may draw.

Regarding western 'sufi' groups not accepting Islam – they are the likeness of the Children of Israel when they refused the order of Moses to fight the people of Canaan because among them were giants. Allah imprisoned them in open land so that despite their starting out in at different direction each morning (Friday: South, Sunday: North, Monday: South-East, etc.) they always ended up where they started from, walking in a huge circle then returning to the beginning point. They moved in every way except in the Way of Allah Almighty. They moved on ego's way.

What is the Way of Allah Almighty? It is one way – fighting the desires of the ego. If sitting and flirting

with ladies, drinking, and doing bad things; they are on ego's way. If one is looking into all religions in order to see which one is best; it is useful, but not to still be investigating and following such a way all your life. This is wasting time, wasting life, like playing. What, shall pork be forbidden on Friday and Saturday and eaten on Sunday? Idols denounced one day, worshipped the next? This is most absurd.

If those people would choose one of those religions, any one of them, and follow it sincerely it would be better than what they are doing now. Their way is better only than atheism because, at least, it makes people interested in spiritual life and God's law. There is no need for a new Prophet or religion now, the last one is enough forever.

* * *

FOR NEW MUSLIMS: BE A REAL MUSLIM

About going to schools in Islamic countries to learn Qur'ān and Arabic, this is pertinent for all new Muslims, so many are inspired to travel and study:

Our Grandsheikh says that most important for new Muslims is to try to be a real Muslim, not to be a learned person in Islam. Important is to live a real muslim life. We see now so many learned people not living Islam. We are interested in keeping the principles of Islam. Learning is very easy, but to be a real Muslim is too difficult. The whole world is Allah's Kingdom and

we are his servants. In every place, not only in Islamic countries, we may live and show to others His Kingdom by saying: «*lā ilāha illā llāh, Mubammadan rasūla llāh.*» This is honour for you, making Divine Light on every foot of land. You can learn everywhere. Islamic books are translated into many languages. Be a right Muslim, a bright personality with your faith among people. I can teach you the principles of Islam in one meeting. Can you take it? Can you keep it? In one moment's looking to the Prophet, peace be upon him, a man could take a bond with his heart, receiving what he needed for his life and others. We must follow an inheritor of the Prophet. A real Muslim lives for others, not himself. Take knowledge and give, don't take and keep for yourself.

* * *

A SMILE IS CHARITY

Our Grandsheikh is pointing to an important subject of which most people are unaware. Allah's Attribute is to like his servants to be in happiness and enjoyment. He doesn't like them to be solemn, frowning. The Prophet was always smiling and enjoying with his *sabāba*. Smiling is lovely to Allah and to all people. A smile to your brother is charity. To be solemn means carrying a heavy load, not satisfied with my Lord, having so many complaints. Smiling means satisfaction with the Lord's judgements. Even when displeased with yourself, you should show happiness among people. This character is

enough to make everyone happy. Complaining carries another complaint. Being pleased brings another happiness. Especially among people you must show you are pleased. Give enjoyment to everyone.

* * *

RESPECTING MANKIND

Our Grandsheikh told me that once a Sheikh advised to his people: «Oh my sons, if you like to be like me, (every *mureed* likes to be like his sheikh) you must keep respect to everyone as you keep respect to me.» This is a high and precious character. It is not found now, one who keeps this good manner. No one becomes sheikh until respecting all people for the sake of Allah Almighty and His beloved Muhammad.

About members of the family of the Prophet who might be on a wrong way now; I saw a hadith saying: «Oh my people, respect my descendants. If on a good way, for their goodness; if on a bad way, for my sake.» Man is created to be a Khaliph of Allah Almighty. Some reach that station, some don't, but everyone is representing his Lord. Doing this respect, you will be safe from harm from others. When a person becomes proud, others become proud with him, but if he is humble, others are too ashamed to be proud.

* * *

BOOK TWO

MEETINGS

Our Grandsheikh urges us to make meetings on any occasion, giving tea, giving dinner, and the like. Meeting repels the wildness of egos and brings friendship and familiarity. Even to be two persons is better than to sit alone. Meeting new people is always lovely in the Divine Presence.

It is good to be known by many people here and hereafter. Keep meetings according to the mentality of the people present. Use a method pleasing to everyone. This is the best charity, to please people, to please your guests. Keep their honour, and they may ask to come again. The Hand of Allah is over the assembly. He sends from His Mercy Oceans even for two persons if they are meeting for love of Allah Almighty.

* * *

IMPORTANCE OF MARRIAGE

Marriage is a most important duty for everyone and the most important reason for the settlement and happiness of people in the world. It is the loveliest *balāl* that people can do for Allah Almighty. As the Prophet says: «The most unliked *balāl* to Allah is divorce.»

When two persons marry, Allah calls to the Prophet and gives him good tidings: «I am pleased with my servants, you also be pleased with them.» The Prophet then calls to all saints and orders them to also be pleased.

The praising of all Seven Heaven's Angels for one day is given as a gift to those people. No one can comprehend what Allah gives to His servants. The Prophets and Saints also give. These gifts will appear on the Last Day, as this world and life cannot carry such. Whoever gives a gift to newly weds is following Allah and the Prophet. It is impossible for him to leave this life devoid of the pleasure of Allah.

The most important order after Imān, faith, for women and for men is marriage, particularly in this time. If not married, it is very difficult to carry out any other orders, such as praying, fasting, or going for pilgrimage, because Satan can work so many tricks to destroy worship. Fornication is the worst enemy of faith. The Prophet says that faith is a pearl and fornication makes it worthless. Therefore, marriage is the first order and will be the first order of Sayyidinā Al-Mahdī and Jesus when they come.

Now, especially young people coming into Islam must marry quickly, or it will be easy for Satan to catch you and take you back to where you were before. The perfection of people is for man to be man and woman to be woman.

The first order to Father Adam was to marry Mother Eve. Those keeping marriage are on their way to paradise. Those refusing marriage are on their way to hell. We must try to make marriage easy for everyone. As it is easy, more blessing is coming. Married men and women must know that all others are forbidden for them, and they must keep their eyes. With this looking to each other comes sweetness and the happiest family. Now

BOOK TWO

western people have so many troubles because they are always looking out.

In the time when Jesus Christ comes back our life will be mixed with heavenly life. He will combine them and heavenly powers will spread among all people. When he dies, Allah Almighty will send a breeze from Paradise, of indescribable fragrance, and smelling this all believers will die with him. It is impossible to speak now about the quality of life in his time. It will be opposite of what we know now.

* * *

MORE ON MEETINGS

Our Grandsheikh said that there may be some meetings which whoever is once attending them may reach the highest degree of sainthood. Their spiritual powers coming into you. All Prophets, peace be upon them, have such powers, and meeting with them must have an effect sooner or later. If a person looked, even for one moment, at our Prophet with love and acceptance, he may reach the highest degree of sainthood. This is a secret power. It may be with some people.

There is another kind of meeting where a person is coming in a state of manhood but leaving like a wolf or snake or bear. These are useless meetings, for lies and prohibited things. Politics is for rulers. To speak about politics is the worst thing for people for whom it is not their concern. Shah Naqshband was asked:

«which thing causes man to lose his honour?» He said, «to occupy himself with things not his concern.» Everyone has responsibility in his life. It is most important to know that responsibility. Now all people from shoeshine boys to ladies are politicians, directing the whole world. This is all because one doctor said: «don't make your children afraid of you or spank them, let them grow up free.» Now they are ruling. This is ultimate ignorance, making people like wild animals, the people of Dajjal, the Anti-Christ. Everyone must know and keep his responsibility.

* * *

BEING FULLY PRESENT

Our Grandsheikh was saying that if you like to take benefit from listening or attending a meeting, you must be present in body and heart. But so many people are just like empty jars, sitting. Divine Knowledges pour out when the heart is present. It means when listening with the ears of your heart it gives you Divine Powers. Our Grandsheikh said that if one person in a meeting is scratching his head, the one speaking must come down seven degrees. He may lose that Divine outpouring. But some people are speaking with each other, some watching the door to see who is coming and going, some looking at the clock, and the power is going down. Grandsheikh was always annoyed about this. If you are giving care, my heart is in his hands, and he is in rela-

BOOK TWO

tionship with the Prophet, and the Prophet is in the Divine Presence.

Our Grandsheikh told of two mureeds in his homeland. One was in seclusion for spiritual practice. The second came one day by order of their sheikh to take the brother for a walk outside of the village. They were going on the road in conversation about important spiritual instructions when they reached to the fields of the one in seclusion. As they approached, his eyes wandered to those fields. The other said: «Oh my brother, turn back to your seclusion, you are leaving pearls and turning to fields.» Our attention span is very short. Psychologists say, first fifteen minutes, keen attention, afterwards decreasing. Our Grandsheikh says, not to make any meeting more than three hours, even though people may be strong and interested. As much as you can make it shorter, more benefit comes, especially in our time.

* * *

BAYAZID'S 24,000 EXPANSIONS

Our Grandsheikh was saying that whoever has real spiritual exercises, if he can complete them, there may appear from himself many forms like himself. Firstly there may be three or seven, having the same shape and bodily powers, but in seven different places, each independent, looking, acting and knowing. This power grows from one completing exercises under the supervision of a Perfect Master, Murshidun Kamil.

Abū Yazīd once prayed one Juma‘a prayer in 24,000 different places. He told the ‘*ulamā*’ in one place: «I was praying in 12,000 different mosques today.» They asked: «How?» He said: «By the power of Allah Almighty. If you don’t believe me, send people around to ask.» They sat and waited until messengers returned saying that he was seen in so many places. Abū Yazīd said later: «I was afraid to say 24,000 so I only said half.»

Allah says that when planting one grain of wheat, it disappears into the earth and becomes seven ears, each ear with a hundred grains, 700 grains coming from one. If a person gives his body to be nothing, Allah gives a body from His Divine Presence. Don’t be surprised about Allah’s actions; He is Al-Qādir, The All-Powerful. But no one agrees to be nothing, everyone is asking to be something, to be, to be, to be, even in religion.

In Tariqat also, people ask miracles and heavenly vision, no one likes to be nothing. When agreeing to be nothing, you will be all things. The Palace of Unity is not open to those saying ‘we are something’. You must enter into Khalwat, seclusion, not thinking to come out, finished, addressing to your ego: «Don’t think that you are coming out and able to do miracles. I am going to bury you. My sheikh will send the Angel to take your soul.» Then it will be real seclusion, otherwise it is only training. For the first condition, the sheikh looks to the mureed to see if desires of the ego are still running in his heart. Ego must be finished there; then to such a person ready for death, all keys to treasures can be trusted. This body must be taken. Everyone will die. Some may offer themselves to death with their willpower.

This does not mean killing oneself, but killing the ego's desires. Then you are ready for Divine powers.

Abū Yazīd was such a hard fighter to his ego. People asked him what is the most difficult fighting. He replied: «You can't listen to it at all.» And what is the lightest fighting? «Maybe you may listen a little. I called my *nafs* to come out to pray. It said, 'but I like to sleep'. 'Enough, leave sleeping and get up.' 'But I like to sleep.' 'I swear by God I won't give you any sleeping or drinking for one year if you don't get up.' This is the lightest fighting to my greatest enemy.» For twelve years he was in a dry well; he buried himself there to make his soul free for the whole Universe; free to wear any body. These are most expensive pearls, only Kings and Queens may put on their heads. For them you must give your ego. We're now only listening, but saints are also from mankind and perhaps they are weaker than us; but they know Allah, and He is All-Powerful. You must do everything for His sake. Say: «Oh Lord, we are needy.»

WHAT TO EXPECT IN THE GRAVE

We are speaking on the life of Barzakh, life in the grave, between this life and the last life. Commonly, everyone will enter his grave, maybe some exceptions. The Prophet said that everyone must find in his grave what he did throughout his life. In our life now, one's rank or

riches or highly honoured family may be useful for one. But in the grave only one's actions are important.

When Fatima, the daughter of the Prophet, died, so many of the Prophet's companions brought her to her grave. The Imam sat on its edge and addressed: «Oh grave, do you know who we are bringing to you? It is the loveliest daughter of the Beloved Muhammad, the one whom all creatures were created for his sake. This is the lady of the Lion of Allah Almighty, Sayyidinā 'Alī, and the mother of the Princes of the youth of paradise, Hassan and Hussein. You must receive her with all your lights and respect.»

Then by Divine Order, the grave said: «Oh companions of the Prophet, you must know with certainty that I am a place of deeds, treating you according to the deeds of your life, not looking to such honours as 'the mother of' or 'the daughter of'. Here if you did good you will find good. If you did badness you will find spiders, snakes and scorpions.»

* * *

THE STORY OF THE GRAVEDIGGER

The Prophet, said, peace be upon him: «Oh my people, don't think that tombs are only holes in the ground, one just like another. It is not so. Some of them are a garden of paradise and some of them are holes of hell; on fire.»

Prophets have such a power, their spirits are in relationship to heaven, and they may see and hear what

ordinary people cannot see or hear and they may know what an ordinary person cannot know. Therefore, they can tell us about life in the grave.

This tale happened over a hundred years ago told to me by a learned man about the time of Constantinople. One student of Shari'ah was visiting a cemetery near his school. He met a gravedigger and asked him how long he had worked at his job. He replied: «sixty years.» Then he asked him: «What strange things did you see here in that time?» The man said that he had witnessed two strange happenings. «One day I was waiting here when a group came and said that I must dig a very good grave for a big man who had died that day. It must be an excellent grave, I thought, for a famous person or maybe a general, Pasha. I dug a good grave, which, you might have easily fitted two people into, then I rested. I began to hear a whistling sound and wondered 'what is this?'. Then I looked at the grave and saw it filled up with snakes, whistling, and also scorpions, black spiders, and tarantulas. Thinking that maybe I had dug the grave over their hole, I dug another in a far corner of the cemetery. Resting, I heard the same whistling, and immediately looked into the grave, and saw it full of snakes and scorpions. Quickly I dug a third, but also coming snakes. Before I could start another, the funeral procession came with a marching band, and carrying wreaths of flowers. Putting the coffin beside the grave, the people looked and told me it was a fine grave. No one was seeing or hearing what I was seeing and hearing. Asking me to help lower the dead person, I was afraid at first but the snakes backed away from my feet.

Leaving the corpse there, the snakes quickly returned and began ripping the shroud from him.

About the second strange happening, a person asked me if out of charity I would dig a grave for a poor person having no one. I said yes, for Allah's pleasure, may He forgive me. I dug it, and while waiting smelled such a wonderful fragrance they I can't describe its beauty. Looking, I saw jasmine and rose petals fluttering like butterflies in the grave. I went down to lie in it. The four people came bringing that poor person and called me: 'Where are you?' 'I am here resting.' No one was seeing. Quickly we put him in the grave and all the flowers settled on his body. I kissed him.»

This is proof of the holy hadith of the Prophet, you must not be fooled by the outer appearance. The degree of people in the Divine Presence is with their heart. You must look after your heart more than your body.

* * *

NAQSHBANDIA TARIQAT SETTING LIMITS FOR EGO'S DESIRES

We are going to speak about our most distinguished of tariqats, Naqshbandiyya al-aliyya. Without ways nobody can reach from one place to another. Everyone has a particular destination. Every Prophet came with outer laws and inner ways to show people how to reach their destinations. The inner way is most important. When the inner is alright, quickly the outward is going

to be right. So many people may take the outward, but their inward remaining not good. Therefore, faith is the first order. If our faith is strong, our actions will be best. This is a balance for measuring. The actions and the attributes of a man are according to his faith. As much as having faith, actions better, character better. Changing the ego's characteristics is very difficult. It is keeping them strongly. Like water, the ego always likes to run downhill, never likes to go up. You must use power to get water up from the valley to the mountain. All Tariqats' aim is at changing bad character into good character. People who are enjoying with ego's desires are not accepting to be controlled by faith. They are asking to be free.

Now we are living in an atmosphere where people are not taking any care. Everyone is asking to be more free in their actions, free in their desires. Even if giving one the whole world, he would ask to have another planet. You cannot find any limit to be satisfied with if running after ego's desires. Tariqat orders its follower to use his mentality for everything. Mentality says, 'you are one person, what is your need in this life?, what is your capacity for eating, dressing, marrying?' Using mentality in this way gives you rest. Tariqat orders one to keep to one's capacity. One exceeding himself will be cruel. Taking more than your capacity is taking the rights of others. Just as all countries have boundaries, all people in a community have boundaries. To ask more is foolishness. The Prophet said: «Honourable is he who is satisfied and dishonourable is he who is greedy.» Whoever is not in Tariqat and is under the control of his ego

is always asking more than his need. For what? If having more than you need; give. Nothing makes people happier and more at peace than to be generous. Nothing gives trouble to the heart like miserliness always suffering when losing anything. And then when going to die: «Oh, how can I leave my flocks, my cars, my buildings!» The worst suffering is for those tying their hearts to this world's materials. Tariqat orders to put your heart with your Lord. He is not going to leave you, here or hereafter. This is peace and satisfaction for everyone. You may be in any religion, but this reality is not going to change. Endless peace and enjoyment is for people leaving enjoyment of this world, and tying their hearts to the Lord. There are two kinds of enjoyment. Enjoyment of the body is so short and has so many limiting conditions which must be met. Enjoyment of the heart is most complete. You cannot describe that enjoyment. If having a headache, it stops, bad thoughts, stop, every bad thing stops when sitting in the Lord's presence and calling to Him, speaking to Him.

* * *

TRAVELLING, THE WAY OF ALL PROPHETS

Our Grandsheikh is speaking about travelling. The Prophet, peace be upon him, urged people to travel. It is sunnah, the famous way of all Prophets, because they were ordered to teach people and train them. So many people can't find a reason to go to Prophets, their egos

preventing them. But if a Prophet comes to them they may believe. Anyone looking to or speaking with or sitting with, respecting, helping, or giving something to them must come to happiness, faith and Islam. If anyone gives a simple thing, a little helping to a Prophet, it is enough to be in protection with him on the last day. Therefore Prophets travelled among people. Do you know how difficult it is for Prophets to go around mixing with people? Can you name one Prophet not mixing with people? Can you? They were going to their meetings and calling them; and those were very hard people. Allah Almighty says, 'go out and show yourself and call them and be patient with them.' For every saint on the steps of the Prophet, it is *wājib*, mandatory to travel. They are hunters for people, to bring them from an untrue way to the true way. For 40 years I have been travelling, for the sake of sunnah, and by the order of my Grandsheikh, and coming into relations with people, that they may help us, respect us or look on us. Indeed one look may be forgotten, but this shape, face will be drawn on his heart, coming back to him in his last moment. Such a person as our Grandsheikh, his light is not going to be lost.

When travelling, you must keep yourself suitable to all people, not quarreling or showing bad character. The difficulties of travel change ego's bad characters into good characters. A man may find rest and peace in his home doing as he likes, but in a foreign country, he can't find everything as he likes or everyone respecting him as his countrymen. You find in travelling medicine for ego's badness and come back home softer, wiser

and giving value for everything. Travelling is good for bodies and spirits, from two sides gaining. The Prophet says: «Travel, you will find health and provision.» *Subhanallāh*, now American and European people are using this hadith saving money to travel on holidays. They are keeping the order of the Prophet without knowing it. Anyone keeping a hadith of the Prophet is hooked. He will be in the Divine Presence on the Last Day, saying: «Oh my Lord, these people followed me, travelling once a year. I ask intercession for them.» For the honour of the Prophet, his intercession is accepted.

* * *

COVERING BADNESS

Our Grandshkeikh is guiding us always to goodness and good character. He was saying an important wisdom everyone must use. To cover badness is from one of the good characters. If there is badness, cover it, don't leave it to be seen either on yourself or on others. Don't exhibit badness to people. Show goodness to them from yourself. Keep yourself that no one may be witness to your badness. It is not a good manner to admit or boast of a bad doing. Allah Almighty likes to cover badness. Look to the cat covering its dirties. Don't leave any sign. When badness is covered it is finished. Don't try to open that which is covered.

Yesterday we met a friend, and I told one student to kiss his hand. He did not like it and said: «I am not a

good man that you should kiss me.» And he began to tell us of his badness. I said: «Now we are witnesses for your goodness as a Muslim and as a believer, why telling us this? We are weak people, perhaps our love for you will come down.» The Prophet says: «Faith destroys every badness that came before it.» It cleans a person of every badness he made before faith. Don't speak of them. We are asking Islam with every means to make love strong between people, bringing them nearer to each other. Everything making them far apart is prohibited.

Allah likes to cover our sins and likes his servants to cover them also. The Prophet says there is a curse for the fifth witness. The worst action for people is adultery and it carries the severest punishment. For two persons married to others it is death. But there must be four witnesses. How will they witness? The judge will call them one at a time while the others wait outside. He asks the first if he was witness to fornication. He says «Yes». «Are you sure?» «Yes, I saw them.» «Did you run your hand between them and feel something like a knife in its sheath?» «No.» «Then go away, get out.» All four witnesses come and go this way. For any other witnesses coming, a fifth or sixth, a curse is on them. Then the judge asks the accused: «What do you say?» It is best for them to say «No». (When a person came to the Prophet wanting to admit to adultery, the Prophet first turned away his head, told him to go away, and when he persisted asked the *sabāba* if that person was mad, and only after all that carried out punishment.)

The judge says: «It is *barām* to be alone with a strange woman. No death punishment, but you must

know that this leads to fornication. Be careful.» Then he may give them any other punishment, so that they may remember.

This keeps people honourable in front of everyone. Perhaps we may see such a thing, but we must keep our eyes. Don't be witness for sins. If seeing, think of another thing. One learned man was passing with his students by a ruined place. A man and woman were together in there. The students ran to catch them, but the sheikh came with his coat and covered them, saying: «This poor man and his wife have no roof to be under. Leave them.»

Our Grandsheikh was telling a tale of Mulla Nasrudin. Once his wife died and he married a widow. They were lying together in bed, when she started talking like this: «Oh, my first husband was such a good man.» He became angry and returned: «Oh, my first wife, she was so sweet and beautiful and obedient.» But when she continued, he kicked her out of bed and broke her foot. She went to court and complained. The judge asked the Mulla whether he had kicked her. He said: «No, not at all. You must know a bed is for two persons. That night also came her first husband and my first wife and she was on the edge of the bed and rolled off. The judge understood and sent them away.

* * *

FOR THOSE DENYING TARIQATS

Our Grandsheikh is cautioning us on an important point. Shah Naqshband, the main pillar of the Naqshbandi Order, was advising to his khalifa, ‘Alā’uddīn al-Bukhārī: «Don’t listen to a learned person who denies the way of Tariqats. If listening, then for three days Satan will be in command of you. If not repenting in three days, he will take the man for forty days. And if not repenting in 40 days, you must expect to come on you a curse for one year.» Now in our times, so many people are refusing Tariqats. Leave them, don’t argue with them. They are like Abū Jahl, the Prophet spoke to him, but he did not accept. We are not more powerful than the Prophet.

* * *

WHO IS AN UNBELIEVER?

Our Grandsheikh says whoever is never saying «*Allab*» is a *kāfir*, unbeliever. Anyone saying «*Allab*», even in his own language, you must not say to him «Kafir». This is clear, our Grandsheikh is leaving this so wide, so open, not making conditions, all Prophets just came to make people, believing in their Lord, not in themselves. Anyone saying «God» must be considered a believer. Even if a person says, as we do in English, «Oh my God», Allah is catching him. This is gigantic good news. The Prophet, peace be upon him, says if a person

says: «Ya Rabb», Allah says to him: «I am here, oh my servant, what do you need?» Allah is closer to you than you to yourself.»

* * *

SPEAKING THE HOLY NAME OF ALLAH

Our Grandsheikh says that whoever speaks the holy name of Allah Almighty, he is accepted in the Divine Presence as a believer; and he told me a tale on this point, that even if the child of a man, says the holy name, the father will take benefit.

Once upon a time, there was a highway-man. He killed and robbed so many people. When he died, they buried him in a cemetery holding 700,000 people. There came on him such a punishment that all around him were disturbed by it, even believers. For seven years it continued, then one day it suddenly stopped, and blessings began to come. All the buried people were surprised. Allah gave to them the explanation. That person's wife was pregnant when he died. She gave birth to a boy, and when he reached the age of seven years, one neighbour took him to a mosque, and he told the sheikh there: «This is an orphan, son of that robber; please teach him Qur'ān. I will pay double.» He accepted. The boy sat in front of him and they began: *Bismi llāhi r-rabmāni r-rabīm*. They repeated this over and over. Allah said: «I am ashamed to give punishment to any man, no matter how bad his actions were when his son is calling My

name.» Be pleased. Don't be worried for your parents. Allah Almighty for your honour is giving blessings for all your parents. Now I have not permission, but will come a time when I will show to all coming to Grand-sheikh the positions of their ancestors, by dreams or when awake. This is exact knowledge. «'Ilm-ul-Yaqīn, 'Ain-ul-Yaqīn» Certainty of Knowledge, Certainty of Vision, more sure than your present sight. Everytime calling on Allah, comes increase of light, honour and peace in your heart.

* * *

ALWAYS ASK FOR MORE KNOWLEDGE
THE SOUL'S CAPACITY IS ENDLESS

My Grandsheikh is saying the advice of the Prophet to him: «For everyone coming to visit you, you must advise him that although he may be such a learned person, he must know that there may be another, more learned than him.» This means you must always ask for more knowledge. Known things are nothing beside unknown things. Our knowledge is like nothing in comparison to what we don't know.

My Grandsheikh was saying: «European people will come to us; they are not ignorant people, but they must know, that there are some things they do not know. They must be asking more.» Don't stay at one level. Reaching one horizon, you see another horizon, you must ask for it. Allah is endlessly bestowing knowledge.

Now we may say, our power is not enough for carrying more. This thought is with body power, limited head capacity, but we are looking to the heart, power of spirit. That power is endless. The soul's capacity is endless. Now Western people have reached the peak of scientific knowledges, but yet their hearts are virgin. If opening that, endless power will appear.

Our Grandsheikh is addressing: Oh, Western people, your heads are full up with knowledge, but still your hearts are empty. Ask not more for your mind, now ask for your heart. Its space is such that you may put in it all the stars and yet it is not filled. You must ask the keys. Every Prophet in his reign, his time, is the owner of those keys. This time is for Sayyidinā Muhammad and his Awliyā'. If you have not reached to a level to keep a treasure, it is not given to you. Like for orphans, the government keeps their property until they reach maturity. If we are asking for the treasure of the heart, it means we are moving to take the keys.

* * *

KEEPING THE EYES,
THE TONGUE, THE LIMBS

Our Grandsheikh is saying that in the wisdom of all Heavenly Books, the summary of orders which Allah Almighty is sending through all of them, is this:

All order to servants to protect firstly their eyes, secondly their tongues, and thirdly all organs of the

body, to keep them from the control of Satan, our main enemy. All troubles come to people from their looking, speaking and acting. There are two teachers for every man. Allah Almighty teaching goodness and Satan teaching badness. Man is ready to accept both, but to learn evil is easier, because it is ego's desire, and because it is mixed up, joined with bodily needs. To practice goodness is difficult. To learn is easy, but to practice is difficult. Therefore you may see the majority of people running after badness. But for goodness, it requires climbing, up, not easy. All devils are teaching bad actions, easy to learn, not needed for one to go to school.

From looking come the main problems for people, «Why does he have such fine clothes, and I don't have?» Envy grows among people after looking. One looking to himself and not thanking his Lord is a criminal. Everyone must say: «I have been given the best one, my body, my wife, my horse.» One looking that: «He has and I haven't» is entering into Hell in this life and burning. All Holy Books say: «Keep your eyes from the look of envy.»

All quarrelling, anger, affliction and discord come from the tongue, The Prophet says, who keeps his tongue is in safety. Who leaves his tongue untied may fall into Hell in this life and the next. It is such a snake, biting you and others. There are four gates to keep the tongue, the upper and the lower teeth and two lips. In all Holy Books, the order to keep the tongue is unchanging, but people are changing it.

Thirdly, all shari'ahs from Adam to Muhammad order to keep the body, ears, hands, feet and every organ,

because Satan is coming to take them and use them as he likes. Don't surrender, be a fighter against Satan. These orders are never changing in any religion. If not putting value on keeping these three, that religion loses its value, becomes useless. Anyone using his mentality will find this exactly right. Religions are not mistaken, but people are making mistakes, losing what is important and looking to the unimportant. You may try this. Anyone doing ego's desires must feel regret and sorrow. Refusing ego's desire is difficult at the beginning, but if you are patient and not doing its desires, then Allah will give to your heart pleasure and happiness. This is true for everyone. Man is in the same form. Whether French, English, American or German, yellow or red, his feelings are the same in front of good or bad actions. When Nero burned Rome, he was burning in his conscience.

Therefore the first teaching of Tariqat is to keep your eyes, your tongue and your limbs as much as you can. You are training, you can't learn suddenly. Step by step, you can reach the level where you like to be, don't give up hope. If you may be one per cent successful it is good, but zero per cent is no good. We must try, we must fight as much as we can. The Prophet says, every action is with its intention. Now we intend to keep these three. We may win sometimes, and lose sometimes, but our intention brings Divine Help, and with Divine Help, we may be successful in every way.

* * *

FOLLOWING LIKE A SHADOW AND
THE STORY OF THE BARREL OF WINE

One of our Grandsheikhs, 'Alā'uddīn al-Bukhārī, was asking his Sheikh, Shah Naqshbandi a question. He was the son-in-law of Shah Naqshbandi and sometimes asked not for himself but for the benefit of other students. «Oh my Sheikh when can we say a person is a servant of Allah?» He said: «When you are a shadow of Allah Almighty.» This means following His Will as shadow follows a body. Your shadow is never leaving you. Then he asked: «When is a person really of the Ummah of the Prophet?» The answer: «When he is to the Prophet as a shadow following in every way.» «When is a person a real *mureed*?» «When he is following the sheikh like a shadow.» When the sheikh is present, no will for that *mureed*, only the sheikh is there.

(Here a question is asked of Mevlana: «What if the sheikh says 'Drink tea', and the mureed says 'I don't drink tea'?)

Sometimes a sheikh tries his mureed, to see if he is yet using his own mind or not. Once in Istanbul, Sheikh Yahya at-Trabzoni had such a beautiful mosque, a very peaceful place on the Bosphorus. I am visiting there every time I go to Istanbul. So many Christians came into Islam by his hand. He was not a big man, small like me. One day, sitting with his mureeds, one ship captain who was a Christian, came in with a barrel of vintage wine on his back. The mureeds tried to stop him, but the sheikh, sitting, signaled them to let him be. The captain rushed to kiss the sheikh's hand and

sat addressing him: «Oh my lord, I am a captain on the Black Sea; we were in treacherous storm there and had given up all hope of surviving. I was praying, ‘I heard of a big sheikh in Istanbul, Sheikh Yahya, for his honour I am asking help.’ Then a person appeared in the sea and taking the ship by the bow, led it into a safe bay. He said he was Yahya, and I swore if I arrived safely, I would give him a barrel of the most valuable wine.» The sheikh accepted, and said: «Now pour for everyone.» All the mureeds were speechless, but one by one drinking, big cups full. The captain was astonished that no one was getting drunk, so tasting himself, he found fresh pomegranate juice. Throwing himself at the feet of the sheikh, he said. «*Lā ilāba illā llāb. Mubammadun rasūla llāb.*»

Sometimes a sheikh is trying you, you must carry out his order. Don’t think the sheikh is going against shari’ah. The testing is for old mureeds. Old trees you may climb up on them, but new ones may bend and break.

‘Alā’uddīn continued: «When is a person a real brother in Tariqat?» «When saying to Allah: ‘As you like, oh my Lord’, and saying to the Prophet ‘As you like’, and saying to his sheikh ‘As you like’, and saying to his brother ‘As you like, my brother’, then he is a real brother in Tariqat.» «When is a lady a real wife for her husband?» «When she is as his shadow, saying ‘As you like, my lord’.»

‘Alā’uddīn spoke to his sheikh saying: «Oh my Lord, with these replies, I am catching the keys to the Kamal Maqam, the state of perfection.» Whoever can act with

BOOK TWO

these words, must reach to real perfection in the Divine Presence. It is enough to reach the highest degree of sainthood.

* * *

A METHOD IN OUR WAY

Our Grandsheikh was asking: «Oh my sons, how was the Prophet teaching his disciples?» He was not giving special lessons for language, fiqh or tawheed. As in Qur'ān, where every knowledge and science comes through the verses, all Grandsheikhs were teaching their mureeds in association with them. No need for special lessons, they could find everything in their sheikh's lectures, and the knowledge was easy to keep. You may take a vitamin tablet, but Allah puts vitamins in oranges, lemons, grapes and apples, and you eat and are pleased. No one is pleased with a vitamin tablet. In apples you find freshness and enjoyment for yourself.

* * *

PRIDE AND MANNERS AT MEETING

We are speaking on a method in the Naqshbandi Order. If some people are meeting in a place, among them one should be speaking and the others listening. That gathering becomes Allah's gathering. Whoever is at-

tending will come out clean, feeling peace within themselves, rest, and enjoyment of heart. This is the sign of mercy and blessing coming. They go out wearing Divine lights.

On the contrary, if there is a meeting where everyone is saying: «I know» and «My mind is the best one here», and everyone is sitting there with one satan on his neck, «I am the first on earth, no one can think like me», and none coming down to humbleness; then schisms and hypocrisy will be there, no agreements. People arrive like mankind and leave like wolves, donkeys, snakes and scorpions. Every meeting where people are claiming to be something, they will be nothing. But to a humble man Allah gives; he is useful to himself and others. We accept that who knows more has more responsibility, a heavy weight.

The best manner in the Naqshbandi Order or for anyone is to be asking for more knowledge. More knowledge is more light. More light, more light. (Here a brother is nodding in agreement when Mevlana turns to him.) You know the meaning of the first light and the second light? More light means reaching easily to heaven. Light is Divine wisdom and with this light ascending to heavens.

The Prophet said: «Cleanliness is from faith.» All of his Hadiths make easy ways for us to reach heaven. Instead of too many books, the Prophet was making religion and its practice easy. Any person can keep this hadith, no need to go to school. It can be learned in an instant and practiced all of one's life, and is enough for a man to reach the highest degree of sainthood. If a man

has his faith, he must be clean in his heart, body, and life. Not clean means no faith, the first sign of cleanliness means belief in God Almighty.

If a man is clean in his heart, he is not proud. No one can be proud except the Lord Almighty. He is Al-Mutakabbir. It is not for servants. What have we to be proud about? Can one who enters a toilet be proud? If proud, he must not go in. That work there, does it give us honour? If giving honour we must do it in front of other people. I am speaking clearly, sitting at the bottom of people to make them understand, pride is the ugliest character from people. Pride is for Allah Almighty only. Humbleness is the attribute of a servant.

Pharaoh was going to the toilet only once every 40 days, and then saying: «I, Pharaoh, am your Lord.» Allah sent to him Moses, *'alaybi s-salām* whose staff turned into a dragon, opening its mouth, one mile from the bottom jaw to the upper, and rushing on the castle of Pharaoh. Then out of fear Pharaoh was going 40 times in one day to the toilet.

When people are meeting and no one is listening, it means they are proud, with what? If humble and listening, Allah gives one piece of wisdom from every person you meet with. Everyone is a Khalif of Allah Almighty. Everyone has a secret. Don't think every forest is empty of tigers. Be perceptive. Don't think nothing is with a person, judging him by his clothes. We must respect people, this is cleanliness. If a man is good in every way but is proud, you cannot like him. He is unliked by people and by Allah.

THE WISDOM BEHIND SATAN
NOTHING CREATED WITHOUT BENEFIT

Our Grandsheikh was speaking about ‘Alā’uddīn al-Bukhārī, the khalif of Shah Naqshbandi, the main pillar of the Naqshbandi Order. Our Grandsheikh said if Shah Naqshbandi had not existed, there would be no order. Grandsheikh was praising ‘Alā’uddīn, saying that he was a big man and he knew the secret wisdom of the existence of satan in the universe. Only a few people know. He was one of them in his time among the ‘Ulamā’. All Awliyā’ know, but as for ‘*ulamā*’, only a few know. Grandsheikh asked: «What is the benefit to know the wisdom of satan’s existence?» If a man is knowing this, he is able to conquer Satan. Whoever is not knowing this cannot conquer; he must be under his rule. This is an important point in every religion. Every Prophet and saint knew this, and this enabled them to fight and put Satan under their control.

When knowing this, you may be on Satan, ego, this world and vain desires, their commander; not them commanding over you. These four are enemies. If not controlled they are terrible. If you can control, they give endless benefit. As with electricity, if not contained in protected wires, it is dangerous, a killer. If controlling these four, they are most useful for you; you may ride on them to the heavens. Allah never created anything without benefit. Americans asked for the se-

cret power of electricity, and Allah gave it to them. To anyone asking, Allah promises to give. If you know the way to use it, everything has benefit.

There are so many creatures, visible and invisible. Satan is invisible, not seen by ordinary eyes, but seen by Prophets and saints. Before, he did appear before people, but after the time of the Prophet, Satan was prevented from appearing.

Sayyidinā ‘Alī was one of the most respectful people to all persons. He would never walk in front of an old man. Once in the time of the Prophet, he opened his door to go to the mosque for the fajr prayer, just then he saw an old person walking slowly ahead of him. For his respect ‘Alī walked slowly behind him until reaching the mosque. But seeing the man not entering the mosque and turning away, and seeing the Prophet inside rising from the first rakat’s prostration ‘Alī understood that the old man was Satan, coming to make him late for prayer. Quickly he grabbed him by the neck and put him under a big stone. After the prayer the Prophet said: «Oh ‘Alī, what happened?» He replied: «Oh my Prophet, you know what happened. The enemy of Allah tricked me today into losing one rakat.» Coming out with the Prophet and companions in order to look at Satan squirming under the rock, ‘Alī was very angry. That one rakat behind the Prophet was more valuable to him than the whole world. He said: «My intention is to leave him here up until the last day, but I am ready for your command o my Prophet.» «Oh ‘Alī, don’t be a robber. If keeping him you will cut the ways of my nation to their stations in the Divine Presence, to

their fighting degrees. Don't be worried about him; he is only a servant to my nation. So many will reach to a high degree because of fighting him.» He means that we are more powerful than that satan, and he is indicating to us the secret wisdom that Satan is the main reason for improvement in spiritual life. You can accept him and also benefit from him. Ride on him and go; you may reach any station in the Divine Presence.

Our Grandsheikh said that if you know that in every happening is a secret wisdom, and you are looking after that, then you may find in yourself peace and satisfaction. If people knew that there is wisdom in every happening, then there would be no troubles between them on earth. Allah never gives permission for anything to appear without wisdom. Our Grandsheikh told of Sayyed Jamaluddin Ghumuqi, he was once sitting; a mureed in front of him and a plate of apples between them. He took one apple and tossed it up in the air, and before it came down tossed up another, catching them both and putting them back. The mureed said: «Oh my lord, I know you are not playing, and that there is no action of yours without wisdom. What is the wisdom of this, o my lord.» He said: «Oh my son, just now Divine anger was coming with the Angel of Death to two persons known to us. Throwing the apples made the Divine anger go away and mercy came in its place. Now they are coming to inform us.» Then came a knock on the door, announcing that two people had just died, would he please attend the funeral prayer. Know, that in every action is the will of the Creator. You must keep this good manner and then this good manner will keep you.

BOOK TWO

For one looking for the wisdom in a happening, Allah keeps him, no harm comes to that person. Everytime ask for the wisdom in every happening around you. When man takes from this wisdom, he may find in himself peace, no disturbance.

* * *

DHIKR – REMEMBERING GOD

An important point for satisfaction in life is Dhikr. As much as you may be reading, you can't reach wisdom. It comes to you by Dhikr. The Prophet, peace be upon him, says: «Oh my people, you must ask everything from those people making Dhikr.» Dhikr takes the soul to Allah Almighty. With it you can find the way to the Divine Presence. People of Dhikr are in the Divine Presence; you may ask them anything, and quickly they give wisdom. As much as you engage yourself in Dhikr, your tongue, and more than your tongue, your heart, you will be a fountain of wisdom, speaking wisdom always. Every word of our Grandsheikh was wisdom. My heart is in connection with his presence; without him I cannot speak anything.

* * *

THE VALUE OF THIS WORLD

I am speaking one tale from our Grandsheikh concerning this dunyā and its value in front of Awliyā', saints. The tale happened in the time of 'Abd ul-Qādir al-Jilānī, a great saint from a royal family. Once a learned man intended to visit him, and travelled from Baghdad with two silver piastres tied in his belt, thinking he perhaps might be in need for it. On reaching the palace of Sheikh 'Abd ul-Qādir he saw big halls with rich carpets and couches. People were sitting at a feast in pairs. For each was one lamb and three turkeys. There was too much glory, all pomp and all lights. The scholar was surprised, and in his heart thinking: «This is a famous sheikh. How can he live a king's life? A sheikh must be ascetic.» The sheikh called him: «Oh scholar, come here. Don't think like this. All the world to us is not as valuable as those two piastres tied in your belt are to you. When we are giving freely, not afraid, we are holding the world in our hands like a man picking up a dirty thing; he holds it with the tips of his fingernails and then drops it in the first suitable place. We are giving where there is need, not making treasures.» When something comes to you, use it for yourself and for others, don't put treasures of this world in your heart. You must not like them. Love is for Allah Almighty, not for this life. You may earn from this world as much as you can; it is free for earning, but you must know that you must leave it one day. The best way is to keep it with the hands, not with the heart. Depthless sorrow is for the one who dies and yet he is loving the world's treasures. No worry if

you are keeping the whole world in your hand, but not in your heart.

Once a king died who had so many treasures. When his son came to the throne, his first order to the chief wazir was: «Open my father's treasures and give them away, all of them.» The wazir was too much surprised: «How can we give to everyone, each will only get such a little bit? Better for us is to say to everyone to bring a piece of silver the weight of a barley grain. Then we will have a second treasure.» He replied: «Oh my wazir, this is not a good mentality. It is enough that my father guarded those treasures throughout his life. I am not going to be their guardian. I am giving for the sake of Allah Almighty.» Some people dreamed of the dead king, and they saw his body had turned into earth, but his eyes were rolling in their place. Asking the new king for the meaning, he told them: «His eyes are looking for his treasure. He has no rest in his tomb, longing still for what he left in this world.»

I heard in London that many people, especially ladies, are keeping their jewels in bank vaults. It is impossible to wear so much; a powerful horse is needed to carry them. From time to time, the people visit and try on one after another on their necks, and arms, polishing and then leaving. What is the benefit of those jewels if you cannot carry them with you? I am saying: «Oh people, all jewels in the banks belong to me, but I can't carry them, so I am leaving them there also.» I am better off than they are, because if they are stolen, I am not sorry. They are crying, beating themselves. Everyone who says 'This is for nie', and thinks to protect it, on

losing it, he will be sorry. If he is not thinking: 'This is for me', then he will not be sorry, even if the whole world goes away. Everything you own from this world, will be sorrow for you. As much as having nothing, you are free. No sorrow for the heart, if it is thinking: 'The whole world is not for me; the owner is our Lord. He gives as He likes and takes as He likes.'

* * *

ON VISITING GRAVES

The visiting of graves is from respect of men, that they are not animals. As to their degrees in life, we are respecting them still, so they will not be lost. For saints and Prophets, we are keeping their tombs. In their life, mercy was coming on them, and after their leaving this life also mercy is coming. And we are asking for Mercy. It is an occasion to be with them as they were in life, and at least as they are in their tombs. They are living in their tombs in a life suited to that world. They may see and hear.

The Prophet, peace be upon him, used to visit the tomb of his uncle, Sayyidinā Hamza, and sit and recite there. It is not a forbidden thing. Every week he was going to the Jannat-il-Baqi' or to Mount Ohud to visit the martyrs there. It is a permission given to us, not against shari'ah. We are keeping the tombs of saints that they might not be lost. Not worshipping tombs, no, only asking for that mercy coming on them, and

BOOK TWO

praying for them. For every believer you may pray, send to them a prayer as a gift from us.

* * *

A LESSON FROM
A MEETING IN THE SPIRITUAL WORLD
WHAT GIVES A MAN DISHONOUR?

Our Grandsheikh spoke of a meeting in the spiritual world of souls. It happened in the cave where Cain killed Abel, the place of 40 saints. You can see there 40 mihrabs. Those saints come there every night. It is private for them, far from people, and no one has the courage to go there at night. If a man is there, he may faint or die from fear. Each of the forty prayer niches is private for one person. His shape may be seen on the mihrab, but not everyone can see. Once my wife went to visit that place. She looked at the first one and saw, at the second and saw, at the third and saw, the fourth, fifth and sixth and saw, but coming to the seventh, no more power to look, she left from fear. Anyone with lights in their hearts may see, but feeling too much awe. Every night they are praying, then going from east to west, their spirits taking them.

Every person has a body and a soul. The soul is in the body now, moving by the body's action, slowly. But the soul's movement is quicker than the speed of light. All saints have a power, and may put their bodies in their souls. When the body is in the soul, it can move with the

speed of the soul, any moment from east to west, from earth to the farthest star. Quicker than our looking there, our soul can reach there, carrying with it the body. If it is suitable there for the body, you may put it there as on earth; so many earths for the sons of Adam. But to be on a star is possible only with a spiritual body.

A saint may meet with every soul, here or in Barzakh. He can call your soul, even when it is sleeping. In sleep, the soul leaves the body, only a little power stays with it, as with a neon light switched off in a dark room, yet you may see waves of light. Like this, the soul is 'switched off', waves remaining to keep breath and blood going. Therefore some people see saints in dreams. Their souls have extraordinary powers you can't describe, vast powers. If he wishes, he can take you and your body also from east to west. These people, the whole world is in their hand, in this world and in the heavenly world. If a man is ready, he may remember such a dream.

If not ready, he will forget. All of us are ready, but not yet reaching the level of unveiling; we have veils on our hearts' eyes. When the veils are removed, you may look on the Day of Promises, when you were asked by Allah Almighty: «Am I not your Lord?» We may look onto that view, that sight. They are not thin, very thick those veils, and the way of removing needs much operation. That operation is Dhikr.

There was a meeting in that place, the place of the 40 mihrabs. All Prophets were present. The Imam of the Naqshbandi Tariqat, Shah Naqshband, was asking the Prophet an important question. This news is from

our Grandsheikh. He was present and has permission for speaking. «Oh my Prophet, can you tell me about a characteristic that makes people dishonourable?» Every man has been honoured by his Lord. No one you can find without honour, women, men, little boys, street cleaners, everyone is honoured the same. You may lose or keep this honour for yourself, but you must keep respect for the honour of everyone. You must not look at their titles, stars on their shoulders or their clothes. The Sons of Adam are honoured by their Lord. This is a reality, but some actions make people dishonourable. Shah Naqshband was asking which kind of actions.

The Prophet said: «Oh Fard-ul-Arsh, you are not asking for yourself but for my nation. I am pleased with you and my nation will benefit.

The first action is for a man to involve himself in things that are not his concern (*mā lā ya'ni*).» If you are not concerned, don't look. This makes people dishonourable. So many people are in trouble from this characteristic, all troubles in the world are coming from this. Students are gathering, shouting 'that person down, that person up'. So many people are criticizing governments. Each should look after their job, farmers to plant, students to study. If you could do that job better, Allah would put you as president. Don't speak against governments, no need for this. For Russians, their president is suitable, for Americans, their president is suitable, each nation gets the ruler it deserves.

The second action bringing dishonour is not to endure disliked things. Perhaps one person addresses you with words you don't like and you are offended. You

must keep that anger in yourself, not showing it. If anger showing in the face, with hand or tongue, that anger makes people dishonourable. Anger is an adder, a strong poisonous snake like the cobra; if you are not careful, it will bite you and others. Anger first blows out the light of faith in your heart and then comes on your face. Keep one mirror with you, and when angry, look at your face. You will be frightened. Our Grandsheikh says, to show anger in the face or actions takes away faith from the heart. You can't listen to your Lord or to your Prophet. If a person dies angry, he will go to Hell.

* * *

CONTROLLING ANGER AND PASSION

Our Grandsheikh is speaking on anger making people dishonourable. Getting angry means a man is looking to himself, «I am better than you»; looking proudly, «He is no good, but I am good; I have a right to be angry.» This is a kind of pride. Your only right to be angry is on yourself, your ego.

Our Grandsheikh said: »Oh Nazim Efendi, don't even kill a flea with anger.« A mosquito for example, gives you harm don't kill it with anger. You may kill it, but without anger. Why be angry? Anger always harms you, your body and your faith. The Prophet's advice was: «Don't get angry.» Be kind with all. You will gain your health and gain the love of people and you also will be pleased with all.

Do you know any better character? For anger, we must try to make it under our command; we cannot move it out of our character.

In London I saw some people walking big dogs. They were sniffing me, pulling their owners along. If a man cannot hold it, the dog may bring harm to him. We must keep control in our hands. Must keep blood pressures down; above normal means anger, but down to zero means death.

We have two main powers for our life, *ghadab* and *shabwa*, anger and lust. Losing one of these we must die. *Shabwa* is the desire for eating, drinking and marrying. Our Grandsheikh used to say this and now in medical science these two powers are well known. All troubles come from these. If you can control them, they may serve you up to the end. They will not disappear, we are in need of them, but every bad character of the ego is coming through these powers. All Prophets came to teach people the harms of these on our egos; taught people how to control anger and passion. You may read thousands of books, but they are not giving you perfection. When you can control these two, you will then have perfection; you will then be a trustworthy person. For that person, red gold, black earth and white thigh are all the same; he is not changing. Some people may be affected by a pot of gold, or even more affected by a white body, but to a trustworthy person black earth is the same thing. Perfection is not so easy. So many people are falling into Hell from gold and white bodies. If no control, no steering wheel or brakes on car, it will fall into the valley.

My Grandsheikh said to me: «I will allow you to look at anyone, ladies and girls, if you can look on them as your daughters or sisters.» If you can't look this way, it is *harām*. For some men to look at strange women is forbidden, because Satan is quickly coming on them. Some look to a woman, and immediately see her as she will be one year after her death and burial, a fearful skeleton; taking so many wisdoms from that looking. The Prophet was seeing women as his daughters, sisters, and mother. By his looking, the light of Prophethood was cleaning them.

* * *

THE ADVICE OF SATAN AND PEOPLE OF ADVANCED THINKING

Our Grandsheikh says that people in this life are standing on a plain between two sides, one Allah and His Prophet, and the other Satan and his soldiers. If listening to Allah, they are on the way of faith. If listening to Satan, they are losing faith. A man believing in, and confirming Allah's invitation is with Allah.

But Satan says: «Why are you going after unseen things, like heavens and the world hereafter? Come to me, all pleasures are with us. They are here, ready now, you may see and feel.» The ego sometimes believes this and leaves Allah. If the Angel of Death comes at that time, one may die outside the fold of Islam, very dangerous.

Our Grandsheikh says we must be very careful to whom we are listening. Our enemy has so many tricks. He may come to you, posing as an adviser, like he did to Adam and Eve, telling them if they ate from that tree, they would live forever in Paradise. «He swore by God and advised us; he may be truthful,» they said. He came disguised, with another face, so they could not see his fangs. He is a liar and he may come in so many shapes. He says you must look after this life's pleasure, «You are still young people, you may repent later.» Don't believe him or you will fall into Hell. If he cannot prevent you from the way of faith he says: «You are young people, no worry for small sins.» Now is the time that denying is a fashion. Satan is dividing people into two camps. Believers are old-fashioned. The new fashion is to deny spiritual realities, and look to themselves as advanced people.

Once a big saint was travelling by bus and sitting among teenagers. He looks like a sheikh, with beard and turban, and they were laughing at him. «You talk about heaven and hell, but there is only this world.» They were acting like the advocates of Satan, He said: «When we arrive, I shall show your advantage.» They were surprised: «What will you show us?» «I shall show you what you are proud of in your advancement.» The bus was going to Aleppo. But by his miracle powers it took them to the situation he wanted; the bus stopped at a place where there were many donkeys and asses. The males were running after the females on a wide plain. «Come on and look, this is your advancement; before, men and women were married, in their houses alone. Now you have advanced to making sex in front of

everyone and are not ashamed. Donkeys are doing this and yet you say this is advancement. What is the next advancement, to break down every bond of shame?» We say if people want to be free, that freedom is in the jungle. They are fighting the Prophet and every belief in the hereafter. But they are wrong.

Once seven philosophers came to Sayyidinā ‘Alī, denying everything, beginning with the Creator up to the hereafter, the Day of Judgement and Heaven and Hell. They said: «Oh ‘Alī, we are coming to make an investigation. We are looking to you and all believers as fools, because you believe in Paradise and Hell and make rules and suffer with having to keep so many prohibitions. We are enjoying life by every possible means, no forbidden things for us. We are clever and you are fools.» ‘Alī said: «I just want to ask one question to make things clear. Do you know that one day you and me will be in the same position?» The philosopher, being a clever man, answered: «Yes.» Then ‘Alī continued: «Yes, when we die we are equal. When your enjoyment is finished, zero, nothing is left with you. Is a dead person tasting anything? And if we are suffering under orders and prohibitions, that too will be ended, nothing remaining. Zero equals zero, no profiting or losing from anything in this life. If that day of our death is the end, nothing coming after it, then we are all equal, no gain for you, and no loss for us. But if it is as we say and believe, that there is a Day of Judgement, Heaven and Hell, then we are happy, and you are in a state of loss.» Here ‘Alī was striking their spokesman on the head with his knuckles and saying: «You must think what will come on this

head of punishment.» The philosophers klucked together to come up with an answer and a way out, but ‘Alī had them encircled, no way out. He said: «Our belief is a reserve for us, we are the clever ones.» The philosophers came to faith and Islam, believing in all Prophets, in the Day of Judgement and Heaven and Hell.

When Satan comes to you for denying belief, tell him: «What if we do find something after this life?» Are we carrying a mountain by believing in Allah and His Prophet and His holy books? We believe without seeing, and there may come a day when we can see. If following Allah’s way and our Prophet, we may see Heaven and Hell in this life.

So many times my Grandsheikh was showing me how some graves are like paradise and some are like hell. That is the way of unveiling; Allah Almighty gives us light to see here and in the hereafter.

* * *

PRESENCE IN WORSHIP
 MUHAMMAD, THE LAST PROPHET

My Grandsheikh once spoke to me about Jaafar as-Sadiq from the golden chain of the Naqshbandi *silsila*. He was a descendant of the Prophet and the sheikh of Abū Yazīd, who said: »I saw and passed 99 sheikhs until I reached my Grandsheikh.« Our Grandsheikh was saying of Jaafar, that when he was worshipping, so many times buildings could not withstand him, from the force of

the mercy coming on him and his awesomeness. He would go into the mountains and deserts, and when worshipping, he would go forth from himself into the Divine Presence. Birds would land on his head, he was like a dead tree. That is their worshipping in the Divine Presence, to be absent from themselves. The value of worship is that Presence. As much as you are with yourself, you are far away from real worship. You are a servant to yourself. Being absent from yourself means coming into unity, Tawhīd. When you are present in the Divine Presence, you can forget nothing, all powers are present with you, no heedlessness. We may forget something from the prayer when we are with our ego. Originally all worshipping is only to make you absent from yourself and present in the Divine Presence. As much as you are with yourself, no real unity. He was finished with the self, Jaafer as-Sadiq not there any longer, Divine Lights appearing with him.

* * *

MUHAMMAD, PEACE BE UPON HIM

We must believe that our Prophet is alive in his tomb, looking, hearing and living, and that his life is a real and perfect and complete life. His life means the life of his nation. Every nation was living as their Prophet was living. The Ummah living now is living by the life of the Prophet. He is living with his complete powers and is serving his nation. It is under his sight. He knows very

well the situation of his nation in every time. There are 4,500,000,000 people living on earth now, and all are the nation of Muhammad. Now is his time. The periods of other Prophets are finished, no more nation of Moses, no more nation of Jesus. They may say 'we are the nation of Moses, of Jesus,' but it is not accepted in the Divine Presence. It is like an old person in Damascus saying 'I am a citizen of the Ottoman empire.' Everyone who is saying 'I am the nation of Moses, of Jesus,' they are dreaming. Let them dream. The reality is the last Prophet who was sent. Whether they say yes or no, it is his nation.

I was asking a learned man why he was not accepting Muhammad as a Prophet, and what were his proofs for the Prophets before Muhammad. He said: «Yes, as our books and traditions tell us, we believe in Abraham, Jacob and Moses.» I asked: «What kind of traditions do you have, coming from the heavens? We also have traditions. Why are you saying yours are right and ours are not right?» If I am coming and saying 'I am a Prophet,' you have the right to ask for proof. All people asked the Prophets for proof, so they showed them miracles. Without miracles you can't believe in any Prophet. By traditions, their miracles have reached to our time. Muhammad brought so many miracles; why are the others Prophets and he not a Prophet? If we are using our minds on this subject, we can't refuse him. Only the dogmatism of their religion causes them to refuse. Many Christians and Jews in the time of the Prophet came to him, saying: «We found your name in our books and accept you as one coming with truth.» Even one man

would be enough as a witness, and there are millions coming.

Ka‘b-ul-Akbar, the most learned Rabbi of the Jews, saw the Prophet and was present with Abū Bakr as-Sid-dīq; and when Omar became Khalifa he made *shabāda* and became Muslim. Omar asked him: «Why did you delay *shabāda* when you sat with the Prophet and Abū Bakr, and both of them are so much better men than me?» «Oh Khalifa Omar, you speak the truth, I saw the Prophet and Abū Bakr. I am a famous Rabbi of the Jewish nation, no one knows the holy books like me. I checked up all the signs about the last Prophet and found them applying exactly, only two signs yet remained.» «What were those two signs?» «That two of the wazirs of the last Prophet should be the two Khalifas after him. I was waiting for those two signs. Now nothing remains to be fulfilled, the proof is hundred per cent *Lā ilāha illā llāh Muhammadun rasūla llāh.*»

This is enough. If man has a mind, and there is justice in his heart, he must make *shabāda*.

* * *

AVOIDING FITNA
GRANDSHEIKH'S TALES
IMPROVING DAY BY DAY

My Grandsheikh was always advising people to keep themselves from *fitna*, discord. It is prohibited in Islam, it is worse than killing people. In the time of the Pro-

phet, late one night he ordered Bilal to call the people, all of them came and gathered in the mosque in Medina. The Prophet's companions were afraid of what might be the reason for his calling them together. The Prophet addressed them. «Oh my Sahāba, Allah Almighty gave me a very important order, so important, I quickly want to inform you about it. My Lord just sent the Angel Jibrīl to tell me the reason for the destruction of this nation in future times. It is: to speak about a happening which took place two hours ago.» He means to say that if there is any disputing between you and a person, and then some time after that happening you refer to it, causing him to remember, it is like a fire that has gone out and you are bringing new fire. That is *fitna*. Fitna is sleeping; if anyone is waking it, the Prophet's curse is on him. If a man is keeping a dirty thing in his heart, it means he is making his heart a toilet. «You remember, you said such and such a thing to me, I am not forgetting it.» Don't keep dirty things in your heart, it makes bad character. Remember good things from people. The believer quickly forgets badness; he cannot remember it. This is high character which grows with high faith. The Prophet says: «Don't keep a bad thing in your heart. I could not wait until the morning to inform you.»

The character of a Mu'min is that there is no badness in his heart; he is throwing it away and keeping goodness. There is no revenge in real religion. This is a very important lecture; you must keep it always. This is the honour of mankind. If you are like this, then you are never angry at anyone. In Islam we say, that if a believer

is angry with a believer, he must forget it in the time it takes for a very thin turban to dry after washing. It is not permitted for a Mu'min to leave his brother in religion and not speak to him for more than three days. One must come to him to make up. The Prophet was cautioning that if one is leaving him for more than three days, Satan takes you under his control for 40 days. If he is not repenting then, he takes you for one year. When a man is under the control of Satan, his faith is destroyed. It is seriously forbidden to turn from a person for more than three days.

Our Grandsheikh says that in every tale that we are telling, there is a spirit, giving power to our spirit, power in our faith. The same tale might be repeated so many times, but never in the same form. He said the telling of a tale is according to the Tajalli of that time. His tales were not frozen cliches. You listen as if it is told for the first time. That is the Karama of saints; they may speak in accordance with the peoples' capacity and station. Maybe the same story for a learned man gives him as he needs, or for a woman as she needs. If the same people are sitting for a second or third time, we say as it is needed at that time. Many learned people can repeat a tale, but not in a new form, always it is frozen into the same form. Or if they are telling a hadith in a square, they are never going to make it into a hexagon or a circle, never going to make it wider. Like a tape cassette, never anything expanding, only repeating.

For 40 years I was with my Grandsheikh. Everytime he was speaking afresh; not looking at a paper like me, no, he is Grandsheikh. We are only a drop, he an ocean.

His spiritual power is making me speak. This is the way of all saints. The Prophet gives spiritual power for their speaking, and the Prophet said: «Oh my people, I can't speak. My Lord makes me to speak. My knowledge is only a little drop from His oceans.» This is an *adab* for every servant.

The Prophet was saying that everyone, especially believers, must improve day by day, not staying every-day on the same level, sometimes falling down. It is ordered in every religion to improve day by day. The Prophet was cautioning: «If a man's actions are not going to be better today than yesterday, it is better for him to be under the ground than above the ground.» If he cannot improve a little everyday, he is losing. Before losing everything, it is better to stop and be in the grave. How can you do this? When you keep today's actions, it will be «one»; tomorrow will be «two» and the next day «three». If losing today, you stay at zero. This is signalling that we must take care for our actions and worshippings, must know how to protect them, or Satan will take them from our hands.

* * *

TURNING THE OTHER CHEEK
A STORY OF MEVLANA KHĀLID

Jesus Christ advised his followers, that if a person hits you on the cheek, you should turn the other. He was a great Prophet, and even coming to us without our

Prophet's sayings, we accept. He was showing people how to avoid *fitna*, discord. No one but real sufi people can listen to and follow that advice. By listening to that word only, there would be no more war in the world. Even those who say that they are Christians cannot follow that advise.

Here in Damascus on Jabal Qasiyūn, a holy mountain, is a great saint, Mevlana Khālid al-Baghdādī. He was training people, and is one of our Grandsheikhs in the golden chain of Naqshabandia. Our Grandsheikh told a tale about him. A person came from Daghestan to Mevlana Khālid to take Tariqat. They are very proud people, and this one came wearing pistols and daggers and his turban at a slant over one eye. «Where are you coming from?» he was asked. «From Daghestan.» «I don't give Tariqat to people coming from Daghestan», Mevlana Khālid told him. «O sheikh, did Allah not send the Prophet for Daghestan people?» He grabbed for his pistols. «He sent for all, but I cannot give to one with such a bad character.» Here the man became milder and straightened his turban. «I want this Tariqat.» Mevlana Khālid replied: «With your anger, you cannot carry out our orders, but you may go to some of our mureeds and observe their state. Now go to the meat market in the city and find a person with a long stick on his shoulder, with unwashed sheep's stomachs hanging from it which he is selling. Give him a slap on the neck and then come to me.»

That person he was sent to find was a learned man. All learned men are so proud, wearing big turbans like me. In order to break his pride, he was sent to sell the

stomachs of sheep. Here is another tale within this tale for the benefit of every proud person. One learned man came to Abū Yazīd, Sultan al-‘Ārifīn, and asked to be his disciple. «Oh scholar, we have some conditions.» he said. «Yes, I am ready to accept them.» «You will shave your head and beard and take a bag of walnuts to the main square, where there are many children playing. Sit there and call to all boys, «Who gives me one slap on the head, I will give him one walnut.» «Oh sheikh, what kind of order is that? Like this is your Tariqat?» «Yes. If you like, come. If you don’t like, go.» Abū Yazīd was doing this to make the man’s pride come down. If you say to an architect, ‘Build for me a building here,’ and yet not giving him permission to destroy the old ones, then he cannot build anything. Sheikhs must, destroy the ego’s old building before building a new one. Therefore that man was ordered to sell unwashed sheeps’ stomachs.

He found him and slapped him on the neck, shouting: «Oh you dirty person, why don’t you wash these before selling them?» The man turned and said: «Oh my brother, give me one more slap.» Returning to the sheikh, he told him what had happened. Mevlana Khālid said: «You will go to another market. There is an auctioneer there. Spit in your hand and give him a slap.» He went there quickly, and found the man shouting prices. He gave him a strong slap, saying: «Why are you shouting, no one is deaf here.» The auctioneer only smiled.

He returned to Mevlana Khālid and told him what had happened. «There is another I shall send you to,» he said. Sitting in the Zawiya they could see from the

window an old farmer ploughing in the fields below. «Take this stick and hit him.» directed the sheikh. He went and struck him on the back, whereat the farmer took up his stick and hit one of his oxen, saying: «*Yalla*, we are so lazy, get up, plough faster.» The man returned to the sheikh and was told, «You were not hitting hard enough, go and hit strongly.» He went and struck the farmer again; all the farmer did was hit the second ox, saying: «Get up, we are so lazy.» Returning, he was told, «Go again, you must hit him with all your power.» This time when he hit him, the stick broke and the farmer fell down; but turning over, he took the man's hand and began apologizing: «My sheikh sent you to me, because I am so lazy, and now your hand is sore from striking me. I ask forgiveness for the Judgement Day.» «Oh my son», Mevlana Khālid said to him afterwards «Look now at these three people, their positions. The first is a beginner. The second is ready for this Tariqat, and that farmer is my mureed, a real follower. If you can be patient like them, then come to me. When you are satisfied with those conditions, then I shall give you Tariqat.»

Who is going to keep the reality of Jesus Christ's saying? That is high character from all religions, high character of all Tariqat followers. The Prophet, peace be upon him, was asked: «What is faith?» he replied with one word: 'Sabr', patience. When you have patience you have faith. Lose patience and no more faith is with you. You may try yourself in so many unliked things. Don't say, 'For so long I am patient, but at last my patience gives out'. That is like a person drawing water

from a deep well, with the rope and bucket with great difficulty, being patient up to the last foot, and then saying 'I am tired now,' and then letting go of the rope. What is its benefit? Patience is up to the end, taking the water out and using it. Remember this example all your life. So many people are harmed for their lack of patience. Some people read, read, and read until the last pages and then they say 'I am fed up' and quit; or fasting all day until one hour before sunset and then breaking it. With your wife, your children, your neighbours, you must be patient. Whoever is patient, will reach victory.

That man returned home and after three months he came back. No pistol, no dagger, ready for the conditions. Mevlana Khālid said to him: «Take this axe and rope and go to the mountain and cut some wood and bring it here.» Then he sent after him a powerful man, with instructions to frighten him and take his axe and rope. They met on the mountain, where he cursed him and took away the axe and rope, and chased him away. Returning to the sheikh, the man was asked: «Oh my son, did you see a bear on the mountain?» «Such a bad person there, he took my axe and rope and threatened me.» «Oh my son, you are useless. When he took them from you, you must go to the market and sell your watch and buy another axe and rope and go back and try again. My mureed gives his soul for my order.» He said: «Oh my lord, just now I know what you are asking. I am giving you my soul.» Then Mevlana Khālid gave him authority and sent him to the Chechen people. Precious things are not given cheaply, no.

BELIEF IN THE HEREAFTER

My Grandsheikh was saying, advising you and all of us: everyone should know that he is in this life only temporarily. Thanks to Allah Almighty, we believe in the life hereafter. All Prophets came to inform people of the life hereafter. Grandsheikh told me a tale on this point. There was a learned man, a great sheikh and one day there came to him some youths claiming to be advanced people, coming to make fun of him as an old-fashioned person. They said: «Oh sheikh, do you believe in Heaven and Hell and the life hereafter?» «Yes.» «Surely believing?» «Sure.» «How can you believe surely without seeing?» «It is easy. Don't you believe without seeing?» «No.» Are you sure?» «Sure.» «Then I would like to ask you one question,» said the sheikh, «Say that you are seven youths together in a place, and your host brings you one big cup of milk, saying: 'Please drink.' Just then one person from outside calls you and all except one go out to him. That one staying is a foreigner, not of your religion. On coming back he says, 'Don't eat from this. I saw a big snake come and put his mouth and venom into it'. Now, can you eat from that?» They say: «No» «Why? Did you see that snake?» «No.» «You mean you are believing one person and he is a foreigner? Perhaps after you are gone he will drink all the milk himself?» «Oh Sheikh», they said, «this life is not cheap. We must take precautions.» «Oh my sons, you are so

foolish, you are believing one person for this and not believing 124,000 Prophets, all coming and saying the same thing: 'Oh people, be careful for this life and the next life.' Is it possible for 124,000 people to agree on a lie? I see no mind with you. How are you advanced?» «Oh Sheikh, you are right, that is wisdom and we believe as you say.»

Has anyone ever seen Paradise? Yes. Father Adam and Mother Eve were created there and lived there. He was telling us, and every Prophet from his sons was telling us: «Oh my sons, keep faith with your Lord and don't listen to your enemy, and you will come back to Paradise. Don't be deluded by this life. This is not real life. Real life is coming after.» (At this point someone asks a question about original sin:)

Adam was carrying in his spine the seeds of all his sons; some of them believers, some of them unbelievers. He was pushed to eat from that tree as if by a strong wind. It was the unbelieving sons in his spine that were pushing him to eat from the tree. Divine Wisdom sent them all to earth in order to separate believers from unbelievers; the believers going back to Paradise, the unbelievers to their place. When Adam repented, he repented for all his sons; he took upon himself that sin. Yet he cannot have committed such a sin, as he was a Prophet, Prophets being *ma'sum*, protected from great sins. But as a father, he repented on behalf of his sons. This is the secret of fate. We only know that Adam ate and begged for forgiveness, as any father begs for forgiveness for his sons, and he is the father of all human beings. Allah Almighty is giving mercy and forgiveness

to all the sons of Adam. We are living now in the mercy of Ar-Rahmān.

We believe and have a right to believe, because so many Prophets and Saints saw Paradise and Hell. Also many believers saw in their dreams Paradise and Hell. No one has proof to say there is no life in the hereafter. You may meet with all kinds of people. If you see one of them calling you to this life's pleasures, you must leave their friendship. If you see one of them calling you to the life of the hereafter, keep contact with him as much as you can. The benefit of being with people calling you to the hereafter is that all good attributes and characters grow in a strong faith in the hereafter. In such a field all good things grow. You may see all bad things growing with those unbelievers who are not bound by anything; they are free. Whoever believes in the life hereafter, carries responsibility for himself and for others. One who doesn't believe, carries no responsibility. Whoever calls you to life hereafter, make him your companion. Who is not calling you to the life hereafter, he is a devil, a snake, keep away from him.

* * *

THE POSITION OF THE NAQSHBANDI ORDER

Insha'allah, we are going to speak on a very important subject, Tariqat orders. So many people are coming to Damascus from different countries to visit us. Some al-

ready belong to a sheikh and a Tariqat order. They are asking new Baiyat.

One of them, Sheikh Salah-ud-Dīn, is finding conflict in himself about this. We must make it clear for everyone all over the world, so they may know what is Tariqat, what is sheikh, how many may there be and what is their relation to each other.

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

There are 41 Tariqats, 40 springing from the heart of Imam ‘Alī, and one, the Naqshbandi order, coming from Abū Bakr as-Siddiq, may Allah be pleased with them. The Prophet had 124,000 companions. Who was the grand companion? It was Abū Bakr. The Prophet said: «The whole of what Allah entrusted to me on the Night Journey I put in the heart of Abū Bakr.» Sayyidinā ‘Alī was connected to Abū Bakr in such a way as to make ‘Alī the entrance of the City of Knowledge. This is well known among real Tariqat sheikhs. They respect the Naqshbandi order as the first one. Real sheikhs, not those giving titles to themselves. All of the great sheikhs, Jilānī, Rūmī, Darqāwī, Rifā‘ī, they were knowing the real station of the Naqshbandi order. Now if a person is in one of these Tariqats, they may take Tariqat Naqshbandiyya and remain free to follow those exercises or the Naqshbandiyya exercises.

If only following the Naqshbandi exercises it is enough. It doesn't matter whether you are coming from another Tariqat into the Naqshbandi. Some fear that their first sheikh will hear they have taken a second Tariqat and be angry. If he is a real sheikh, how can he be angry? A real sheikh must know if his mureed is with him on the Day of Promises or not. A shepherd knows his sheep, one in a thousand, even if they are all white. He has light in his eyes and recognizes them without mistake. In Tariqat there is not sorrow if my mureed goes to another sheikh. We are thankful to the first sheikh for training him until he reaches his real sheikh.

Abū Yazīd said: «During my search, I met 99 sheikhs before reaching my Grandsheikh.» You may meet so many sheikhs and take exercises, but not find satisfaction until finding your Grandsheikh, then like river meeting ocean. So many sheikhs are only trainers, but finally a Grandsheikh must call you. Not by letters, from heart to heart, there are ways. If a Naqshbandi sheikh is giving Tariqat, he must tell the mureed who is Grandsheikh in this time for the Naqshbandi order. He must point to him.

So many people from the West are coming now invited by the way of hearts to our Grandsheikh. The chain of sheikhs ends in one. Our Grandsheikh is the last link in the golden chain and he is holding that position, I am only his servant.

For Naqshbandi sheikhs, we are waiting for them to renew their Baiyat with us or else they are only putting titles on themselves. Al-Mahdī and his seven grand wazirs, 40 Khalifas, 99 counting those 40 who are next to

the wazirs and 313 grand murshids are all in the Naqshbandi Tariqat. In this time, there is no power for other Tariqats to carry people all the way to the ultimate goal. All are invited to renew Baiyat to our Grandsheikh and they may observe their improvement. In our time, there may be 1000 Naqshbandi sheikhs, but only one Grandsheikh. Bringing them together, who will be Imam? If bringing 124,000 Sahāba together, who is Imam? Abū Bakr.

Each sheikh must appoint one deputy. Mevlana Khālid Baghdadi appointed Sheikh Ismail but so many Naqshbandi orders lost him in their *silsila* and lost also the secret of our Grandsheikh. Now so many Naqshbandi sheikhs in Damascus, Aleppo and Homs can't find a successor. Except for our Grandsheikh, no one has pointed to a deputy. This is because we have Sheikh Ismail in our Silsila.

* * *

ABU BAKR AND HIDDEN SEEDS OF FAITH

The Prophet, peace be upon him, says that everyone's book is closed after death, except for three persons. The first is a man who was guiding people on the right way by his writings.

As long as people are taking instruction through them, mercy is coming upon him, his book not closed. The second is a man who made an endowment. As long as it is in existence, every moment, every day his book is

still being written. The third is a man who left children to pray for him. As long as they are praying, his book is not closed. Allah is very well knowing, and makes a way to faith for your ancestors, even at the last moment. We are ever thankful for Allah's mercy. If He gives permission for my intercession, I shall ask for all your ancestors.

Our Grandsheikh was speaking about Abū Bakr As-Siddīq, the grand companion from all sahāba. The Prophet was praising him, that if his faith was balanced against the faith of the whole Ummah, his would be heavier. On the Day of Promises, when everyone was asked by Allah Almighty: «Am I not your Lord?» and we replied: «Yes, You are our Lord,» on that day, if not for Abū Bakr teaching all people with his spiritual power, no one could say 'yes'. Our Grandsheikh says that everyone has a share of Abū Bakr's faith; even for the person of the lowest degree of faith, there must be a share with him. From that share, whether they pray or not, so many people will go to paradise.

That share of faith keeps people from a bad ending in this life and the next. «*Lā ilāha illā llāh, Mubammadun rasūlu llāh*» is written in the heart; it only needs a chance to show itself.

Once I was going to Medina with our Grandsheikh. Over all mountains and valleys and oceans of sand there was not one green leaf. Just we arrived in Medina and it rained for three days, then stopping. After two months, when returning to Damascus, there was not even one foot of those valleys and mountains without green grasses and different coloured flowers. «Oh my Lord, where were those seeds hidden?» The plains and

hills were covered in green. Allah was keeping those seeds; when that mercy came raining on them, quickly they grew up. So many people have the seeds of faith in their hearts, deeply planted, only waiting for mercy rain. Mercy may be delayed up to the end; a person is on his deathbed and begins to cry. This crying attracts that mercy, even if only one teardrop the size of a full stop in his eyes. Allah says: «My servant is crying;» with that the faith seed opens, filling the heart, green with the lights of real faith. He was like a desert, then death coming and he begins to cry. That is the sign of mercy coming on him. Only when the soul has come out as far as the throat and gurgling has begun is the door of repentance closed. Can you find anyone not crying before that time? Allah is not leaving His servants. He has endless mercy and in His mercy oceans we are nothing.

Everytime faith grows stronger, mercy grows also. If you see a man lacking in mercy, know he is lacking in faith. Our Prophet has been sent as a mercy for everyone. Anyone who likes to put people in hell, he is not with our Prophet. When Moses was angry with Korah and condemning him for fornication, he prayed two rakats to decide on his punishment. Allah told him: «Do as you like.» Moses ordered the earth to swallow him. As it began to swallow, he cried to Moses: «Oh Moses, for the sake of our blood relationship, forgive me.» It swallowed him more. He asked three more times for forgiveness before it finally swallowed him completely. Then Allah admonished Moses: «Oh Moses, Korah asked so many times for forgiveness and you did not forgive him? By My Might and Majesty, if he had called

on Me once, saying ‘Oh my Lord, forgive me,’ I would have readily forgiven him. Oh Moses, you did not create him, so you don’t know mercy. I am the Creator and I know mercy for My creation.»

Allah wants to bring people into His mercy oceans by every means. Our hope for His almighty mercy must be absolute. This is our Lord’s attribute and He likes to see His servants wearing His attribute. As the Prophet says: «Oh my people, give mercy to everything on earth; that He who is in the heavens may give mercy unto you.»

* * *

ALLAH LOOKS TO OUR HEARTS AND ACTIONS

We are human beings, from human nature, and we are between two powers. On one side Allah Almighty and His Prophet call us to action for the love of Allah and advise us for every goodness. Every Prophet called people to obedience to the Lord, the key to every goodness, and warned us against obedience to Satan, the key to every evil.

The honour of a human being is according to the degree of his obedience. As much as he is listening to the advice of his Lord, he has more honour in the Divine Presence. He may be white or black, a farmer or a governor, worker or minister, it doesn’t matter. The honour of everyone is with his obedience to his Lord. It is a basic principle in Islam. Hadith says: «Allah Almighty

is not looking to your appearance, but to your hearts and actions.»

Islam came as a religion acceptable to all people. Everyone may be pleased, because it is only according to your hearts and actions. So many kinds of people there are on Earth but everyone is an individual in himself, no one else is like him. Allah has made it like this to try everyone. All must thank their Lord that they are one of mankind. Mankind has been honoured by Allah Almighty. These forms here are not our permanent forms, everyday they are going to change. Our real forms will appear in the life hereafter. Your light, your beauty, your handsomeness will be according to your actions. The Prophet says, after passing the bridge over Hell and coming to the entrance of Paradise, there are two rivers running there. Everyone coming from the place of gathering has the form he had when he was in the world. Upon arrival he immediately enters the first river and dives in, then emerges changed to a form like Joseph, peace be upon him, the most handsome of the Prophets.

Believing ladies will come out more beautiful than paradise beauties, even if they were old and bent. If one of those paradise girls spread her hand into this world, her beautiful fragrance would cause all people to be mad, forgetting eating and drinking until dying. No one would be able to look now to one of those girls, and believing ladies will be more beautiful than that. They will have seventy layers of beautiful clothes, the beauty of each shining through, not covered by the others, and not covering the beauty of the body. Each

will have 70,000 maidens to catch the end of her dress. It is impossible to finish describing everything of the beauties of paradise. What does a picture give you? Are you a person who is there? Everything you will find in Paradise, is not like anything you have known before, beauties you have never heard of, seen, or thought of before.

Maybe now, some beauty or handsomeness is given by the Lord to a person from Divine Lights. That person may be in your heart, and you may find him near to yourself. That is the result of his heart's goodness. But some have beauty, yet there is no familiarity with them. That is because of their wildness.

It is enough for praise and thanks that we are from mankind, and that we only need a pure heart to be acceptable to people and in the Divine Presence. All Prophets are agreeing, saying 'Oh people, do your best for everyone.' Our Grandsheikh advises this also for everyone of you. You know what that meaning is. It means, do as much as you can, don't hold back, don't stay in one place; good, better, best. That is enough for us for honour. It is simple; you can keep it. If everyone could practice this, this world would be like Paradise, permanent peace and permanent happiness for all. When you are observing your Lord's pleasure, then you may do your best. His pleasure is earned by your best actions. This is the unchanging advice from every Prophet. When you are doing your best and observing your Lord's pleasure, Allah makes all people do their best for you. Even if the world is on fire, you would be in Paradise.

BOOK TWO

* * *

BE PLEASED SERVING FOR ALLAH'S SAKE

We are speaking on an important point, serving for the sake of Allah Almighty. Everything you are going to do must be for the sake of Allah. The highest rank is given to people who are serving for Allah's sake. For the honour of one person serving Allah, helping people for the sake of his Lord, he has for his honour a rank in the Divine Presence, and Allah removes His curse and Divine Anger from 70 bad places in that man's country.

One day my Grandsheikh was speaking about the Prophet Moses, saying that he asked his Lord: «Oh my Lord, when are you going to be pleased with me?» «Oh Moses, when you are pleased with Me, I am pleased with you.» If a man is asking for his Lord's pleasure, he must look to himself. To be pleased with the Lord, he must be pleased with all His doings, then He is pleased with us. Our Lord can do anything with us and all around us. Important is to be pleased with all He does to you and to others. This is not so easy an exercise; needs hard working. Everytime you are becoming angry, «What is that? What is that?» you are not pleased. You may meet everything in this world, you may like it or not like it. If you like it, you are pleased with your Lord; if you are not liking it, you are separating from your Lord. Therefore Allah Almighty makes the sixth pillar of faith to believe that every happening from goodness or badness originates with Him. That belief carries us to that sta-

tion, to be pleased with all of His doings. Everything is happening by His Will, therefore Mevlana Khālid was teaching beginners on that point, and Grandsheikh was stressing that point every time. Not to forget that every happening from everyone is from the Will of Allah Almighty, so don't get angry.

Every mistake we make draws upon us a punishment we don't like in order to clean us. If we can recognize that mistake and repent quickly, that mistake is taken away. Important, don't be afraid of badness or punishment. Know that everything is coming to you, according to your intentions and actions. It is impossible to give harm to people and to go without punishment. If your intentions and actions are alright, you may always be alright. Sometimes a person thinks, 'I never did such a bad thing to get such a punishment,' I heard from my Grandsheikh that a mureed cleans his ancestors. For new Muslims coming here, it is our duty to give you every respect, the best houses and every comfort. But the Muslim community is not interested even in itself; they are fed-up. According to our capabilities we are trying to make you pleased, but it is difficult. As much as you are in unliked positions, this carries from your ancestors a heavy load. You are accustomed to high life, and here we have a low life.

Everything that comes on a person, he must know that it is the will of his Lord. For goodness we must be thankful; for unliked things we must be patient. For our patience, Allah gives us endless rewards.

* * *

BOOK TWO

LAZINESS

(This is the answer to a question an American wrote to us; how can a man overcome his laziness if at all possible?)

Our Grandsheikh says that the original characteristic of nafs is to be the laziest of all creatures. You cannot imagine laziness like that of our egos. Lazy, but only for his desires he is such a hard working person. For himself yes, but for others he does not like even the minimum amount of work. If for himself, you may find him twenty-four hours a day awake, no sleep overpowering him. If his body is not tired, he is not going to be tired, not sitting from dancing, drinking, eating, singing. But to work for another person, he is so lazy, you cannot find any measure for his laziness. A person only moves to take benefit for himself. That benefit is his motivation, and that benefit's summary is enjoyment for himself. He takes no benefit from drinking, smoking and taking drugs, but he may find enjoyment, therefore he rushes towards them.

Motivation can come from two directions. One is enjoyment for physical bodies, and the other, an attraction that conquers it and carries you to hard working, is faith. A man with no faith, cannot carry himself to do any help or charity for others. He may put fire to the whole world for his enjoyment and say, 'I don't care.' His care is with himself. You cannot find any opponent for the ego except faith. There is no way for a person to care for others without faith. If we cannot put faith in a person, he is dangerous to himself and to mankind.

You can observe that characteristic on hippies now; not taking any care and they are lazy even for themselves.

Overcoming laziness is possible only with faith. The most highly motivated people are Prophets, then saints, then believers according to their faith power. It is in every real religion for believers to follow their Prophet and their Prophet's inheritors. The real answer to this question is coming now. By ourselves, we can barely move. Every believer who asks for his laziness to be removed must be in personal contact with a living Wali. He must find one and take Baiyat from him, then he may also take benefit from saints in their tombs. Every real saint must leave a deputy for himself. Without a deputy, a real saint is never going.

Saints are the fountains of motivation. What is the main condition for reaching a saint for motivation? It is effort; it means to move. A car serves you if you get in it and turn on the ignition. If you just sit like a passenger, how will it drive? Himma is ready all the time, but you must turn the ignition. You take your Tasbih, ready for Dhikr, but so many excuses come, 'Not now, later.' But if you are saying, 'You must sit,' and then putting your heart to the heart of Grandsheikh, then Dhikr is running, motivation coming. Ask him if he is too tired to eat. Is a man too tired for marital activities? No, he is like a lion. She says, 'You are tired,' 'No, I am not tired.' Without moving, you have no right to expect motivation from a Prophet or a Saint.

* * *

BOOK TWO

MARRIAGE

In Islam marriage is one of the holiest actions. In reality it is the first order from Allah Almighty to mankind. It is the base for every good character. Without marriage neither men nor women can be safe from the attacks of devils, and the king of devils is Satan. Every religion urges people to marry, and in every religion fornication is the worst evil. The well-being of the world hinges upon marriage, closing doors to many evils and protecting people from falling into Hell.

In Islam marriage is a sacred foundation; it must be kept very carefully. In Islam women have rights and men have rights. Both sides must respect each other's rights. That is the Lord's advice to us. A marriage which makes Allah Almighty pleased, is when both keep respect towards each other. Marriage is the foundation and the family is a social building. There must be one head for every building. In Islam, Allah makes the husband the head of the family, and his wife should obey him. A lovely family making the Lord pleased is when the wife obeys the husband. In Islam, when the husband obeys the wife, he is a sinner, and if the wife is causing him to listen to her, she also is a sinner. When the husband is obeying the wife, he is disobeying the Lord. Husbands must use wisdom; women believe easily, their hearts are fine. A husband, when going to do something, may ask his wife; it does not mean her answer is an order. When she is asked, she may say, 'As you like.' That woman makes her Lord pleased with her. If asking, 'May I go, may I buy, may I do,' that is

the good manner of a lady. A lady; the exact meaning is to be so gentle, especially to husbands. Now they are very polite with strangers, but very hard on their husbands, like a hell-mouth. Subhanallah, she must be more polite to her husband than to anyone, and then Allah makes him an excellent husband for her.

In Islam it is forbidden for a husband to look at strange women and for a wife to look at strange men. A man must look to his wife as the most sweet and beautiful. *Harām* is not sweet, it is poison for you. A woman must look to her husband as the most sweet and handsome person, because she is not concerned with others. Her paradise is with her husband, and a man's is with his wife. When Adam was in Paradise, walking alone, too much pressure was in his heart. He was not taking any pleasure until Allah created Eve, his wife. Then Paradise was full of pleasures; before that it was empty. Man without woman is incomplete, and woman without man is incomplete. No one can be proud over the other; they complete each other in this life and the life hereafter.

What is the first thing parents should teach their children? According to the hadith of the Prophet, peace and blessings be upon him, make his first speech to be the Holy name of our Lord, to say '*Allāb, Allāb, Allāb.*' Whoever speaks this firstly we hope he may speak it lastly.

THE END



GLOSSARY OF ARABIC TERMS

— A —

ABA: Coarse woolen cloak.

ABU BAKR AS-SIDDIQ: First Khalifa of the Holy Prophet Muhammed and inheritor of the inner teaching transmitted to his heart in the Cave of Thaur where the Prophet and he were hiding from would-be assassins. Allah caused a spider web to appear at the entrance of the cave to convince the pursuers that no one could be in it. The incident is mentioned in the Holy Qur'ān.

ADAB: Ideal manners for all people, especially Sufis.

ADHAN: The call to prayer read from mosques five times a day.

AISHA: Daughter of Abū Bakr and favoured wife of the Prophet. Related many sayings from the Holy Prophet.

ALI: Cousin of the Prophet and husband of the Prophet's daughter Fatima. Fourth and last of the rightly guided Khalifas. Inheritor of the inner teaching and thus first Sheikh of forty sufi Tariqats. Famous as warrior, man of letters as well as for his ascetic lifestyle.

ALLAHU AKBAR: Allah is Greatest; also known as 'Takbir'.

AL-MAHDI: Divinely empowered leader of Muslims prophesized to appear at the end of times to unite all Muslims, previously in disunity. He will perform great miracles, such as the total incapacitation of technology. He will prepare the way for the return of Jesus Christ, i. e. Sayyidinā 'Isā (*'alayhi s-salām*)

AL-MUTAKABBIR: Name of Allah, meaning: The Proud. AKHIRA: The Hereafter; after-life.

'AQL: Mind higher reasoning faculty of man.

AWLIYA: (sing. WALI) Saint; Friend of Allah.

AZEEMAT: Way of strong determination.

MERCY OCEANS

– B –

BAHLUL: Brother of Abbassid Khalifa Harūn ar-Rashīd. Saint who played the fool. Literally «buffoon.»

BAIYAT: Oath of allegiance to a Prophet, Sheikh or leader.

BARAKA: Blessing emanating from holy places, people or objects.

BARZAKH: The intermediate life of the dead waiting for the Day of Resurrection.

BATIL: Falsehood; manifest error.

BAYAZID AL-BISTAMI: (or ABU YAZID) Great early Naqshbandi Master of the second century after the Prophet.

BILAL: First Muezzin (Caller to Prayer) of the Prophet; Black slave who suffered grievous torture from his master because of his faith.

– D –

DAGHESTAN: Province in the Caucasus Mountains on the Caspian Sea, home of Grandsheikh Abdallah, presently under Russian occupation.

DAJJAL: «Anti-Christ» to appear at the end of time with miracle powers given by Allah to misguide and lead astray those «in whose hearts is swerving.» Will be killed by Sayyidinā ʿĪsā near Damascus.

DAY OF PROMISES: Day before Creation of the world when all souls were assembled before Allah and asked by him: Am I not your Lord? They all answered: «Oh yes» and promised to be His humble servants.

DHIKR: Remembrance of Allah; takes many forms in Sufi paths and is elemental to them all.

DUA: Individual or group prayer, supplication to Allah in any language, different from Salāt (the canonical Muslim prayer).

DUNYA: Literally: «low»; the world, worldly life.

– F –

FAJR: Dawn; dawn prayer.

FARD: Obligation; obligatory order.

BOOK TWO

FARD-ul-ARSH: Title of Baha-ud-Din Naqshband, lit.: «Individual of the Throne.»

FATIMA: Only daughter of the Prophet who survived him and carried on his lineage. One of only four women in history up until the Prophet's time to reach spiritual perfection; wife of 'Alī, mother of Hassan and Hussein.

FATWA: Islamic jurisprudential verdict.

FEAST OF IBRAHIM: The 'Id-ul-Adhā, Muslim festival day in the days of Hajj, when animals are slaughtered in commemoration of the sacrifice of Sayyidinā Ibrāhīm who was ready to slaughter his son, Ismā'īl, on the order of Allah.

FIQH: lit.: Understanding; Islamic Law (Jurisprudence).

FITNA: Discord, affliction.

FUQARĀ': (sing.: FAQĪR) Poor, needy. Often referring to Dervishes and Sufi brethren.

— H —

HABIB-ULLAH: Allah's Beloved; Name of Muhammad.

HADITH: Traditions. Records of the sayings and practices of the Holy Prophet passed down in unbroken chains by transmitters and compiled in collections in the second century after his lifetime.

HAJJ: The yearly pilgrimage to Mecca; one who has performed its rites is known as a Hajji.

HAMZA: Uncle of the Prophet who was martyred in the Battle of Ohud in the year 3 (after Hijra),

HARAM: Meaning literally: religiously forbidden, prohibited because of either sacredness or harmfulness.

HAWA: Desires of the carnal soul.

HEJAZ: The western area of Arabian Peninsula containing the holy cities of Mecca and Medina.

HELAL: Permitted by religious law; opp. to «Harām.»

HIKMAT: Wisdom, essence of knowledge.

HIMMA: High aspiration; high-minded ambition.

MERCY OCEANS

– I –

IBLIS : The accursed Devil, Shaitān.

IBRAHIM: The Prophet Abraham.

‘ID: Muslim Holy Celebrations, one following the fasting month of Ramadan, the other after Hajj; Bayram.

IHRAM: The holy state entered into when visiting the Holy Mosque in Mecca or performing the rites of pilgrimage, involves special dress and certain restrictions.

IMAM: Leader of congregational prayer, or, in another sense: the leader of all Muslims.

IMĀN: Faith.

‘ISA: The Prophet Jesus.

‘ISHA: Night time; mandatory prayer at the night-fall.

ISHRAQ: Sunrise; optional prayer at that time.

ISRA: The miraculous transporting of the Prophet on the heavenly steed of Burraq from Mecca to Jerusalem before ascending to the seven heavens.

ISTIGHFAR: Asking forgiveness of Allah; a form of Du‘ā’.

– J –

JAFAR AS-SADIQ: Early descendant of the Prophet, great saint and Naqshbandi master, leading religious scholar.

JAMA‘AT: Congregation.

JANNAT-I-BAQI‘: Graveyard in Medina where many of the Prophet’s companions, wives and family are buried.

JEBEL QASIYUN: Holy Mountain on the West of Damascus on which many Prophets and saints are buried.

JIBRIL: Gabriel; the Angel carrying Divine revelations.

JIHAD: Holy War.

JIHAD AL-AKBAR: The greater Holy War, the fight against the lower self, the nafs.

JINN: One of the two peoples the Qur’ān addresses itself to: mankind and jinn. Invisible beings created from smokeless fire. Some believers, some unbelievers.

BOOK TWO

— K — L —

KAFIR: Unbeliever, infidel.

KARAMA: Miracles given to saints.

KHALIFA: Successor of the Prophet or a Sheikh, acting on his authority. Later meaning ruler of Islamic State.

KHALWA: Period of seclusion or withdrawal for the sake of spiritual advancement.

LA ILAHA ILLA LLAH: «There is no God but Allah», Muslim credo, followed by: Muhammed is messenger of Allah.

LUQMAN: Mentioned in Qur'ān as a holy man, and perhaps a Prophet, famous as a divinely inspired healer.

— M —

MADHHAB: Jurisprudential schools in Islam following the interpretations of certain pious Imams.

MAKRUH: Undesirable by religious standards.

MAQAM-AL-MAHMUD: Praiseworthy station.

MASJID: «Mosque», the English word being a mispronunciation of the Arabic.

MA'SUM: Protected from sin, innocent (the Prophets).

MEDINA: City of the Prophet. He fled there from Mecca, lived there and is buried next to the Prophet's mosque.

MEVLANA: lit.: «Our Master».

MEVLANA KHALID BAGHDADI: Naqshbandi Master of the late 18th century buried in Damascus.

MIHRAB: Prayer niche in mosque etc. indicating the direction of Mecca (the Qibla).

MIMBAR: Raised pulpit in mosques for giving sermons.

MI'RAJ: Ascension of the Prophet to the seven heavens on the occasion of ISRA.

MT. OHUD: Scene of battle in the year 3 (A. H.) where the Muslims were defeated because of their disobedience to the Prophet out of greed for booty.

MUEZZIN: The caller to prayer who mounts the minaret.

MU'MIN: A believer; one having IMĀN.

MUREED: Disciple of a sheikh.

MERCY OCEANS

MURSHID: Guide; one who leads to wisdom.

MUSLIM, female: MUSLIMA: One who surrenders to Allah's will, one professing the creed of Islam.

– N – P –

NAFS: Ego; lower self.

NI'MAT: Divine Favours.

NIMROD: Evil king who tried to burn the Prophet Ibrahim in a fire. By Divine Miracle the fire was cool for Prophet Ibrahim.

PARADISE GIRLS: The «Huris», beautiful companions of the dwellers of Paradise Gardens.

PRESERVED TABLETS: Tablets in Allah's Presence on which all Fate and future events are inscribed.

– Q – R –

QADIR: Name of Allah, the All-Powerful.

QIYAMA: Resurrection from the graves.

QUEEN OF SHEBA: Bilqis by name, is mentioned in the Holy Qur'an, became Muslim at the hand of Solomon.

QUTUB: The «Teacher of the Age», Pole of the Universe.

RABIA AL-ADAWIYYA: Famous woman mystic saint.

RAKAT: One unit of prayer in Muslim canonical prayer, consisting of standing, bowing and two prostrations.

RAMADAN: The holy month of fasting in Islam.

RASULALLAH: Messenger of God, referring to Muhammed.

RUKHSA: Excusability, permitted alleviation of duty.

– S –

SABR: Patience.

SAHABA: Companions of the Prophet.

SAJDA: Prostration in prayer, forehead, nose, hands, knees and toes touching the ground.

SALAT-AL-JUM'A: Obligatory congregational Friday noon prayer where a sermon is delivered.

BOOK TWO

- SAYYIDINA: Our lord, Title of respect.
- SHAHADA: The act of bearing witness that: there is no God but Allah, Muhammed is His Messenger.
- SHAM: Arabic for Damascus and the surrounding lands.
- SHARI'AH: Code of Divinely revealed laws governing the life of a Muslim, derived from Qur'ān and Sunnah.
- SHEIKH: Title of respect for aged or learned persons, head of Tariqat.
- SHEIKH AL-AKBAR: The «Greatest Sheikh», Title given to Sheikh Muhiy-ud-dīn Ibn 'Arabī.
- SHEIKH ABD-UL-KHALIQ GHUJDAWANI: Early Naqshbandi master through whom the tasbih of the Prophet and Abū Bakr in the cave of Thaur was made a regular Friday practice of the Tariqat. This tasbih is Known as «Khatimi Khajagān».
- SHEIKH ABD-UL-QADIR: Of Jilān, known as the «Rose of Baghdad»; founder of the Qādiri-Order of Dervishes.
- SHEIKH MUHIY-UD-DIN: Known as Ibn 'Arabī, originally from Andalusia, great scholar and spiritual giant, buried in Damascus. Lived in the 12th century A.D.
- SHEIKH SHARAF-UD-DIN: Naqshbandi master of early 20th century, Sheikh of Grandsheikh Abdallah. Buried near Bursa.
- SHAITAN: Satan, the accursed Devil.
- SIDDIQ: Station of perfect righteousness.
- SILSILA: «Chain.» Succession of Sheikhs in a Tariqat connecting to the Prophet.
- SUBHANALLAH: Glory be to God. Exclamation of surprise, amazement or the like.
- SOLOMON: SULEIMAN, Prophet and King of the Hebrews, Son of David. Had power over animals and Jinn.
- SULTAN: King.
- SULTAN-AL-'ĀRIFĪN: Title of Abū Yazīd Bisṭāmī; «King of the Knowers.»
- SULTAN HARUN-AR-RASHID: Early Abbassid ruler in Baghdad.
- SULTAN SELIM: Ottoman Sultan who conquered Syria.
- SUNNAH: Application of the example of the Prophet.
- SUNNETJI: One who carries out the Sunnah of eating up the last morsel of food, not leaving any for the devil.

MERCY OCEANS

– T –

TAFAKKUR: Act of deep thinking; Meditation.

TAHAJJUD: Optional Prayer in the last third of the night.

TAJALLI: Emanations or radiations from Holy Persons, affecting others in varied ways.

TAKBIR: Saying «Allāhu Akbar», Allah is Greatest.

TARIQAT: The ways of Sufism; orders of dervishes; the Way of inner teaching in Islam.

TASBIH: Glorification of Allah Almighty.

TASLIMA: Perfect surrender.

TAWAKKUL: Trust in Allah.

TAWHEED: The creed of Oneness of God, the Unity of Allah.

THRONE: The Throne of Allah Almighty in the Heavens.

– U – W –

ULAMA: (sing.: ALIM) persons learned in Islamic Knowledges.

UMMAH: Nation, community belonging to a Prophet.

UMMAYYAD MOSQUE: Central Mosque of Damascus built by the Ummayyad dynasty in which is the tomb of Prophet Yahya, John the Baptist.

WAJIB: Required by religious law.

WUDU: Required ablution for attaining ritual purity before prayer or reading Holy Qurʾān.

WWW.SPOHR-PUBLISHERS.COM
WWW.BEFORE-ARMAGEDDON-COM

*We ask to be no-one and nothing.
For, as long as we are someone, we
are not complete.*

SHEIKH NĀZIM, *Islam.*
The Freedom To Serve.
94 S., kart., EU 10,00.
ISBN 978-3-927606-15-9
ISBN 978-9963-40-015-7

Expected Paraclete.
Weekly Newsletter with Sohbets
of Maulānā Sheikh Nāzim Efendi
in connection with *www.before-
armageddon.com.*

«When I was younger, I read and studied a great deal. Not only religion, Qur'ān and Hadīth, but also European Knowledge, 'positive, objective knowledge', as they called it at the University. So many books I read. Also, I met several Sheikhs and learned people, but my heart was not at peace with anyone until I met our Grandsheikh. When he was speaking, ah! He was illiterate, but he was giving with his words Divine Knowledge; knowledge that I could trust a hundred percent! I was in peace with his meetings. For forty years I was with him, and for forty years I tried to follow him. I am the weakest person, but my intention was to follow him. I felt as though I were an ant, with a broken leg, trying to crawl from Damascus to Mecca; that is how I saw myself in our Grandsheikh's presence. But my hope was to follow him, as our Prophet says: 'The value of actions is according to the intentions behind them.' Therefore, I hope my Lord, Allah Almighty, will send me to where Grandsheikh is: to the Divine Presence, even though I am like that little ant.

I accepted Grandsheikh as Allah Almighty ordered in Qur'ān: 'Follow in the path of him who has turned to Me with love.' This is my intention. I intend to follow him, and I am interested in that point only. I left all my 'knowledge', and intended to follow his way to Allah Almighty.»

Mevlana Sheikh Nazim al-Haqqani an-Naqshband

(From Mercy Oceans Book One)