

TOWARD THE DIVINE PRESENCE

(BOOK TWO)

SHEIKH NAZIM EL-QUBRUSI

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EDITOR'S NOTE

Endless thanks and praise be to our Lord, God Almighty, for giving us the best of all possible guidance and inspiration at the hands of His beloved Friends. We are tremendously pleased and happy when we can be in the company of such people and enjoy the privilege of hearing from them some of the divine wisdoms which their Lord has given to their hearts.

In this vein, we are privileged to present to both Muslim and non-muslim readers who are interested in the inner life, the talks of one such Friend of Allah, Sheikh Nazim al-Qubrusi, given in London during the summer of 1985. While Sheikh Nazim speaks from his perspective as a Muslim, his words and thoughts will certainly speak to the hearts of anyone who is seeking a way of nearness to his Lord, in the midst of the troubled time in which we live.

While these talks have been edited for clarity as needed, every attempt has been made to keep intact Sheikh Nazim's inimitable, superbly eloquent style. Footnotes have been added so that even those readers who are completely unfamiliar with Islam and its terminology may be easily enabled to follow the text, with its many Arabic expressions.

It is our very sincere prayer that the Lord of the Heavens, the Lord of all creatures and of mankind, may use these words which He has granted as inspirations to one of His sincere and beloved servants to inspire and guide seekers on the path to truth, to certainty, and to nearness to their Lord Most High.

'Asr/May 3, 1985 - 1

By the name of Allah Almighty, Most Beneficent and Most Munificent, Time is running, taking everything away. No one can stop it, or no one, up to this day, has tried to stop it. It is our Lord's favor. Time is running and everyone, relative to the speed of time, is running, also; everything in time runs by time. We are running, also. If the speed of the running of time were to appear, no one would be able to bear that vision, but Allah Almighty takes care of that for us, so that we say, "It is all right." Alhamdulillah, thanks to our Lord Almighty.

We feel that time is running, and Islam says, "O people, you must keep guard on time." By what thing can we guard time? Time runs, but you must put something into that time so that your activities, your works, guard time for you. And on the Last Day, all that time that we guarded by actions and by works is going to come to us.

Now, here is a cassette. If it is left alone, it runs without recording anything, but if we speak, record, it is going to be full. Time may only be kept by actions, and you, as your Lord's deputy on earth, have been ordered to fill your time by actions that your Lord Almighty likes because your whole life's cassette will come into the Divine Presence, and He will look. And His Prophet, p.b.u.h.¹, and all the prophets are going to look at that, and all the mumins, believers, and all the children of Adam crowding onto that Plain of Mahshar² will look at them. If we do something secretly, it is going to be open one day, that Day which is coming. Everyone must be afraid of that, because all our actions and words are going to appear. O believers in holy books, every holy book speaks about the Day of Resurrection. Everyone will come and will show his book, his workbook, on that day.

Now, we know that time is passing, running, and our lives are running and passing. But you must look after it - by which thing you are filling your life. As Children of Adam, you have been honored by the Lord of the Heavens to be His deputies on earth. No one has been honored as the Children of Adam have been honored, and from honored people the Lord expects honorable works.

This is a simple thing to understand and to know and to do. When you have been honored, your works must be honorable. But most, the majority, of the

¹ Peace be upon him

² The Place of Gathering for the Last Judgment, in the vicinity of Damascus

Children of Adam are fighting against the prophets, they are fighting against awliya³, attacking them to kill them. At one time, during a single day, one thousand prophets were killed at the time of the Children of Israel, and more than one thousand, also.

What is the reason that people attacked the prophets? Each one was attacked, and Jesus Christ also was attacked or intended to be crucified. Why? What was the reason that the Children of Adam attacked the prophets? They attacked the Last Prophet, the Seal of the Prophets, also. Muhammad, p.b.u.h., was attacked by his nation; they attacked him to kill him. And Nimrod attacked Abraham, the Father of the Prophets. What was his sin, what was his crime?

Why did people rush to attack the prophets? They were pure people, they asked only for the happiness of mankind. Why were they attacked? What is the reason? And we have been honored by the Lord, Almighty Allah. That is honor, to attack His prophets? And all people who are following the ways of the prophets have been attacked, also.

Who is making the Children of Adam be enemies to their prophets? Prophets are pure people, the best and the most merciful to the Children of Adam. What was the sin of Noah, what was the crime of Abraham, the crime of Moses, of Jesus Christ, of Muhammad, peace be upon them? Who makes human beings be enemies to each other, also? Have you thought about that point? I don't think so. But it is an important point. You have read histories, full of fightings, crimes, full of cruelties. What is this? What makes the Children of Adam enemies to each other and enemies to good people?

There is evil, there must be evil, that makes us be enemies to prophets because the importance of all prophets is to take away evil from the face of the earth. That is their importance; they came to fight evil so that no more evil may be on earth. But our first and most dangerous enemy, the most terrible enemy of the Children of Adam, Satan, produces evil. He produces evil and makes a big market for it from East to West, the evil market now in this world. We have been honored by the Lord, Almighty Allah, but we see that the whole world is now the market of evils. Is it correct or not? Everyone is looking now. After a little, after a while, there will come so much evil, destroying everything on earth, and Satan will say, "Oh, I am very happy. The Children of Adam are finished!" Yes, that is so.

³ Plural of wali, the holy people of Islam, Muslim saints, the inheritors of the prophets, who have killed their egos and surrendered totally to God

And people are also sellers and buyers of evil in this big market, dirt-market, evil-market. From East to West, in every place you may put your foot, you can find evil; everywhere you may spread your hand you can find evil; everywhere you may send your gaze you can find evil. We are living in a life or in a world that is full-up with evils, because the Children of Adam are not supporting the kingdom of the Lord, Allah Almighty, but they are supporting the kingdom of Satan on earth.

Now, you must look to yourself; everyone must look to himself. You may say, "What can we do?" Yes, you can do something. When Nimrod wanted and intended to burn Abraham, p.b.u.h., he made a big fire, and its flames and redness could be seen from Damascus, although it was near Baghdad - so big, so gigantic a fire. Only one stick of wood is enough to burn a man, but Nimrod made a gigantic fire because he represented Satan and his kingdom, and he wanted to burn the Kingdom of Haqq, of Truth, the kingdom of the Lord of the Heavens and worlds; for that reason he made such a big fire. And traditions coming up to our day say that a little ant was running toward the fire and in its mouth it carried a small drop of water. It was seen and was asked, "Where are you running?" And it said, "I am running to take away the fire of Nimrod. I am carrying water to save Abraham, the friend of the Lord, Almighty Allah⁴." And Allah Almighty rewarded that ant; it is mentioned in holy books and in the Holy Qur'an⁵," and Allah Almighty made that ant enter into Paradise.

Look, o believers! Don't say, "What can I do?" Don't be an evil-seller or - buyer. You must open your eyes, your mind, your heart. And you can't open your eyes and your mind and your heart without believing. You must believe and you must be able to refuse the kingdom of Satan on earth. That is the most important duty for us now in our time. You can be like a little ant that was rewarded by its Lord Almighty for carrying a drop of water in its mouth to take away that gigantic fire. You, the Children of Adam, can do more than that ant did.

Therefore it is an important point today. We must understand what is happening and what is going to happen in this world by reason of our heedlessness. We are heedless people, not heeding evil, never looking to

⁴ See Holy Qur'an, IV:125. Abraham and the fire of Nimrod is mentioned in XXI:68–69

⁵ A reference to Sūrah Naml, the Chapter of the Ants, (XXVII:18–19), in which ants are mentioned

our selves – what we are doing, whether we are selling evil or buying it. We must be open-eyed, open-hearted.

And which thing opens hearts? That is beliefs. We must believe in our Lord Almighty and we must try to give our support to His kingdom on earth; we must be supporters of His kingdom. That is the honorable work for the honored Children of Adam. If you can do this, you will be honored. Otherwise most people are going to be ashamed on the Day of Resurrection and they will wish that there were a crack in the earth and that it would swallow them up; so many people will wish that on the Last Day, the Day of Resurrection. When they see that all their works, all their actions, are selling and buying evil, they will wish that this earth would crack and swallow them in it.

O people, it is not too far away. As I was coming to Jum'ah prayer⁶, today, I met a funeral procession and I saw a brown coffin. A man was lying in it and his eyes were closed. And he will open them for that Day. It is only so near; don't imagine it to be too far away. No, only when you' close your eyes, at the next opening you will be in that Divine Presence for Judgement Day. We will all be there. That Day is coming for everyone.

Fill your life's cassette with honorable works because you have been honored by your Lord. That is the word of all the prophets, from the beginning up to the end. But, o Children of Adam, your egos never leave you to do honorable works because our egos always want evil, tasting and living in evil.

Therefore, don't be with your ego; rather you must be with your Lord and with His representatives. Prophets are the representatives of Allah Almighty, and after the prophets, awliyā are the representatives of their Lord on earth, because Allah Almighty created the Children of Adam to be his deputies. Some of them have reached the true station of being His deputies but most people are still candidates. If you are going to do honorable works, then you will be clothed, also, in the true station of deputy, given the true deputy's crown. And that is all. Think about these words.

Morning/ June 1, 1985

⁶ The Friday congregational worship, in which a khutbah or sermon precedes the prayer itself

(During this session, Sheikh Nazim was addressing two young brothers who had come from another sheikh and who planned to continue their travels after leaving him)

You don't have forty hands, to go everywhere to take forty sheikhs' hands. Therefore, if you are traveling on a spiritual journey, when you meet with your guide or with your destination, I think it is enough for you at that time to be in one place. But if you are doing it as a pleasure for your ego, you may travel from East to West, looking at this, at that.

Sometimes I go to market, looking at this thing, at another, another, from beginning up to end. If you are buyers, you must look for what you want; you must know that you want that thing and you must see where it may be. If you find it, you may buy it and go on because no one can take the whole market and carry it, or all the markets; rather everyone who goes for shopping knows what he is going to buy. Thus your sheikh sent you here, understanding that you are asking for something. If you can find it with someone, names are not important, but important is that you are able to find your desire in him. If you can find the thing you want with that young boy, it is all right; anyone you can find it with, it is all right, and the Lord or the Heavens may put our purposes with anyone. You must not be cheated by someone's outward appearance, passing him by, saying, "Who is that person? What thing can be with that one?" while there may be with him that which you are in need of.

And we are most in need of wisdoms. Knowledge is one thing but wisdom is something else. Knowledge you may find everywhere, and wisdoms are also written, written in books, but when they are written down they are also part of knowledge. Wisdom comes directly from the tongue, from hearts; when it is put as writing in books it becomes knowledge. You may use that, but more important is wisdom. And the Lord may put something from His endless wisdoms with anyone. It may be with a peasant, may be with a boy, may be with a woman, may be with an old man, may be with a young man, may be with a black one, may be with an ignorant one, as you might say; he may not have been educated in schools or universities but he may have been given wisdoms. We have a saying that treasures are mostly under ruins. No one comes and asks for treasures among huge buildings in the center of a city, no. The one who wants to find treasures looks where there are old ruins, from the outside no one could say that there may be something there, but underground, among ruins, you may find them. And that person is pleased if he can find broken cups or other broken things because he says that even

though they are broken, still they are antiques, they are precious, and he takes them, not taking such an unbroken, new thing. If you say, "Do you prefer this or that?" he may say, "No, this. I prefer it though it is broken. I don't prefer to have this new and whole cup."

Therefore divine wisdom makes wisdoms to be found with anyone. And don't suppose that it must be with people who look suitable from outside; no. The doors of Islam are open from East to West. We can look anywhere. If we can find those wisdoms, we may take them from anyone; no need to be a special person, no. They may be with anyone. The Lord may give them to you. Therefore we must be humble enough to listen to anyone and to look at what his product is, what he is selling. We may take from anyone when we are humble enough.

Allah Almighty gives His wisdoms and He speaks wisdoms. You have knowledge, you have so much knowledge; everyone who comes to me has it - learned people, perhaps scholars, because most Western people are educated. But, as we said, wisdoms are more important, more than knowledge. Knowledge can be obtained but wisdoms are something else. We must be humble, we must look among ruins to get them out.

Yes. Then, you are traveling, seeking wisdoms, and anywhere you may find them, it is all right. Knowledge is like a plane and wisdom is its fuel. Without fuel planes never fly. Thus there are so many scholars but they are still on earth, waiting for fuel. And they are proud of their wings, sometimes they go around like this, like that, on the plane but not flying. And perhaps they say concerning Sufi peoples' knowledge that it is not knowledge, saying that knowledge is only what we read in books.

Mind-products, we say. To the extent that it becomes bigger and bigger, it is a load, heavy on our heads because we are carrying it. But heart products carry us; mind products we must carry but heart products carry us. For this reason Sultan al-Arifin Abu Yazid Bistāmi, a famous grand sheikh in the Most Distinguished Naqshbandi Order, addressed scholars, saying, "O scholars, you carry your knowledge about, and you are always looking to see whether that knowledge is becoming less and less, going down. You are always looking because when you leave it, your knowledge that you got through books, you always carry around those books with you and try not to forget in your minds. You are like horses, putting too heavy a load on yourselves, carrying it around, and you are always tired. But we are not in need of carrying books, to be like a horse bearing so heavy a load. Rather

our knowledge carries us. Therefore you are under a heavy load, while our knowledge carries us along."

For this reason, all mind-products are a heavy load for scholars, and the Prophet, Sayyidina Muhammad, p.b.u.h., said, in the original words of a hadith, "Afet al-'ilm an-nisiyan, the calamity of knowledge is forgetfulness." The thing that destroys knowledge is to forget it. Therefore each scholar is always worried about that point because at every time he is older and at every time his mind's power is weaker; everything it may hold little by little leaves him. Scholars are always thinking about that point, about forgetting, and there are so many things that make our memory weaker and weaker.

And now people, even if they are scholars, are under the command of their egos; they do as their egos want and their memories become weaker. And they do not use their hearts. Hearts are never weak. Hearts are strong but we do not use them. My Grandsheikh, may Allah bless him, was about 113 when he died, and he used heart memory. And when the heart's memory is all right, it also never becomes weaker, and such a person may know from the beginning of his life up to its end; he never loses his memory. But for the one who leaves his heart and uses only his mind's memory, it is going to be less and less every day.

Therefore that grandsheikh, Abū Yazid Bistami, was saying to scholars, "If you have no books, you are finished. If you forget what is in your memory, you are going to be empty vessels with nothing in them. You bring from outside and put into your minds' memory; when your minds are finished, they are only like empty cups. But our knowledges are springs in our hearts".

Therefore you can see that when they are old people, they lose everything, also losing what they say, what they do. But those who have in their hearts those springs of wisdom, it is impossible to stop those springs, and that carries them, also. Wisdom is a divine power; it does not have ordinary properties, no. Divine powers come through wisdoms and may take that person, by his physical body, from East to West in a second, may take him from earth to the Heavens.

I am seeing that there are some desires appearing among Western people, because I have never seen people who like to read books like Western people. Muslims always tried to read the Holy Qur'an and never got tired of reciting it, the Holy Book. But now most people are occupied by their egos, also in the Islamic world; therefore they have left off reciting the Holy Qur'an and also they do not much want to read other books, as Western people

read books. You have a hobby of reading books. But for what? A person may say, "I have read perhaps one thousand books and I still want to read more and more, but - for what? What is the main purpose for which I am reading and reading and reading, and am still hungry to read and read?"

Then it comes to their hearts that after all that reading there must be something else. Therefore, now a lot of people are asking about Sufi knowledges, and then also they are beginning to read more and more and more, reading, reading. But yet they feel that they are still thirsty. They are thirsty; even though they say that it is a spring, still it is not enough for their thirst, and now they are asking for real springs, where they may be, as a person in a desert asks for water and springs.

But most people see only illusions, so many illusions. And now in our time, so many Western people are running after such illusions. They imagine that there may be a spring there, water, and run toward it but find that it is only an illusion. It is very rare to find an oasis amidst huge deserts; very rare, but there are so many illusions, mirages. And now, I am sorry to say, Western people are all like a person in a huge desert and thirsty, and they are looking everywhere, asking for water which gives them life - looking and running and finding, finally, that they are illusions. But still they must run after an oasis.

Therefore our brothers who have come to visit us this morning are among those people who feel that they are in a desert and thirsty, asking to reach an oasis to drink; otherwise they will see only illusions everywhere, I am seeing here in England, in France, in Germany, in Holland, in America - everywhere, everywhere - so many illusions; in India, in Pakistan, in Tibet, in China, in Russia, in the Caucasus, in Iran, in Turkey, in Arab countries - so many illusions but only very few oases. Rather they are full-up with illusions. But the Lord of the Heavens, the Lord of the Children of Adam, says, "La taqnatu⁷, don't cut off your hope." Therefore whoever seriously asks to find, he must find.

What is the wisdom that He makes it difficult to find? Because everything that man finds easily is cheap for him, while everything that you find with difficulty you may look after carefully; you may say that it is so difficult to

⁷ Do not despair(XXXIX:53)

obtain it - yes? Therefore, if you are asking for an oasis, it is difficult to find it and you must face every difficulty to find it.

But as long as you are in life, alive, you must walk toward somewhere. There may be one hundred illusions; then you may find, at the end of one hundred, that oasis. Don't say, "I went there and found that it was an illusion. Then I turned to another one and that also was an illusion. I have run after all ninety-nine and found them all illusions. For what should I try this one?" Don't say it! To the extent that you can walk, you must go on and try it, also. Ninety-nine may be illusions but one may be a real oasis for you because the Lord says, "Don't cut off your hope, don't despair." When you cut off your hope, you are going to die; finished. No one dies until he has cut off his hope of living, but whoever hopes to live may live, whoever hopes to find must find.

'Asr/June 1, 1985

By the name of Allah, All-mighty, All-merciful, Most Beneficent and Most Munificent, who created all the universes and all things; the Lord of the Heavens, the Lord of the worlds, the Lord of the Sons of Adam. And we are His weak servants, and every time we are here in such a meeting we are asking for our Lord's divine help for ourselves.

We are in need of His divine help at every time, at every moment. You can't imagine a unit of time which is so small that you can't count it (you might say one-millionth of a second, if you could make a second into a million parts) - you can't say that the whole universe is without need, in even such a small unit of time, of divine help. If during that time that divine help is cut off, that divine support for all the universes in existence, then all will disappear. No one can bring it back except its Creator, its Lord, Allah Almighty. Therefore you must ask for divine help for every thing, for every time, for every occasion.

As much as you may be with Him, He will be with you; yes. But you lose yourself and forget. Then that divine support goes from you and you are left in the hands of your ego. Therefore we must always ask for divine support, divine help. O my Lord, don't leave us in the hands of our egos, because our ego is proud, so proud, saying, "I am not in need of anyone," while

it is in need at every moment, never without need for that support. That is why we say, "Lā hawla wa lā quwwata illā bil-lah, al-'Ali, al-'Adhim⁸." No thing can be done without our Lord's power, nothing can be left without His power and help.

Religion, and particularly Islam, brings belief's to people. It asks you firstly to believe in your Creator who brings you into existence, because no one may be able to bring himself into existence or to keep himself in existence. It is impossible for anyone to claim that he can bring himself into existence or keep himself in existence, so that we must believe that Someone brings us into existence and also takes us from existence. We appear and then disappear.

That is the main point in the Islamic beliefs, as it was the main point for the other religions - to make people believe in their Lord Almighty, who brings them into existence and keeps them in existence and then takes them away from existence, and then secondly brings them to His Divine Presence. Therefore, the most important pillar for every religion, and particularly in Islam, is to believe in God Almighty, in Allah Almighty, and then to believe that He brings you into the next life, that He returns you to another life. That is the most important thing which every religion makes its followers or believers believe in: that there is Allah Almighty who created all things including the Sons of Adam, and that He is able to bring them back to life after death, to give them their lives again and bring them into His Divine Presence. That must be the belief in every religion.

Then, when we believe, o servants of our Lord, O mankind, we have been ordered to do something and to leave something, and every religion teaches people to do something and to leave off something. Without commands, it is not a religion, because we act, we work, we do things. Therefore the Lord Almighty orders something for action, and all orders that we have been commanded to act upon are for our karamah, to give us honor; every command that we have been ordered to carry out is to make us more honorable in the Divine Presence. And we have been asked also to leave off something, so many things, and that is for protection for ourselves, for safety. Anything for which your Lord says, "Leave it," is only for your safety here and for your protection Hereafter,

⁸ There is no might and no power except with God, the Most High, the Almighty. An oft-repeated phrase by which Muslims express their total dependence upon God's power and will

No one can make any objection concerning those actions which are prohibited in Islam, claiming that this was useful and Islam prevented it. If he does, he must be foolish, he must be a mad person, must be an ignorant person. Who knows more about mankind than anyone? Its Creator must know the most about mankind. Therefore He knows best what is best for you, for your life here and Hereafter, and He also knows best what is worst and most harmful and dishonorable for you here and Hereafter. Because every action that you do here takes a shape, takes a form, and reaches you after your death. You must see everything that you did in this life in front of you; nothing is going to be lost. All of your deeds are preserved for you. Firstly you are going to meet them when the door of your grave opens; then you will meet everything that you did, making a parade in front of you. No one can see that except the owner of that grave, and also your neighbors may come and look. So then we have been ordered to do something, and Allah Almighty is going to look at everything that you did and to ask His servant about it.

Imam al-Ghazali is one of the "king-sized" scholars and imams in Islam who has a world-wide personality known throughout the Islamic world and throughout the entire world, also. Allah Almighty gives karamah, honor, to those people who are sincere with their Lord Almighty; we are following their ways and accepting them. Imam al-Ghazali wrote so many books; perhaps one lifetime is not enough to read his books - to read and to understand and to act on them, also. He has a collection of books called *Ihya Ulum ad-Din*⁹ If all other Islamic books were destroyed and only those books remained would be enough to make everything in Islam clear; yes, they are enough! all other Islamic books disappeared, to make Islam appear. Such peoples' hearts are always occupied by the Holy Qur'an and by Hadith, so that Allah Almighty opens to them the springs of wisdoms and gives them understanding the Holy Qur'an and of Hadith. If a hadith consists of five words, we can read only five words; we can't make it six words. But they may give meaning and understandings; they may understand from one hadith as much knowledge as a volume. According to your faith you may receive meanings, you may receive more lights, from the verses of the Holy Qur'an and from hadith.

Then, Imam al-Ghazali, may Allah bless him, was saying that when a person dies and is put into a coffin and people carry him to his grave (before our

⁹ The Revival of the Religious Sciences, by Abu Hamid Muhammad al-Ghazali, a work of several volumes published in translation in many major languages

time, people would carry the dead person on their shoulders to the cemetery; now there are such gigantic cities that it is impossible to carry him on their shoulders - they put him into a good car and quickly bring him to the cemetery) - when that dead body is taken, his Lord asks that person forty questions, says Imam al-Ghazali, forty different questions before he arrives and is buried in his grave, which are only between his Lord and himself.

He was saying that the first question that Allah Almighty asks that person is, "O My servant, you always ornamented yourself among people. You were very careful to look after yourself, how you dressed, doing your hair, having so many things. You were so careful to look handsome, beautiful and elegant among people - very careful, because people were looking at you. But did you do anything to your heart for Me? You knew that I was looking only at your heart, not looking at your outward appearance, what your eyes' color, your skin's color, was; whether you were tall or short, a black one or a white one - no. I was looking always at your heart. Did you ever think that my Lord is looking at my heart and I must keep it clean and ornamented, excellent looking? Did you ever think of that because I was looking, saying, "My Lord is looking at my heart and I must keep it excellent for Him?!"

That is the first question, and it contains everything in itself. It is enough for believers if they are doing their best to make their hearts lighted and clean and excellent - enough for them here and Hereafter, also. Allah Almighty, on the Day of Resurrection, is not going to ask you what you brought of money or of sons or of property or of ranks - no.. "Where is your heart? With which heart have you come to Me? Qalburn salim¹⁰, the golden heart, the purified heart - where is it? Give it to Me. That was what I was asking from you during your life." That is the main thing which is asked of every one: Keep your heart clean and excellent and bring it to Me.

Then, according to your heart, your purified heart, everything will appear to you for the Eternal Life, and you will look at your Lord's eternal lights and endless beauties through your heart's mirror; you will see your Lord's beauties, endless beauties, endless lights, through your heart. Therefore there will be ranks in the Divine Presence - first, second, third, fourth.

The first rank is for anbiya and awliya, prophets and saints, and for those who reached true faith during their lives and then, according to the degree of their faith, they go into the Divine Presence. Whoever would like to be

¹⁰ A sound (clean, pure) heart. (XXVI:89)

in the first rank must first look after his heart.

Now we are fasting. We are keeping our stomachs from eating and drinking but mostly we are saying to our organs, "You are free." We are fasting only by not eating and drinking, but for our organs, we are not commanding them and saying, "You must stop this, you must keep guard on yourself; we do not say this.

And then, there is still another kind of fasting. It is the most important fasting: to make our hearts fast from everything except our Lord Almighty, to be with your Lord by your heart. If anything wrong comes through the hearts of such people, they say that we must wash ourselves as a person who is junub¹¹ washes; if any kind of thoughts of this world or of Paradise and anything in it come to his heart, he must wash himself. It means, "O My servant, you are occupying your heart with something other than me. That is for Me alone, your heart. I must be there always and you must be there with Me always. You may be with this world by your body but, O My servant, you must be with Me always by your heart."

If you say that this is impossible, your Lord does not speak except truth; if it were impossible, He would not say it, He would not request you to be with Him by your heart. But it is possible, so that He asks His servants, "O My servants, you may be bodily, physically, in this world, going coming, doing - everything. But you must be with Me by your heart. Don't leave Me," He says, "because I don't leave you. If I leave you, you will be nothing. If I am with you, you are all things. Don't leave Me !" For this reason, when people of the first rank think of something other than our Lord Almighty, they have been ordered to wash - to wash their bodies and then their hearts, washing them from every thought except their Lord.

That is the perfection which Allah Almighty wants from His servants to reach that perfection. And Islam brought the complete ways and methods for reaching that perfection, so that Islam is perfect from every direction. Anyone who wants to reach that perfection must follow Islam and its methods and ways. To the extent that you can follow you may take benefit, but you must make your goal that perfection; you must not agree to less than perfection.

¹¹ the state of impurity for which the Islamic Shari'ah or divine law makes a complete bath obligatory

It is not an honor for a servant if his Lord gives him a chance to reach that perfection and he remains less than that. That is also the honor of Islam, which it gives to people and calls them to.

We are asking forgiveness from Allah Almighty because we always want to stay down below, not going up, and saying "Astāghfirullah¹²" for everything that we are doing contrary to the commands of our Lord Almighty. And we are also praising Him with the most high praises because He made us candidates for that perfection, and asking for His divine help, saying, "Alhamdulillah, wa shukrulillah".

Morning/ June 2, 1985

We are living during a time in which everything has been changed and appears in an opposite form. Everything has been changed from its original state to another, a non-original state, you may say.

Islam, also. You can look at Islam and can see that in our time our scholars or our statesmen are presenting Islam in a form which was not its original one. Everything now is going according to the desires of people, egos; everyone says about Islam what he likes. Muslim statesmen and scholars are running out of Islam and they are saying what their egos want them to say, because everyone's ego wants Islam to be as he likes, so that in our time you can find thousands and thousands of descriptions of Islam.

All or them are wrong because they are changing Islam from its original form and giving some unheard of descriptions of it according to their hawā nafs, their egos' desires. What their egos suggest to them they say about Islam, and according to their egos' desires they do in the name of Islam.

We reject all of them. There is the war between Iran and Iraq; that is the proof of what we are saying now. This is not Islam, not from either side. We do not accept it. And everywhere you may find that people are not trying to follow the original Islam but making Islam follow them. That is the most dangerous, terrible way that people are going on.

We must follow the Sunnah, the practice of the Prophet, p.b.u.h. To what was he calling people and for what was he fighting? He was only fighting with haqq, truth, against batil, falsehood. Batil is the claims of your ego, your

¹² I seek forgiveness from God

nafs; that is batil. Therefore, if people's hearts do not meet on one point, then it is batil. Islam just brought tauhid, unity, and everyone's thoughts must meet on that point of unity. In Islam there is no this one thinking this thing, that one thinking another thing, and everyone going his own way; no. Everyone must meet on the point of tauhid, of unity.

We are accepting our Lord, Almighty Allah, and we claim that we are His servants, and therefore we must live in servanthood to Him and nothing else. Sultan al-'Arifin Abu Yazid Bistami, may Allah bless him, was saying that we find Islam built on two pillars, simple things. One of them is respect, most high respect, to our Lord. The second is to care for, to be compassionate to His servants and to His creatures generally.

We find Islam built on these two pillars, nothing else; these two pillars include everything. You can make it broader and broader, so that everyone can take his share of Islam, and everyone can use that measure for Islam and can measure his actions or take accounting of every action by looking toward these two important bases.

In everything that you do there must be respect for your Lord Almighty; that is the first thing that is to be considered in any action that a person may do. He must not do anything without giving respect to his Lord, Almighty Allah, and therefore the Prophet, p.b.u.h., said that respect for your Lord is to begin everything by saying, "Bismillahi-r-Rahmani-r-Rahim, in the name of Allah, All-mighty, All-Merciful, Most Beneficent and Most Munificent." That is the respect that you can give to your Lord at the beginning of every action. You must know that if He does not give permission or give success to you, you can't be successful in any action; you can't even move your hands or your feet.

And then you must care for, you must be compassionate, to every creature. Even if you need to kill, the Prophet said, use ihsan; do that kindly, also. When you kill a sheep, a cow, a camel, a chicken, kill it kindly, Allah orders, but people have lost that now. Even if you kill some harmful insect or animal, you must use something that doesn't give it too much trouble and must kill it instantly, and therefore it is prohibited to burn people or animals or insects. Allah prohibits it because only He may burn; no one may use fire to burn people - but now people are intending to burn the whole world, everyone in it, all nations. Earlier, weapons were only cold steel, swords and spears, but afterwards every weapon meant fire for burning people; now big bombs are burning everything. Earlier very few people used fire for execution; it is

haram, prohibited, in Divine Law. If you are obliged to kill some harmful thing, don't burn it; fire is only for cooking and for heat - that is all.

You must be compassionate. You must not even step on an ant without reason because it also has a life and when it sees you approaching to kill it, it runs away; it feels death and its pain, and therefore runs. It also glorifies its Lord; therefore, without giving you any harm, you can't kill it. If you kill it, you must bear the responsibility. Thus Islam came with endless compassion for creatures, for everyone. That is a correct word to describe Islam through the statements of awliya.

When the Angel Gabriel came to the Seal of the Prophets, beloved Muhammad, p.b.u.h., for the last time, he said, "This is the last time that I will come to you to bring orders. Prophethood is finished, and no more will I bring any message from Heaven to prophets."

And the Prophet, p.b.u.h., asked, "Will you ever come again to the earth?"

"I will come," Gabriel, p.b.u.h., said, "but I will not bring anything. Rather I will come to take away something from the earth. I will come to take knowledge from the earth so that ignorance covers the whole world and people fall into those oceans of ignorance." They are even claiming that there is no God; instead of saying, "There is no God but Allah," they stop at saying, "There is no God." That is the highest point of ignorance; you can't find any thing more ignorant than that. If a person knows everything but does not know the owner of himself and of the whole universe, he is ignorant.

"I will come to take that away. And I will come yet again to take barakah, blessing, from the earth," Gabriel said, p.b.u.h. You can find everything; people receive a lot of money, fill up their pockets, but still they say, "Not enough, not enough." I remember there was three pence, three piasters of Queen Victoria, in Cyprus¹³; I can remember it quite well, a little piece of a silver coin, three piasters. It was enough for a person for one day; even for a family it was enough, that little silver coin. And some coins were even less than three piasters. There were some shepherds who for the whole day looked after sheep for one piaster; their owner gave them a piece of bread and olives to eat, and one piaster. Thirty piasters for a month, and they were happy.

¹³ Sheikh Nazim grew up in Cyprus during the period when it was a part of the British Empire

Now, so many pounds. We were astonished, when we were fifteen or sixteen years old, to see that some people came to London from Cyprus; they worked and they said that they got two pounds, three pounds, each week. Hah, so much money! "Each week or each month?" "No, each week - three pounds, four pounds, even five pounds." In Cyprus a famous officer made five pounds in a month; a policeman, for one-and-a-half pounds a month would go and come, go and come, not sitting down, not like the police in our time, six hours and then finished. No; from early to late or up to night, and sometimes the whole night, sometimes the whole day, they were working. One-and-a-half pounds, and they were very pleased that we have a job, we are policemen, with uniforms and a fez. Yes, important people.

Then - Gabriel came and took away barakah¹⁴. And he also came once again to take mercy from the hearts of people. It has been taken away, also; no more mercy. Yesterday I heard about something which shows the mentality of people for sports, for football. They injure so many people and leave them on the ground, and then come and say, "You must play again," also; we are looking. What mercy is in their hearts, those people? What is this? This is an example only, but more and more dangerous things are now going to happen because mercy has gone out of hearts. Every day you may take newspapers and look at what people are becoming - like robots, no more mercy, their hearts becoming rocks, never feeling. Islam fights against such things; therefore its Prophet came with mercy.

"Will you come yet again?" the Prophet, p.b.u.h., asked Gabriel.

"I will come once more," Gabriel said, "to take haya, modesty, from the earth." Look outside now and see men and women, how they are dressing. In earlier times, mothers or grandmothers were ashamed to be in their bedrooms in such a way that people now dress outside. That is humanity, that is honor, that is modesty?

And this is the news from Heaven which came to us fifteen centuries ago. What Gabriel, p.b.u.h., announced has come to us now. Yes, it is correct. No more knowledge that leads people to goodness and to honesty and to honor here and Hereafter; that is finished. People now are learning - learning for what?

¹⁴ Sheikh Nazim adds parenthetically: " But in those countries where there are kings or queens there is more barakah than in republics. You may look anywhere; more freedom, more barakan, in them."

Only to support the kingdom of Satan on earth. They are learning only that one thing: how they can support Satan's kingdom on this earth; that is all the knowledge that you can learn. Even religious schools are bringing something from that satanic knowledge, putting it amidst true knowledge. For what? To make it ineffective, also. Yes, finished; its power goes away. You can't find even religious schools or colleges giving pure knowledge, heavenly knowledge, because Satan does not give permission for pure, heavenly knowledge, saying, "No - it is no good. You must mix up something else with that knowledge."

What is that knowledge? It is a heavenly knowledge, coming from Allah Almighty. We must accept that, not those - those are for Satan only, and support for his kingdom; Satan is so careful to do everything for himself. And as the Prophet, p.b.u.h., informed us, it is now appearing. And you must look at what you do.

Then, when we said that everyone is describing Islam according to his Satan, everyone has a Satan with himself, also. Therefore the future of this generation, these people, is dark black; you can't see any brightness or light. It is black, dark black, and Allah knows what things will appear amidst those dark black horizons, falling on people. There must be something, and that is a punishment that people will be given from themselves to each other.

Islam brought respect and mercy. We have lost both of them. In the Divine Presence one life from among the Children of Adam is more precious than the whole world, but we are making it less than a fly's. European people are laughing at Iran and Iraq, but they themselves are doing worse than that, also. Football is an example of what they are doing; it is only a small example but if they can do that, it means that those people can do more than this. If that door opens to them, mercy is finished.

Therefore the West can no longer laugh at the East or the East at the West. When winter comes, the whole world is covered with snow. In such a way, now hearts are covered; no more mercy enters into them. Islam says, "Don't kill." We say, "We must kill."

May Allah forgive us. We are asking forgiveness at every time. If we give our wills into the hands of our enemies, or if we give our wills into the hands of devils, that is the result; you can't expect any other. Yes, I am looking in Cyprus now, also; every day the newspaper comes. We are 100,000 or 200,000 people living in the Turkish part. Now there are fifteen parties, and all of them are quarreling, seriously, fighting with each other, swearing,

cursing - everything. What is this? And we claim that we are Muslims! If we can find the chance to kill, we may kill each other there, also, but the Turkish government has put a strong power and holds people by their hands, like this. And they say that this is democracy.

That must be, yes. People can kill each other for the sake of democracy. That is the mentality of the twentieth century, because Satan says, "My kingdom can never continue without democracy"¹⁵. Therefore he urges people, "Take courage," urging people to have democracy. Everywhere it is written; I say that it means that you must be sufficiently brave to have democracy. They asked me, "Do you accept this?" giving me the ballot, and on it was written "Yes" or "No"¹⁶. I wrote on it, "Yes - for Islam." Then they said. that it is canceled because you wrote "For Islam". Wa min Allah at-taufio¹⁷. It is time for prayer.

'Asr/June 2, 1985

Allah Almighty teaches His people. Each one of the Children of Adam can take teachings from Allah Almighty. If we can put our hearts toward our Lord's Divine Presence, always we can take teachings from Allah Almighty in the form of inspirations.

Wahy, revelation, is for prophets, because they put their hearts wholly in the Divine Presence. Their hearts were not occupied by this world or by anything except their Lord; they were occupied by their Lord only. As Allah Almighty called them to His Divine Presence for His worship, they said. "Labbayk, we are ready." Therefore they faced their Lord's Divine Presence wholly through their hearts, and the one who faced his Lord's Divine Presence most was the Seal of the Prophets, Sayyidina Muhammad, p.b.u.h. And then, to each one of Allah's servants, to the extent that they can put their hearts in the Divine Presence, inspirations are directed from the divine Presence to their hearts. Sometimes it is easier for my heart for inspirations to come when you are awakened and put your hearts toward my heart, also. Then it is easy,

¹⁵ That is, the unlimited personal freedom which a democratic society permits becomes, inevitably, a tool of Satan

¹⁶ Probably refers to a referendum held in Turkish Cyprus to determine the form of government

¹⁷ And from God is the divine assistance

translating from the Divine Presence to the Prophet, p.b.u.h., and from the Prophet to Grandsheikh, and from Grandsheikh's heart to my heart.

Today when I was praying an important point just appeared on the mirror of my heart to speak about. What is the Muslim's position in relation to others? When we say "to others," it means toward all people excepting yourself, and it is divided into so many parts, also. What is your position toward unbelievers or toward believers in other religions? Then, what is the position of men toward women and for women toward men? What is your position in relation to older people or younger people? What is your position toward rich people, toward poor people? What is your position toward learned people and ignorant people, toward peasants, toward every kind of people, and toward animals, toward plants, toward non-living things - toward all things that may be in existence?

We may gather everything into a word, into a saying that the Prophet spoke, advising his nation, his ummah. The Prophet, p.b.u.h., said, in his original words, "Addabani Rabbi fa ahsana tadibi." He himself informed us that he had been taught or had been given adab, the best manners that one may have, saying, "My Lord taught me and gave me the best manners."

It is enough for Muslims, for believers, to take everything from those holy words. The Seal of the Prophets, p.b.u.h., was speaking by his Lord's command, saying, "I have been taught by my Lord. He is my teacher for everything, and for adab I have been taught by my Lord the best manners. Whoever wants the best manners may take them from me, through me."

Therefore, o believers, we are learning all good manners through our beloved Prophet Muhammad, p.b.u.h. Now, we are in need to know what are the best manners for facing people, for everyone according to his or her level, because we are all of us the same in creation but we are different in our forms, in our capabilities or abilities or characteristics; everyone carries something different. That is from our Lord's greatness, that He can make everyone to be only one of his kind. Everyone carries a different personality. That is a sign to you that you have been honored in the Divine Presence, and no one can anticipate the real honors that everyone has been given by his Lord.

Now we have, throughout this life, by divine wisdoms, different levels. Therefore you can't consider human beings like a factory product, all in the same mould; no, because you, the Children of Adam, have been created to be Allah Almighty's deputies, and each one of the children of Adam, man or

woman, has a manifestation of Allah Almighty's Holy Names. They are each madhahar, manifestations, of one Holy Name of the Lord Almighty, so that you can't say that your Name is the same as the next one's. No matter how many individuals you can imagine from mankind, from the Children of Adam, no matter how many millions of human beings may come, each of them is going to manifest one different Holy Name from among the Holy Names of Allah Almighty.

That is a general view for you about the Children of Adam. Therefore you may stand up for everyone who comes to you, respecting that person. You must see each one of the Children of Adam, all of them, as being a manifestation of a Holy Name of your Lord Almighty. That is adab. Through the excellent manners which Allah Almighty taught His Prophet you must acquire it.

But we have lost that now. We are going so far from true Islam and from the true excellent manners, and we are inventing something. That is bid'ah¹⁸. We must look at every one of mankind with respect. Therefore, if a baby is born and opens its mouth, breathing, one-two-three, and dies, you must give a name to him; you must wash his body and you must pray over him with respect. Even if the sultan came, he would pray over him, and if there were no one but the sultan, he must pray, must give his respect, to the Sons of Adam, and that baby is one of the Sons of Adam, yes? That is true adab, good manners or the best manners; we must keep it. And you must make a grave for that baby, not just throwing stones and dust on that body.

That is true Islam. You can't find this in any other path, in any religion except Islam - the excellent manners which give perfect respect to the Children of Adam. Thus, one day a funeral procession was going by where the Prophet, p.b.u.h., was sitting. When it came near, he stood up, teaching people adab, manners. Someone said, "Ya Rasul-Allan, o Prophet of Allah, that person was a mushrik, an idol-worshipper." But still the Prophet remained standing.

It was no good for a person to say this to the Prophet, p.b.u.h. - without adab, but at the beginning it didn't matter because the Prophet was teaching his Sahabah, companions; step by step they were reaching perfection. But it was no good. Then that person regretted that he had reminded the Prophet, saying that this is a mushrik's or unbeliever's dead body. The Prophet did not

¹⁸ Innovation in religion; a newly-invented practice

know? As much as he knew, he didn't know that? How would he have been a prophet if he didn't know? You know and he doesn't know?

What did the Prophet, p.b.u.h., say then? He said one word according to the common level of people, because the Prophet kept so much knowledge in his heart, and he gave common knowledge to common people and private, special knowledge to special people, and some other knowledge was for himself and some for his Lord Almighty alone. He said only, "I am standing because the Angel of Death is going with him. I see that and am standing up." And that is a form of respect, also. He was indicating that he could give respect, even for dead bodies, for everyone. When a funeral procession goes by, we may look, we may stop, because the dead body is not going alone.

It is protected by angels, going with it, also. You must look and you must say, "Subhana-l-Hayy al-ladhi la yamut¹⁹"; you must remember death and you must say that Allah Almighty alone never dies. Those are teachings for everyone from Allah Almighty to His beloved Prophet, p.b.u.h., and to ourselves.

What is the measure of respect among people now, when we are claiming that we have reached the top of civilization? Rather people are coming down; they have reached the lowest point of civilization, not the topmost. No, the lowest. Islam comes with most high respect to our Lord, Almighty Allah, and out of respect for our Lord Almighty we respect His servants. We must respect them because everyone has been honored to be a deputy to our Lord Almighty and to be a manifestation of a Holy Name of our Lord, Almighty Allah.

Then, every trouble and every problem can be easily solved if we can do this for everyone, because the fruit of respect is respect. When you respect someone, you can find respect from that person to you, but when you are proud, trying to make him low, he will make you low, also. Therefore this world is now like a bell, people falling into it, every day going down lower, because we have lost respect for the sake of Allah Almighty

This is the excellent manners that the Prophet, p.b.u.h., teaches believers in Islam, so that our respect begins from the day of birth, from the birth-day. Everyone has a birthday, not just certain people. But you must not think of giving some value to a person only on one day and then throw that away; no.

¹⁹ Glory be to the Living One who never dies

Respect must continue from the birthday on, and you must be trained, from the beginning to the end, to give respect. Islam brought respect to mankind, men and women; no one can give rights to men and women except Islam. Islam bases good manners or the best manners for men and women, and the relationship between them, on respect - respect for the sake of Allah Almighty only.

What makes our Lord pleased with us? Everyone must try to make his Lord pleased with him; that is the important thing for us throughout our lives. We must make Him pleased with us. And if you are asking what thing makes Allah Almighty pleased with us, you must know that it makes our Lord pleased with us to respect His servants. Give your respect to everyone for the sake of your Lord and it is enough; He is going to be pleased with you.

I was, by my Lord's favor, with my Grandsheikh for forty years. He was teaching me, and everyone who came to him, to give our respect to everyone. "O my son, give your respect to everyone because that makes your Lord pleased with you." And Grandsheikh, if a little child, three years old, four years old, two years old, came to his assembly, if he was sitting he would get up for him, saying, "Welcome, ahlan wa sahlán." As we said, if that baby is born, taking three breaths and then dying, if no one else is there, the sultan and all statesmen must give their respects to him because he is a candidate for being a deputy of Allah Almighty.

That is what we have been given by our Grandsheikh, and we are trying to give you also those good or best manners. And you must keep them. To the extent that you keep them, you are going to be happy and in peace within yourself, and you can find satisfaction and you will be respected among creatures and among heavenly beings, also, and that is honor for us.

Therefore, don't say that that person is a Christian, that one is Jewish, that is another kind; that is black that is white, that is red, that is yellow; that is rich, that is a peasant, that is a worker, that is a miner; that is a learned one, that is an unlearned one - no. You must look at every one as a manifestation or one of your Lord's Holy Names, and Allah Almighty looks at him through that Holy Name, and he is under tarbiyah, training, by that Holy Name. Therefore everyone is perfect in that manifestation. Our Lord, Allah Almighty, gave to them from His holy attribute and you must keep that respect for the sake of your Lord, Almighty Allah.

Once Jalaluddin Rumi, a famous one among grandsheikhs, was walking in the marketplace, and a priest was approaching. When that priest saw that

Jalaluddin Rumi was coming, he bowed. Then Jaluuddin Rumi bowed lower than that priest.

The one who has been given wisdoms may understand what the meaning is. Knowledge you can find everywhere but wisdoms are a grant from Allah Almighty to certain people, not for everyone. Therefore Allah Almighty praises the one who has been given wisdoms, saying that he has been given a great favor by his Lord Almighty.

Perhaps someone may make an objection concerning such a grandsheikh. "Why, that is a priest and he is a grandsheikh. Why did he bow like that, more than that priest? That priest is a humble person in front of such a grand sheikh."

Who is grand? The one who is more humble than anyone else - he is grand. Grand is not the one who is proud over people. You must understand. That is one point. But the other thing that made Jalaluddin Rumi bow lower than that priest was because he saw a manifestation of a Holy Name in that priest, also. Although he was a priest, he had a manifestation from one of Allah Almighty's Holy Names. Yes.

So many sins we are carrying concerning people, and concerning our selves, also. We must ask forgiveness every time. May Allah bless you and forgive you, and forgive us.

Morning/June 3, 1985

(During a morning session, Sheikh Nazim Islam spoke about the spread of Islam among non-Muslims :-)

Do you think that if you put a big cage, a lion in the forest will come and enter it, saying, "Shut the door, I will sit inside"? Do you think this? It is so difficult now to catch hold of people and to make them be in a situation in which everything is in measures, with discipline.

Now it is, as they say, "the Age of Freedom." It began from the year 1789. You know that date? The French Revolution. Heads fell down, feet rose up. The fitnah, turmoil, of the whole world began from that time, the time when

they put the noble people under their feet and the lowest level took their place²⁰. The door was opened at that time and it is still going on.

It is impossible to close it except by Allah Almighty's will and power. No one can stop it, and now, each day, from those seeds, is coming that terrorism. Finished; all governments are trembling from terrorism everywhere. They can't stop it, because they opened - they opened - the door for every wild nature to come out and to do everything under the title of "democracy." Yes.

There is the zoological garden here, the Zoo. You went to it? I went, eleven years ago. I saw a strong building, stronger than any other, and on it was written "Lion House." I went through that passage. On both sides tigers and lions were sitting and looking, like this, very angry at the Sons of Adam. Why have you put us here? Let us have our freedom." Yes. Can you think, if they give freedom to those animals, what they will do? And I also saw poisonous snakes and lizards inside, well-protected. Why do they not leave them free? They must; we have democracy! Democracy is for people only? They must give it to animals, also; yes, they must give.

And I went also to Safari Park, where they give more freedom to wild animals. They say, "Lions walk around here as they like, but I saw a wall, perhaps ten meters high, with iron bars all around, also. Then they say, "We gave them freedom," but it is not true. The animals are very angry, sitting by the walls, looking around. What is this freedom?" they say. "It is not freedom." As so many people in our time are saying, they also say, "This is not yet freedom. We want more freedom." It means, take down all the walls; leave them, and anything that may come in front of them they will eat and destroy. That is their freedom, and they are asking for more. Very angry, because guards are waiting with rifles, and those big doors open by electric commands. If one of them rushes at a guard, a bullet will come on his head. This is freedom? They do not want such a freedom!

So many people in Western countries, everywhere, are asking for more freedom, more freedom. What more freedom"? They mean to say, "We must be like lions in the jungle, African jungles or Indian jungles. We can move everywhere without any hindrance. We may see, we may like a woman and

²⁰ This should not be understood to mean that titled people or the upper classes are necessarily "noble" by character or actions, but rather that the indiscriminate killing of the stable, educated middle and upper classes during the French Revolution by the rabble destroyed all that was of value within the society and allowed the ascendancy of the lowest, least-civilized elements of the population.

we must ride on her. We may like to eat; from anywhere we may take. Any car we may take, any jewels, anything - we may do anything as we like." their "freedom."

That freedom, that bad freedom - I mean to say, what we have of those wild animals within ourselves – wants more freedom, and the first step was from that time, 1789, the French Revolution. They have opened that door and they are unable to shut it now. And from there it spread to every place, and now they are trembling from terrorism - the French government, the English government, the Turkish government. Only the Russian government is not trembling; communist governments never tremble. But democratic countries, all of them, are trembling, like this. Yes, it is good for them; may they continue with democracy; then the dragon of terrorism will swallow all of them. That is coming now.

We are giving the Prophet's information, and it is something which has to happen. No one can stop it because democracy is feeding them, feeding them, and it must be. Therefore, from that time, we gave freedom for everyone – for good ones and for bad ones, and bad ones have more courage, no shame to rule over others, but good people are ashamed, without courage. Therefore, bad people have covered the whole world; that is why we say that governments are trembling from bad people, from terrorists. They do so many bad things but governments still say, "There is a law, there is humanity. We must protect them, not punish them. They may kill but we can't kill them."

Those who do not give their voice or their vote for the execution of of killers, they will be killed, also, because it is impossible to stop killers without killing. Everyone must know that whoever kills is going to be killed. Put a guillotine in Champs Elysées, and every day put one murderer on it and cut off his head, all the people looking. They will begin to tremble, or not? In the Tower of London there is a big wooden log; with an axe they were cutting off the heads of kings and queens. Bring killers; put one there with an axe on his head. Then see who becomes bold to do such things. But you are saying about dragans, "Oh, we must keep those. Democracy - we have democracy. What shall we do? Even if you eat us up, we must keep democracy!" They are swallowing people and yet they are saying, "May you be pleased with us! Eat as many as you like but we must keep you in the name of democracy." You understand?

No intelligence with people now; finished. And this is correct, this is the meaning of democracy: to give the good person and the bad person the same chance, and you must know that bad people have courage. They quickly conceal everything, taking matters into their own hands, and then good people become like sheep under a shepherd. What mentality can accept this? If people are bad, you must give no chance for badness, for evil. That is the perfect government, not to give every bad one an opportunity to do as he likes. With democracy, everything is all right for bad people.

Then, how can a person in our time agree to come and to say, "I agree to be in a cage"? They see that, if they come into Islam, they must be under a discipline. There is discipline in it, but they want freedom. That is the reason why people are running away from Islam, nothing else. Nothing else. What is wrong with Islam? Nothing; it is wrong with them.

Who can agree to be in a cage without doing anything that his ego says to him? People want to make everything *ibahiyah*²¹, a kind of thought in which they say that everything is *halal*, permissible, for them; no harm. They can do anything that their egos dictate and then they say, "It is all right".

That is an old way of thinking, and now most people practice that school of thought. They say, we must give our ego everything that we are able to give it. We must make our ego pleased with us by any means, without any hindrance." Men can be women, women can be men. That is the worst thing. They are asking for this, making laws, also; you can understand from this in what condition people are now in. This is one of the fruits of democracy, also. In democratic countries people are fighting against nature, changing nature. Therefore the Prophet, p.b.u.h., said that the time will come when men be women and women will be men, and a curse will fall on them.

Once Jesus Christ, p.b.u.h., was walking. He saw a man and a boy. The man was on fire, burning the boy, and the boy was on fire, burning the man. And he was astonished; what was that punishment for the two of them? That is the worst action; those people are making fire come on them. Therefore Allah Almighty is punishing, His curse coming on earth by fire. It is impossible to stop that third world war now - Armageddon, they say in all books. It must be. Don't suppose that that fire from nuclear weapons is without wisdom; no. It is by the will of Allah Almighty, to burn them, to burn every dirtiness on earth, *astaghfirullah!*

²¹ considering permissible what God has prohibited; religious libertinism

Whoever comes to a Muslim teacher to listen and to say, "You are right," then his ego or her ego, like a dragon, catches him by his ear, taking him out. "I do not give you permission to do more than only to go and see what is in this Regent's Park Mosque - to see how it is built, what is inside, what they are eating and drinking, what they are saying; to look at as an exhibit, not to learn Islam from these teachers. We do not give that permission. You can just go and look around; then it is like an exhibition in Alexander's Palace. Go out; it is enough. Who said to you to sit down to learn what religion is, what Islam is, what it orders? What is this? Get out," it says.

Therefore, the one who may be able to put his ego under his feet, he is a real hero. All of you, without putting your egos under your feet you can't come to me - from Germany, from America, from Sweden, also; from every part of the world so many people are coming. You are putting your ego under your feet so that you can come, yes. And you have been written in Heaven as heroes; the names of every one of you are written as heroes on the Heavenly Tablet²². It is not an easy thing to put your ego under your feet, and almost all of you are young people, with egos like spirited horses. All of you, all of you, you may fly - strong ones, your egos. That is the reason that you have been written as heroes on earth, and wherever you may go there is light, light, lighting you, as we look at the stars at nighttime, and heavenly people are looking at earth and seeing you also with lights. Say, "Alhamdulillah Rabbi-l-'Alamin²³."

MURID: You were speaking yesterday about respect, and I would like to understand. How do we respect those people who are like animals, or people who are oppressors or who are really wicked?

SHEIKH : The Prophet, p.b.u.h., said, "Unsur akhāka dhaliman au nadhluma. You must help your brother, whether he is an oppressor or oppressed." You must give your help because all people have been created for the manifestation of the Holy Names of Allah Almighty and they are candidates to be Allah Almighty's deputies. That is their honor.

Now, we are fighting against Satan or against egos. A surgeon does an operation but he does not cut a person to kill him; he is not a butcher. Butchers kill, and surgeons do the same kind of thing but they do it to preserve life. Thus, every one of the Sons of Adam has been honored originally but our egos take people under their command, and egos are like

²² Lawi-l-Mafudh, the Preserved Tablet of God's decrees for all eternity

²³ Praise be to God, the Lord of the worlds

wild animals. We must help them or save them by any means. For this reason, the Prophet said, "Whether oppressor or oppressed, you must help your brother."

Then people asked, "O Prophet, how can we help an oppressor?" and he said, "You must catch hold of his hand." If you see one person beating another, catch his hand, or if in his hand there is a sword, ready to kill, catch his hand. That is help to the oppressor. And you can help the oppressed person by taking him from the hands of his oppressor.

Now, all people, even oppressors, like to be respected. Respect is a kind of protection for you. In front of the oppressor you are weak, you can't keep him away. Therefore, when you give him your respect, you may have a protection from him, and by that means - because your respect works on him, also - you may be able to make him give at least something of respect for your life.

Therefore, although oppressors may do bad deeds, they are not bad originally²⁴ but by the path of following their egos they are going to bad ways. Man is not bad originally, he is not dirty originally, but you may make yourself dirty by dirty actions, by following satanic ways and by following your ego. Therefore we may give respect, particularly to oppressors, to put ourselves under protection by that respect. That is a wisdom that we may use in our time. Our Grandsheikh lived in a time when there were so many oppressors around, so many enemies for sheikhs and tariqats during his time; they would come to visit him often, and they wanted to do some harm to him, also. But he had heavenly wisdoms, keeping respect for them. When he gave respect to an official person, too much respect, too much praise, then his murids, his students, would sit and look; they thought that it was allright. But his wife often said, "O my sons, when you hear your Grandsheikh praising someone too much, run away from him. It is only for protection from his evil so that no harm comes to you."

Therefore, respect takes away troubles and harms from you. There is no problem in giving your respect, and originally all people are respectable in the Divine Presence. And, according to your intention, you are going to apologize to Allah for what you did, but it is something that Allah Almighty's tolerance covers. Allah Almighty never punishes a person because of his respect to His servants because respect keeps harm away from you.

²⁴ That is, bad intrinsically or by nature

MURID: So, even if you meet Hitler or Stalin, for example worst of the worst - you should behave respectfully to him?

SHEIKH: Then what can you do? You have power to stand in front of him, to kill him, to take his harm from you? No. Once a sheikh was sitting at the entrance of the Umayyad Mosque in Damascus. A new pasha, general, came by on a horse and all the people stood up to salute him. That sheikh looked to see who he was; then everyone stood up, saluting, except him. The sheikh had a tigerskin in front of him. Then with his stick he hit the tigerskin. A tiger - grr-r! rushed at the people, at that pasha, also. If you can be such a person, no worry about facing Hitler or Stalin or any other one!

'Asr/June 3, 1985

There are so many tapes here, but which is the best one? The best one is Japanese, they say, or British, because they have a certain stamp or seal, a trademark. Then, if people see that seal or trademark, they say, "This is a famous one. It must be the best."

What about yourselves, the Children of Adam? You have a stamp in your heart, the stamp of the Creator. Do you think that? Sometimes certain newspapers put some photographs, saying that the word "Allah" is written here²⁵, - but it is written so weakly (if there is something useless, photographs fill the whole world and people look at that so much). And on the heart, they say, is written "Allah," also, the Lord's stamp on it, but not too many people are looking for that.

But everyone's heart has been sealed by the divine signature. The Children of Adam bear the divine stamp, the divine signature - all of us. That is tashrif, to be honored, by the divine seal. We have that honor. Now, insha'Allah, as They give to me, as my "Spiritual Headquarters" gives to my heart, I am going to translate to you, according to your spiritual desires.

Now, there are two kinds of people who have knowledge. One kind of people claim that they are scholars, they have knowledge. And another kind of people - they have wisdoms. Scholars may get their knowledge by looking at

²⁵ A reference to some recently-published photographs in which the word "Allah" is seen to be faintly inscribed on leaves, the palm of the human hand and the heart.

everything, testing and observing, obtaining knowledge, but wisdoms are heavenly knowledges, and they are given to certain people, not given generally.

Then, those who have been given knowledge, their vision is different from the vision of wise people. Scholars may look at you, but wise people look and see you in another shape or form. Wisdom gives honor to everyone, as Allah Almighty honored them, even though they may do bad actions.

What is the proof? When Allah Almighty, the Creator, the Lord of the Children of Adam, the Lord of the universes, the Lord of the angels, the Lord of the Heavens, decided to create Adam, or when He decided to make him appear in existence, Adam was our Lord's deputy from the time when there was no time. Time is created by this world. If the sun does not move or the world does not turn, no more time; time would finish. Allah Almighty made Adam and his children to be deputies from eternity to eternity. That is in the sight of Allah Almighty but it was appointed by His divine will that he appear when He declared to all the angels that now is the time when I am going to create. He meant to say, "The time has now come to appear, O My deputy Adam."

Then the angels said, "O our Lord, what are you doing? What are you creating? Are you going to create creatures who do evil and kill each other, doing every dirty thing, while we are always, from beginning to end, glorifying You?" They meant to say that those creatures whom You are going to create or to cause to appear in existence are creatures of such bad actions, while we are correct, glorifying You, servants to you. If You need to make someone Your deputies, then it must be ourselves. We are suitable for that.

Yes, that was the meaning of their statement. But Allah Almighty said, "I know whom I am making My deputies because I gave them something I didn't give to you," A ruby or diamond may fall into the dirt but no one would leave it there and go away. If it fell from someone's hand into the dirt, no one would leave it there. Yes, he would take it from there and wash it, putting so much soap on it, and also cologne. Then no one would say to him, "Why did you take it out of the dirt and put it here?" No, it is right. Why? It has its value and dirt never affects it.

"Therefore, even if they kill each other, they make so many troubles, sufferings, wars - every kind of dirtiness, yet they have something from My divine secrets; My precious divine thing I have given to everyone. Even though they may do everything, they are still deputies because I gave them

that divine secret which I never gave to anyone else. Therefore, the Sons of Adam, the Children of Adam, they are the top. No one can reach their ranks." Then all the angels said nothing. They knew.

Those who have been given divine wisdoms, they look at all those people who are doing dirty actions; wise people look at them and say, "O our Lord, one drop of Your Mercy Oceans will clean them. And we respect Your servants. No matter how dirty they are now from their actions, yet that secret which you gave them is still there and it is well-protected in their hearts, deeply planted, as the most precious treasure is placed in the deepest place of their hearts."

You still do not know about yourself. When you look at yourself, you may understand about yourself step by step. But we are occupied by everything around ourselves and we are looking outside, not within ourselves. As long as you look outside, you are heedless about yourself; if you can look into yourself, you will find something else. You look at your photograph or you look in the mirror and you still see the outward view of yourself, but you must think about yourself that you have been given divine secrets.

The universe that you have been given within yourself is something like a very little drop in an ocean, and there are five secret treasures hidden in your heart. The heart is not that piece of flesh in yourself ; that is the physical body's heart. But you have something else within yourself. That is your personality in the Divine Presence, and you have been given five treasures, five universes. Each one is wider than the next and deeper, and in the deepest one, which has no limits, is the Throne of your Lord. It is the Throne of your Lord because nothing else can contain your Lord; it is impossible. Neither the worlds nor the Heavens can contain your Lord Almighty but only your heart, the hearts of the Children of Adam. No limit to your heart, it means.

And yet you are running after this temporary life's pleasures, and you do not reach any of them because when you reach one, your eyes go to the second one; no time to take pleasure, enough pleasure, from this because the second one appears. When you move to reach the second, then a third one appears, saying, "Come to me. Leave that and come to me." Then you put this one in your mouth but another says, "No, leave this and take that." And this is our life. You are tiring yourself to catch a pleasure but it is impossible to enjoy anything because so many are calling you, "Leave that one and come to me," and when you reach that, then another calls, "Come to me."

No one is going to be in enjoyment throughout his whole life, even if he may live eighty years, ninety years or more, particularly as each time he becomes more tired, and when your age increases your taste goes down, also, little by little. In this way you are leaving the true tastes which you can find within yourself, leaving them and running after something which is just an illusion.

Now we are here. Where did all our life's pleasures go up to this day? All of them are finished; nothing left with us. Therefore, if we can use wisdoms - not knowledge; if we can use wisdoms - we must look to ourselves. When we look within ourselves, then we may look at the whole universe. Then you may look at, you may know about yourself. And when you know about yourself, you are going to know about everyone else, also. When you are pleased with yourself, at the same time you are going to be pleased with everyone. When your true personality appears, you will take care to respect yourself, because we have also been ordered to respect ourselves because we have been honored by divine honors.

Therefore you must respect yourself. How can you respect yourself? We say, we witness, "Ashhadu an la ilaha ill-Allah, wa ashhadu anna Muhammadan 'abduhu wa rasulahu²⁶." And the Prophet also must be witness for himself; he also said, "Wa ana ashhadu anna Muhammadan 'abduhu wa rasulahu²⁷." "Abd-Allah wa rasulih²⁸, he had to say; he had to proclaim the honor that he had been given by his Lord. And also everyone of the Children of Adam has to proclaim that he has been honored by his Lord, Almighty Allah; that is one meaning that Allah Almighty ordered by saying, "Wa amma bi-ni'mati Rabbika fa-haddith²⁹." You must know what Allah Almighty gave to you of endless honors and glory; you must know this and you must respect yourself.

There is a good saying among Arabs. When they are angry with someone or someone makes them angry, they say, "Yahtarim nafsa." What does it mean? When you are angry then I may do something that is not an honor for you. When two people are quarreling and insulting each other, it says, "Keep your honor," because if I begin, your honor goes down. "Keep your honor"; everyone must keep respect for himself because he has been honored by his Lord, Allah Almighty.

²⁶ I bear witness that there is no deity except God and I bear witness that Muhammad is His slave and His messenger, the Islamic profession of faith

²⁷ And I (Muhammad) bear witness that Muhammad is His slave and His messenger

²⁸ The slave of God and His messenger

²⁹ And proclaim the favor of thy Lord. (XCIII:11)

Then, when he keeps respect for himself, he is going to keep respect for everyone, and that makes our Lord pleased with us. If you keep respect, everyone must keep respect for you, also. And if everyone keeps respect for you, you will keep respect for them, also. Then all problems will find a solution among people. Everyone is going to be in satisfaction within himself.

This is the wise man's view of the Children of Adam. No matter how much they may do bad things, still they are honored and respected people. Therefore we must keep respect for everyone.

A sister was asking me today, "If we face a tyrannical person, doing so many cruelties, what are we going to do?" Yes, if you face Pharaoh - and you can find a lot of pharaohs in our time, I mean to say tyrants, because our time is the period of tyrants, and tyrants are worse than dictators. Tyrants are like Nero; he gave the order to make a fire in Rome so that he could see the city burn and take pleasure in it. And the Prophet, p.bo.h., described our time as the time of tyrants - not dictators but tyrants like Nero, saying, "Jababirah. Wa min ba'd al-muluk al-jababirah³⁰." They have fallen into the dirt and until their bad actions leave them they must be in dirtiness. And Allah Almighty created seven Hells for cleaning every dirtiness that comes upon the children of Adam. That cleaning, that purification, may be during this life. By every means Allah Almighty makes His servants clean; every suffering, misery, every trouble, cleans them. Then, if that is not enough for them, in the grave there will be purification. If that is not enough, it will be on the Day of Resurrection. If it is still not enough, they will go into Hell to do purification. And if it is alright, they may come out. If not yet enough, they may stay more and more and more, up to eternity. And for eternity - He knows about Hell's people. When Allah Almighty orders, that purification may be ended. No one may make an objection about them.

Hajjaj was a well-known tyrant who made hills out of the heads of people. He died, and then he was seen in a dream, saying, "For each one of the people I killed, I have been killed, also, this for this, and for just one Sahabi, Ibn Zubair, may Allah be pleased with him - for that one alone, seventy times³¹."

³⁰ Tyrants. And after monarchy [the Ottoman sultans] (will come) the tyrants," This is part of a hadith concerning the sequence of events for the Muslim ummah following the Prophet's death up to the end of the world

³¹ Hajjaj, who governed Iraq during early Umayyad times, was an extremely harsh and tyrannical ruler. 'Abdullah ibn Zubair was a great Companion of the Prophet who stood up against his tyranny and who was executed cruelly by Hajjaj

Yes, Allah Almighty will never leave him alone; there must be purification, according to our dirty actions.

Now, every night in our countries there are advertisements for washing powders; every night I look. This one is best, that one is making dirty clothes very clean. Yes, big machines in Hell to make them clean. Therefore you may do everything; you are free. But you must know that at some time you will be caught. No one can escape. Everyone must come to that door, to pass through it. Then - "Come here, come here!" Hajjaj thought that it was alright to order, "Cut off his head! Cut off that other head!" But then he said, "For each of them, my head has been cut off once, and for that one Sahabi alone, seventy times." Yes. Therefore you are free to do everything but He says, "I gave you will. Do everything, but if you make yourselves dirty, there will be washing."

Now, no one enters Paradise except clean people. They will be brought from Hell, burned bodies. There are two oceans, springs, at the entrance of Paradise. Burned people will come from the fire and be thrown into one of those springs. They will come out with beauty like that of Prophet Yusuf, Joseph, p.b.u.h. Then they will come and drink from the second spring, and every dirty characteristic of their egos, envy and others, will go away, and the Prophet's good attributes will come on them; they will become perfect in beauty and in good characteristics. Then Paradise will open to them and say, "Welcome." Up to that point, too much washing; no one can enter Paradise if not clean.

Therefore the one who has been given wisdoms looks at people and respects them and feels pity for them because they are in need of cleaning. He feels respect and pity toward everyone, particularly sinners. But the eyes of knowledge look at them in a different way, and they curse them and if they can they take revenge on them, also. Therefore wisdom cares more about everyone and wants to bring them under Mercy Oceans, while knowledge's eyes see them as sinners and want to punish them. And divine punishment is also a mercy for sinners, to clean them. Thus Islam, true faith, looks at all people and sees them as respectable and honored creatures and as candidates to be deputies of Allah Almighty. If they are clean, then Allah Almighty crowns them with His divine crowns, and no one except the Children of Adam have been given that honor.

You must respect yourself and keep respect for everyone. Don't say, That is a sinner, that is an unbeliever, that is a Christian, that is Jewish, that is a

Buddhist, that is anything else," Their actions may be of any kind but yet they have been honored and their Lord wants to clean them. Allah Almighty never leaves His servants permanently in the hands of their egos or in the hands of Satan, and haqq, truth, is going to destroy the kingdom of Satan. It must be destroyed and finished and vanish.

'Isha/Jume 3, 1985

The greatest good tidings for Ahl al-Iman, the People of Paradise. When they enter into Paradise, angels come and say, "You are welcome to be in these Paradises eternally. Whoever enters never goes out."

That is the greatest good tidings for them, the divine guarantee that they will never leave. And the greatest sorrow is for the people of Hell; they enter and do not get out. If you could count as many as the whole universe has atoms, and also electrons, for each electron you may be in it for one million years and then you come out. But still they are happy because it is a period of time which is counted and it is going to be finished one day; the hope of that one day gives them peace even if they are in Hell. It is such a huge, huge number of years, but they are still going to be happy and say, "Alhamdulillah, it is not eternal." Beside eternity that is going to be nothing, nothing, nothing. Therefore the people of Hell, when they hear that they will stay in it eternally, that is the deepest suffering. And they ask to be taken out of Hell; even one moment of it is so difficult.

Then, an Yawn al-Mahshar, the Day of Gathering, the Day of Resurrection, Allah Almighty will ask His angels to find one person who during his life had so much pleasure, who was most pleased with this life, every enjoyment for himself - "Look for that one." And they will bring a person who lived 1,700 years; he had been king of all the world and he had been given everything of enjoyments. That person will be brought and Allah Almighty will order, "Take this person into Hell for one second. Put him in it and then bring him here."

They will put him and then bring him there. Then Allah Almighty will ask, "O My servant, what thing that you tasted throughout your life, more than one thousand years, and you were given everything - what thing from those pleasures and enjoyments is with you now?" And he will say, "O my Lord, I swear by Your Name that I tasted nothing, nothing. That one second I was put into Hell and taken out just finished everything that I tasted during a thousand and more years of this life." Then, what about being in Hell for

thousands, millions of years, billions of years, not finishing, not ending, no hope? That is terrible! Therefore so many believers' eyes do not sleep from the fear of Hell, the fear of the anger of their Lord.

Then He will order the angels to find one person among all the people in Mahshar an that Day who had suffered so much, and Allah Almighty will order, "Take this person for one second into Paradise." The angels will put him into it, and then Allah Almighty will ask, "What kind of suffering did you have during your life?"

"O my Lord, nothing! Nothing for me, finished!" Nothing does he remember because of that Paradise. If all the anbiya, prophets, and awliya, saints, and 'ulamā, Islamic scholars, were to sit together from the beginning of this world up to the end and speak about Paradise, it would be impossible for them to give a description of it; they could speak as only one drop from an ocean.

What would you think if the last person who enters Paradise should be given ten times of this world? In this world, out of four parts, one-fourth is continents and three-fourths is oceans, and of the continents, also, half of them is deserts or forests where no one can live. But that ten times of this world is filled with every favor of our Lord Almighty. And that is just for the last person who is to be given from Paradise. Then what about for the others?

Yes, this is also our life, counted days or months or years. It is going to finish. Every breath takes us toward Akhirah, toward the Eternal Life. Keep your breaths for your Lord, Almighty Allah, and say, "Allah. Allah." If you do not say it by your will, still your breaths each time say, "Hū Hū. Hū. Hu. Hu³². Hu. Hu.". This is going on, "Hu" with each breath; whether you like to say it or not, this "Hu Hu. Hu. Hū," must be. May Allah make us on His dhikr, remembrance.

"Asr/June 4, 1985

Which characteristic makes you be in a high rank in the Divine Presence? This is an important point. Everyone must ask and must know it, because we are trying to make our Lord, Allah Almighty, pleased with us.

³² The Arabic pronoun "He," referring to the Divine Essence

Which characteristic makes Allah Almighty pleased with us? It is tawadu', humility that makes our Lord pleased with us. The first thing that made our Lord Almighty to be angry with His creatures was the opposite of humility. What is that? Pride; the first sin appeared from pride.

The first one who raised his head and was rebellious to his Lord Almighty was Satan, and the reason was that he claimed to be proud over one of his Lord's creatures. Allah Almighty created Adam, and then Satan claimed to be above Adam, not to be beneath his rank, saying, "I am more important than this creature. Then how are you ordering me to make sajdah, to prostrate myself before him? I see that my station is higher than anyone else's, particularly than that one who has just been created. I fill every square foot on earth and in the Heavens with sajdah; the most high respects I give to you, and that one, the new one, has not even made one sajdah to you. But yet you are saying that I must make sajdah, I must give my most high respect, to that one. I am the one who will never accept to make sajdah to anyone except to You," Satan said to Allah Almighty, seeing himself as being above every creature, and particularly over Adam. That was pride from him, so that the divine anger or the divine curse fell upon him.

Therefore every prophet just came to advise people that they should leave pride and should be humble, because pride makes your Lord angry with you and humility makes Him pleased with you. That wisdom is enough for ever one throughout his life. But it is not so easy to make our ego accept that particularly as our ego always votes for Iblis, Satan, never voting for Allah Almighty. Isn't it so? Everyone knows it. Always for Allah? No! For everything that Satan does our ego says, "Allright. Yes, this is correct, that is wrong." Astaghfirullah!

Therefore each prophet came with holy books and with holy commands, manthuma, a law including other laws, as prophets came from the Lord. And the last, the Seal of the Prophets, p.b.u.h., also came with so many holy commands, bringing them to people in his time and up to the Last Day, so that if this world were to continue, his Message would cover every nation even up to eternity. And the summary or soul of all the holy commands that the Seal of the Prophets brought to the Children of Adam is for what? To teach people how they can be humble servants.

In the Holy Qur'an and in the Holy Shari'ah, orders have been given for keeping - five hundred kinds of commands and good deeds that you may do as a respect to your Lord and as a charity to His servants, because all

commands consist either of respect to Allah Almighty or of charities to His servants, which are at the same time most high respects to your Lord. Therefore Islam is perfect because it brought people most high respects to give to their Lord and at the same time it brought the Children of Adam every kind of charity, good actions, and at the same time as you are doing or giving your charities, you are giving your most high respects to your Lord Almighty. From this direction, if you look at Islam, you will find it perfect because it covers every charitable work and includes every respect, most high respect, to your Lord. Yes, every charity that you can think of you can find in Islam, and every kind of most high respect to your Lord you can find also in Islam.

Then there are also eight hundred prohibitions, prohibited actions, so from that direction, also, Islam is perfect because you can't find any evil, any badness or anything that harms people, without its being prohibited in Islam. Any harmful thing, no matter how simple or unknown or unthought of, Islam brings in front of people to see that this is an evil, even such a thing that you can't imagine but which harms you, either in your faith or in your health or in your thoughts, because for prohibitions our ego always allies with Satan. And ego, nafs, always finds a taste in bad things. Therefore it generally conceals them and tries to show you that they are excellent. What is wrong if you go to the pub? What is wrong with drinking wine and whiskey and spirits? Why are they prohibited when they give you so much enjoyment?"

That is nafs' defense, wanting to make things seem good to present to you. And the Prophet, p.b.u.h., said that when the Last Days approaches, people will drink wine but will give it different names. They do not say wine," they say "whiskey", "champagne"; they say, "This is vodka, this is brandy, " doing so much advertising, making so many beautiful-looking bottles, saying, "This is Johnny Walker. You must be like this when you drink," doing so many things to cheat, to deceive people. Therefore your ego always comes with Satan and conceals prohibited things, saying, "This may be good. Particularly in our community, in our time, you must use it. You must also put a bar in your house. It must be there, and every kind of bottle." I see some houses which are like a hotel; yes, up to here with bottles of wine and whiskey. One thousand Satans are in them, sitting - sitting quietly but when drinking, they appear, all of them.

Thus eighthundred things which are harmful physically or spiritually have all been prevented in Islam, so that no one can object concerning any of them that it gave benefit and was useful to people but Islam prevented that.

Therefore Islam is perfect through its commands, and it is perfect through keeping people from harmful things.

And when Allah Almighty orders certain things, by each one he gives an honor. We said that there are five hundred respects, most high respects to Allah Almighty and also charities. Each one that you do, that you keep, gives you more honor. That is karāmah, honor, and the prohibited things are for himayah, safety - for the safety of mankind physically and spiritually. That is perfection. For this reason Allah Almighty said, "O My Prophet, beloved Muhammad, I have just completed your faith, your religion, your Islam and I am pleased with whomever comes to Me with Islam³³".

It is complete now. No one can imagine a religion more perfect than Islam. Not to mention the twentieth century, if there came one-hundred-and twenty centuries, Islam is perfect since Allah Almighty created man as man³⁴, not creating men as monkeys or apes; no. He created man as man from the beginning. Apes were created as apes, monkeys were created as monkeys, but man was created as man, and He gave him his form. Even if one hundred centuries more may pass, no one can think of a more perfect form either for men or for women.

Therefore, when Allah Almighty says that it is now complete, perfect, it is perfect. What is after the full moon? Islam has become the full moon; if you ask for something else after the full moon, you are going to find it waning. Therefore people now are running; they are not looking at the full moon of Islam and they are running to find something, particularly old religions. Christianity or Judaism are trying to make themselves like the full moon, but it is impossible because they were before Islam and Islam came as a full moon. If anyone wants something after the full moon, he will find only a deficiency; impossible. For this reason, Allah Almighty says, "Who is the one who can bring something more perfect than what I brought to you, O Muhammad? Tell them that anyone who can do that may do it, may try. But no one can." And we are saying, as our Lord commands, "Fa-haddith³⁵, issuing a challenge.

³³ See V:4 (V:3 in Pickthall's translation of the Holy Qur'ān)

³⁴ That is, man's nature and form has been the same from the beginning of his creation and will remain the same up to the end. Thus, Islam came for the guidance of man as man (not as a creature "evolving" from another species), and hence it is perfect

³⁵ Then proclaim." (XCIII:11)

Yes, come - Christians, come ; Jews, come. Islam is the full moon; from any direction you may look, you can find it perfect. Don't look at its followers, no; look at the full moon itself. Why are you accusing Islam because of the actions of its followers? Islam is perfect but its followers are not perfect.

Now we shall come to the important point, humility. What is the main goal of all these commands and prohibitions, in summary? Why does Allah Almighty order all these commands and prohibitions? To make people humble servants, nothing else, because they are under command.

Allah Almighty created Gabriel, p.b.u.h., the Angel of Prophethood³⁶, the Holy Messenger, as the most beautiful angel. Among angels you can't find anyone more beautiful than Angel Gabriel (ordinarily you can't look at any of the angels; from their beauty you may fall down dead). He created Gabriel, and Gabriel looked into the mirror of Qudrah, his Lord's power, looking at himself. Because of his beauty he has been called Taus al-Malaikah, the Peacock of the Angels, after the most beautiful and ornamented bird.

When Gabriel, p.b.u.h., saw that Allah Almighty had created him with such beauty and ornaments, he made two rak'ats³⁷ of thanks to his Lord, and each rak'at lasted 20,000 years, two rak'ats 40,000 years, praising his Lord. When he had finished, Allah Almighty said, "O My angel, Gabriel, this is good praise from you to Me, yet its value is not as much as the value of two rak'ats from my beloved Muhammad's nation. Even if they pray two rak'ats very quickly, those two rak'ats from those servants are more valuable in My Divine Presence than the two rak'ats that you prayed during 40,000 years. Why? Because you prayed without My ordering you. Without My command you prayed those two rak'ats, but those servants from the nation of My beloved Muhammad, p.b.u.h., are praying from My order; they are keeping My order and praying, making themselves humble servants. That humility of theirs, their keeping My holy command, makes them humble servants to me. They say, 'Our Lord is commanding us, and we are His humble servants, we are praying.' That humbleness gives their prayers value. Their two rak'ats, because they are doing it out of humbleness, are more valuable in My Divine Presence."

³⁶ Gabriel, p.b.u.h., was the bringer of divine revelation (wahy) to all the prophets, including Sayyidina Muhammad, p.b.u.h

³⁷ A rak'at is one complete unit or cycle in the Islamic prayer, or salāt

Therefore you can understand for what purpose we have been given commands. Every command of Allah Almighty that we keep is to make us humble servants to Him. And for every prohibition, also, we say, "Our Lord has prohibited this. We must obey, we must be obedient servants to our Lord, keeping His order." That gives value to the Children of Adam, and all shari'ahs, sacred laws, all holy books, and all prophets including the Seal of the Prophets, peace be upon them all, just came to teach people to be humble servants.

That is all. Any time your ego calls you to be rebellious to your Lord, that is kufr³⁸; it is dishonor for you if you know that an action makes you proud, because if you do not listen to your Lord it makes you feel pride in the Divine Presence. And the one who is proud must be cast out of the Divine Presence just as Satan was cast out.

Therefore the most acceptable and lovely characteristic of mankind is to be humble, and all the prophets just came to teach us how we can be humble servants. And we are asking forgiveness for everything in which we are following our egos and leaving the holy commands of our Lord, saying, "Astaghfirullah." And we are pleased with our Lord's endless favors, and always we are saying, "Alhamdulillah, alhamdulillah, wa shukrulillah."

'Isha/ June 4, 1985

May Allah Almighty give us more faith and make it stronger every day and every night. The Prophet, p.b.u.h., advised his nation, his ummah. that because we are living in this world we must work for this life to acquire rizq halal³⁹. We must work, because the most tasteful food for people is when they work and buy and eat. That is most lovely to our Lord, Allah Almighty, and it is also the reason of physical health, so that anyone who has the power to work must work. Don't say that there is no work for me. Those are not true words. As long as this world is in existence and life on it goes on, you can always find some work for yourself to do.

Nabi Sulaiman, Solomon, p.b.u.h., was at the same time a king and a prophet. He had been given all the treasures under the earth, and he commanded and ruled men and jinn; they were also under his command.

³⁸ Denial, unbelief, ingratitude

³⁹ Lawful provision, that which is earned in a permissible manner

Jinn are guardians of the treasures under the earth, and if he commanded, they would bring up all those treasures. He was such a magnificent king, and, o believers, he ate by the work of his hands, never taking from those things. But we - we are waiting for the government to give us, unemployed people, every week going and taking.

You may cheat the government but you can't cheat Allah. You may take money from it, but if you can work and yet you take it, there is no barakah, blessing, in it. Illness will come to your body, and troubles. Therefore it is healthy if you can work and can eat from the work of your hands.

Sultan 'Abdul-Hamid, one of the last caliphs of the Ottoman Empire, held the whole Empire by himself, one person. The khutbahs, sermons, were given in his name throughout the whole Muslim world, and he kept the Amanah of the Prophet, p.b.u.b⁴⁰. " And he also worked with his hands, yes, and sold his work and ate from its earnings. Amidst the work of a huge empire he found the time for that, and he never came to his throne for judgment until he had made the Naqshbandi dhikr⁴¹, recited from the Holy Qur'an, recited Dalā'il al Khairāt⁴², prayed Ishraq and Duhā⁴³, and then he would come; such a person he was. And in his time there was barakah, more mercy. For thirty-three years he held the whole Ottoman Empire, that is, the Islamic Empire, because he was the caliph, keeping the flag of the Prophet, p.b.u.h. The whole Christian world was afraid of him and Queen Victoria was a friend to him.

What are we saying? We are saying that in this world, as long as it is in existence, you can find so much work to do. Don't be unemployed, no. If you can take this from here to put there, you can earn money in this huge country.

Yes, you must work for your halal rizq, provision, not for saving, saving, saving in banks. That rizq is a grant from your Lord to you to give

⁴⁰ The Holy Prophet's flag, sword and mantle, symbols of successorship to the Prophet as head of the Muslim ummah, which were held by the Ottoman caliphate for some 600 years. Since the abolition of the caliphate, they have been housed in Topkapı Museum in Istanbul

⁴¹ The litany said daily by followers of the Naqshbandi Tariqat

⁴² A book of daily devotions which is widely used by Naqshbandis and other Muslims

⁴³ Ishrāq is a nafil (optional) prayer of two rak'ats, observed shortly after sunrise, while Duha is also a nafil prayer of between two and eight rakats which is observed around mid-morning

benefit to yourself and to the servants of Allah Almighty. What is the benefit of saving in banks? The prophet, p.b.u.h., says, "You must work for your halal provision, and you must work as if you are going to be on earth forever," because when the hope of life is cut off from a person, he is going to die. Hope must be with him and must continue; hope of life makes him stronger for everything, for every job or duty or responsibility.

But at the same time, you must think about your Akhirah, your Eternal Life. You must consider that perhaps tomorrow you may die, you may transfer to the Eternal Home. And even a one-square-foot place in Paradise is of more value than the whole world and all the treasures in it. Why? Because the whole world and its treasures are going to be nothing, but one square foot in Paradise, that is eternal. This world may be bigger than that one square foot but it is going to be finished and vanish. It is temporary, but that place in Paradise where you can put your foot, that is permanent, eternal. Therefore you must be careful also about that point, to work for your Eternal Life.

The Prophet, p.b.u.h., said, "O people, you must think about how long you are going to stay during this life and work for it for as long as you are intending to stay here. And then, for the Eternal Life, you must think how long you are going to be in the Eternal Life and you must work for it, also." You must make a balance. But if you make that balance, you won't be able to find any time for this world. The whole of our time we must spend working for the Eternal life; nothing for this world, because it is so short a time. But to the contrary of this, we give all our power to this temporary life and its needs, and for the Eternal Life we say, "Never mind. It doesn't matter. The One who gives to you here in this life is going to give to you in the next Life, also."

If you cannot be here without working, how can you say that He will give you for the Eternal Life without working for it? And that is important. We must look after, we must be more careful about the Eternal Life; we must give more time. Now during Ramadan we are giving a little bit more, alhamdulillah, but after Ramadan, also, we must make a balance - for prayers, for everything that makes our Eternal Life more enjoyable for us and more honorable, so that we may be honored in the Divine Presence.

'Asr June 5, 1985

By the name of Allah, All-mighty, All-merciful, Most Beneficent and Most Munificent, our Lord. Don't suppose that Sheikh Nazim is saying something

thing for a lecture; Sheikh Nazim is nothing. If my Grandsheikh does not send his heavenly spiritual support, it is impossible to say even one word. And Grandsheikh is nothing if the Prophet, p.b.u.h., does not give and support him by his prophethood's spiritual, heavenly support. And he, also, Sayyidina Muhammad, p.b.u.h., is nothing if Allah Almighty does not support him by His divine powers. That is the way. And you must give value to these wa'z, to these lectures, that come in such a manner. I don't know what I am going to say to you. I am only waiting for what They open to my heart to say to you, and through your asking I am also hearing and listening. And I am asking from my Lord, Almighty Allah, to make us among those who are listening and keeping and acting.

Now, it is a new day, a new meeting here, and we are always asking for a new thing. Every new thing is tasteful, kullu jadidun ladhidh. Our egos are also always interested in new things; that is their hobby. And we are asking from our Lord, Almighty Allah, new and tasteful favors. Everything in the Divine Presence is new, and everything from the Prophet is new, and everything from Grandsheikh is new, also.

Now today there comes a sign for an important point, and we are looking what that is. The most important thing, or the most powerful thing for servants - what is that? Which thing is most important and most acceptable in the Divine Presence, and which thing is also most precious to the Lord of the Heavens, and even most precious among the Children of Adam? That is a too-important thing that we must know and we must try to obtain.

If you do every action that you do with love, that is acceptable in the Divine Presence. Therefore, those actions which you do with love are tasteful to that worker or worshipper, and also to his Lord. If you love your work, it is easy for you to work. If you don't like it, it is a burden on you. And Almighty Allah invites His servants to worship with love. "Otherwise," He says, "I am not in need of your worship. I am only looking, amidst your worshipping or amidst your actions, whether they are coming with love."

O believers, you must give so much attention to that point. In earlier times, in vessels using oars, there were slaves; they rowed, but not one of those people did it by love. Don't be like such a slave, no; Allah Almighty never likes that. If you do something, you must do it with love, love of God Almighty - every action. You can pray but you must pray with love, not by forcing, beating you with a whip and then you pray. "No need," says Allah Almighty. "I don't like such worship."

Every action that you can do with love - that is more lovely to your Lord, Almighty Allah. But we have lost that now. We are trying to do everything as a habit but without asking for that love, like robots, doing everything but they are not tasting. You are Muslims, you are believers. You must believe in your Lord and you must love Him, and everything that you are presenting to His Divine Presence must be with love. That is important.

Therefore Allah Almighty offers His servants so many praises, so many worships and so many charities, to give Him the most high praise. Then, what do those actions, those worships, bring? What is their fruit? All worship, if it does not bring love for your Lord, is refused, not acceptable. If our worship makes love for God Almighty, Allah, grow in our hearts, then it is all right; keep it and follow that way. And you may follow anyone. If you can see from those meetings that some love is awakening in your heart for Allah Almighty, then you must keep with those meetings.

But the love of Allah Almighty is not so easy, because you can't imagine Him; He is out of our imagination. Therefore Allah Almighty has put His divine representation into His holy prophets, and finally He gave that divine representation to His beloved Muhammad, p.b.u.h. He was beloved by his Lord, Almighty Allah: therefore the hearts of his followers, the Sahābah, were filled with Allah Almighty's love. The Prophet represented haqq, truth, he represented his Lord Almighty, so that whoever looked at him saw that he was Allah Almighty's representative. "Man raāni faqad raā al-haqq," he was saying. "Whoever looks at me sees haqq in me." And all the Sahabah's hearts were caught and were filled with that divine love.

For that reason, when the unbelievers, mushrik people, came and saw the dealings of the Sahābah with the Prophet, p.b.u.h., they would say to each other, We have seen so many kings, but not one of them is given as much love and respect by his companions as the respect, most high respect and most high love, which Muhammad is given by his Companions." They were astonished. How is it that so many majestic kings have so many companions but not one of them is given such respect and love? But yet they never understood what the secret was because their egos denied that he could be a prophet.

Therefore the Prophet, beloved Muhammad, p.b.u.h., represented his Lord, Almighty Allah, and his Companions, the Sahābah, were attracted by that love and with their physical bodies they did everything with love, with an endless love, for their Prophet. And spiritually, also, they gave everything for

the sake of Muhammad, p.b.u.h., because they knew well that he was the deputy of Allah Almighty and His representative. Each one, when they wanted to address the Prophet, p.b.u.h., would say, "Fadaka ummi wa abi, yā Rasul Allah. May the most beloved beings to me, my mother and father, be sacrificed for you, O Allah's Messenger⁴⁴, and they also sacrificed themselves for their Prophet, who represented the Lord of the Heavens.

Then, we are also in need of someone who may represent the Holy Prophet and may represent his divine love within himself so that we can find a way to be in connection with the divine love of the Lord of the Heavens. The Prophet gave a sign, an indication, of such people. It is a simple sign but it is right: "Idhā rū'u, dhukir Allah. They are those people who, when you see them, you remember the Lord, Almighty Allah." When you look at those people who have divine love in their hearts, quickly there comes to your heart the remembrance of your Lord Almighty, through the Prophet's heart falling on your heart.

Therefore, if we are asking to acquire love toward our Lord Almighty, we must look for such people. Now in our time most of them are hidden, because in our time Islam is only a form, some actions, and most people say, "It is a gymnastic exercise" - yeos. If it is a gymnastic exercise, how can you taste love? Tasteless things! And most people are trying to make all Muslims only act like robots, doing actions, doing exercises, and no more. For this reason in our time people are fighting against tariqats; that is the reason, because tariqats make people taste love. But scholars can't taste; they are such hard people, such difficult people. They can't give any love for Islam and for its actions to people. It is impossible; they can't do that.

And other religions, also; they are trying to give love but they can't. For this reason, at the holy time of the Prophet, p. b.u.h., most of the Jews of Madinah were against Islam and its Prophet. Why? Islam gives love, they can't give it. People find love and taste in Islam and run into it, but they can't give it. But even though they do not taste it, yet they are stubborn, quite stubborn people. Still they are trying, but it is impossible for Christians to give a person divine love; prohibited, finished. That door is closed. We may give, we can give; that is our authority. Scholars can't give it but we may give. These are not my words because we are speaking as the words come. And that is our meeting.

⁴⁴ An expression in the Arabic idiom of such intense love that even the best beloved ones are not too dear to be sacrificed for the sake of such a person

We are asking for more love, every day to increase in the love of our Lord Almighty, through His awliya. For this reason, at every time He puts His awliya to represent His love and to transfer divine love from their hearts to your hearts. But stubborn people and envious people reject that. They do not want to come to our meetings, and we are not in need of them. We are asking for love. If anyone is asking to approach his Lord with divine love and to increase in love, it is all right.

As we have been given we are speaking. They have for me a mizan, a scale, and They are looking at your love pressure every day (not blood pressure), whether it is increasing or coming down; I hope it is increasing. We are trying to give that love to our sisters, brothers, my sons, my daughters: that is the aim. And the Prophet, p.b.u.h., said, "Man istawa yawmahū, fa-hūa maghbuon. If two days are the same, equal, for you, no improvement, it means that you are losing; no sale."

It is not the object of that hadith that you are going to increase in bodily actions; for example, if you pray forty rak'ats today, tomorrow you will pray forty-one and after tomorrow forty-two. No, that is impossible. But every day you must put more love with your actions and send it to your Lord's Divine Presence, and He looks and sees that today My servant is sending Me more love than yesterday. That is the meaning, so that we must increase in love for our Lord every day. And therefore one of the grandsheikhs said, "Dharra mnin al-muhabbah ahabbu ilaiya min 'ibādati saba 'in sanah bila muhabbah a little bit of love is more important, more lovely to Me than praying for seventy years without muhabbah, without love." Try to acquire more love of God Almighty because love covers, love includes, everything.

O believers, Satan and his workers are putting enmity between you, and also make burudat, coldness, between yourselves and your Lord. Therefore, beware. Don't come near the works of devils because that extinguishes the love of God in your heart. And we are asking forgiveness for every action that makes that coldness between ourselves and our Lord, and saying, "Astāghfirullah." And we are thankful that Allah Almighty gave us from His divine love and makes it increase; we are thankful and saying, "Alhamdulillah, alhamdulillah, wa shukrulillah."

'Isha/June 5, 1985

We are in need of our Lord's mercy. Without His mercy no one can save himself. The Prophet says, "Allah Almighty is asking me to worship Him according to His glory and greatness. But I can't; it is impossible. If Allah Almighty makes an accounting of my worshipping, it is nothing beside His glory and greatness."

Where is your praising Me according to My greatness? Two rak'ats of the Prophet, p.b.u.h., if balanced against the whole worshipping of the Children of Adam and jinn, and angels, also, is more valuable than all of them in the Divine Presence. Why? Because the value of our worshipping is according to our respect for our Lord, and your respect is going to be according to your knowledge about your Lord Almighty. The more you have divine knowledge of your Lord Almighty, the more you can give high respect to Allah Almighty. And no one can reach the divine knowledge of the Prophet, beloved Muhammad, p.b.u.h. When he prayed two rak'ats, he gave such respect that no one can reach that point. Therefore two rak'ats from him are more valuable than all the worshipping of mankind and of jinn and angels, even though he says, "All my worshipping is only a little drop from an endless ocean. Allah Almighty has been respected from pre-eternity to post-eternity, and my respect and worship is only a little drop from an endless ocean of respect and worship."

What about ourselves, so that we don't have any right to raise our heads and say that we are worshippers? You must look at the whole universe, how many atoms there may be. If you could count the atoms in a little drop, all the people in this huge city would not be able to count that number, counting, "One, two, three, four..." like this, in one year. Then what about the whole universe? No one can know the number of atoms in it. You may consider that there may be a like number of servants of our Lord, worshipping, and you are only one of them. Then what is your position? What is the position of one atom in a huge number of atoms? And we are so proud of fasting, of praying, and saying, "Those people - not praying or not fasting. We are praying and fasting," and we become proud people.

Each time we must ask forgiveness for every action that we do. Rabi'at al-Adawiyah was a waliyah, a saint. She was one lady among millions of ladies, but she has been well-known in the Islamic world throughout centuries. Everyone knows Rabi'ah Sultan, Rabi'at al-Adawiyah. What made her be so well-known? She was so simple, so sincere, so humble a person. She was only for her Lord Almighty, not for anyone else. And all scholars came to her to solve some difficult questions to which they couldn't find any answer. They

came to visit her because she was always in the Prophet's holy presence; the Holy Prophet, p.b.u.h., was never veiled from her eyes.

The Holy Prophet, p.b.u.h., is living; as Allah says, "Fikum Rasūl-Allāh⁴⁵." He is with us, says Allah Almighty; he was not only for the Sahabah. Allah Almighty is addressing the whole world throughout the centuries, but if we deny it and we do not see him, what is the benefit of denying? If night denies the sun, it is nothing. If all blind people deny it, saying that there is no sun, their denials never change reality; the sun is shining. The Prophet, Sayyidina Muhammad, p.b.u.h., hayun, sami'un, basirun⁴⁶. This is our belief; we believe that he is with us. If you can't breathe his holy scent, still you can't deny that it may be there.

Rabi'ah was always with her Prophet. If anyone asked a question, she would take her answer from the Prophet. And she said openly among the people - not ordinary people but scholars, awliyā, who came to visit her - "O my brothers, our istighfar, our saying 'Astaghfirullah,' needs another 'Astaghfirullah.' Because we are not sincere when we say 'Astāghfirullan; our tongues say it but our organs never listen to obey." And that is the top point of humility. If our istighfar or our saying "Astāghfirullah" needs another "Astaghfirullah," what about for other actions or other prayers? Therefore the Prophet, p.b.u.h., advises us that after praying we must say "Astāghfirullan, may Allah forgive me."

'Asr/June 6, 1985

. What is the worst thing in any religion? Kufr - that is the worst, And what is kufr? To cover, to conceal reality so that no one sees reality. In other words, the worst thing in any religion is to tell lies. And every religion declares that Allah Almighty has cursed liars: "La'nata-Llāhi 'alā -l-kādhabin⁴⁷." That curse is for liars. This is from beginning up to end, and this is right.

The second wāzir, minister, of the Prophet, p.b.u.h., who was also the second caliph after him, Sayyidina 'Umar, may Allah bless him, said, "Even during the time before I became a Muslim I never told a lie; then how could I

⁴⁵ Among you is the Messenger of Allah(XLIX:7)

⁴⁶ Living, hearing, seeing

⁴⁷ II:61, see also II:159

tell a lie after I accepted Islam? Because I would think, What is the value of a lie? Nothing; no value for a lie, and when a person tells a lie, his value, when it is known that he is lying, becomes nothing. Therefore I never told a lie before coming into Islam, and it is correct that whoever lies, his value becomes nothing."

Islam says that iman, faith, never goes together with lying; one of the two must go. If a person has faith, you can't find him lying, or, whoever lies has no more faith. Therefore lying is cursed by every religion and Allah curses liars. And I am asking divine protection from being liars in our faith and in our mu'amilat, in our actions, our deeds and our dealings, from all the troubles which appear from lying. Lying is the source of troubles among people; if everyone keeps to truth, not lying, there will be no more problems among people and among nations and among religions.

Then, on the same level, kufr means to cover to to conceal reality, to cover truth. If anyone covers truth and realities, we must say that he lies and therefore he will be cursed by Allah Almighty. Now, all religions in our time, what do they say about the Prophet of Islam? What are their ideas?

When they deny the prophethood of Muhammad, p.b.u.h., they are lying and curses are landing on them, from beginning to end. But they also say that Muhammad, p.b.u.h., was a wise man. Yes, they accept that he was a wise man, and that is true. Therefore, when they say that he was not a prophet, they are lying, and when they say that he was a wise man they are truthful; they can't deny that he was a wise man because any wise person must accept that he had wisdom, that he brought wisdoms. If a person brings only one wisdom he is a wise man - and what about Sayyidina Muhammad, p.b.u.h., who brought millions of wisdoms?

They claim that Muhammad, p.b.u.h., dictated the Holy Qur'an from himself. Leave aside millions of hadiths, each hadith bringing so many wisdoms; only for the Holy Qur'an, the Glorious Qur'an, they must say that he was a wise person. If they say that he brought the Holy Qur'an from himself, even that is enough to say that he was a wise person because no one who is not wise can bring such a Book.

When a verse would come to him, he would recite it at the walls of the K'aba, the House of the Lord, the House of the Lord of Abraham. This is well-known in other religions; Jewish people know it and Christian bishops know it. Even if common people do not know it, still bishops and rabbis know that it is the House of the Lord of Abraham, although they write in their books, "The

House of the Lord of Jacob." Before Jacob, He was the Lord of Abraham, but they want to change it. If they said "the House of the Lord of Abrahamn," then it would be well-known, but they are covering it up.

That is kufr. It is not a lie but covering truth and showing it in another way. Jacob was the grandson of Abraham, peace be upon them both, and Abraham built the House of the Lord in Makkah. To that House the descendants of Abraham from Ishmael came. All the people living in Makkah were descendants of Abraham, and they were poets, well-known poets. They would hang up the most famous poems by the most famous poets. For so many years one of their poems hung on the K'aba; no one could bring anything like that poem. But when the Holy Qur'ān began to come and the Prophet recited the first verse when it came, then they took down that poem, saying, "This new one is like the 'sun' of writing and this is like a candle. Beside Allah Almighty's words, it was not more than a candle by the side of an endless, shining sun. Therefore they quickly took it down.

The Holy Qur'an is such a glorious Book that no one can produce even one verse, one sentence, like it. And it says, addressing all people all the Children of Adam, "I am the words of your Lord. You must believe in me because no one can produce anything like me. If you are unable to do that, you must believe that I have been sent by your Lord, from your Lord's Divine Presence." Therefore every wise person must believe that it has been sent by the Lord of the Heavens because men can't produce even one verse of it, and it is filled with wisdoms.

Now in Europe, in museums, so many precious books are kept. Here also, in the British Museum and other famous European museums, they have manuscripts of the Holy Quran and writings about the Holy Qur'an's meanings. See what was the situation before the coming of the Qur'an and what happened after it came, so that no one can deny that Muhammad, p.b.u.h., was a wise man. If they accept that he was a wise person, it is part of wisdom not to be a liar because wisdom keeps a person from lying.

This must be well-known. If you are a wise person you can't tell a lie. Then what about that person, Muhammad, p.b.u.h.? He brought millions of hadiths, his sayings, all of them containing perfect wisdoms, and he brought a Holy Book filled with wisdoms and endless knowledges. And as a sign of the endless wisdoms and knowledges in the Holy Qur'an, in libraries in the Islamic world, you can now find millions of books (and millions more were also destroyed for various reasons) whose base is the Qur'an. We have now

millions of precious books, precious wisdoms and knowledges, and the main source is Umm al-Kitab, the Mother of Books, which means the Mother of All Knowledge, the Mother of Wisdoms, as a source. That is the Holy Qur'an. Then how can you say about that person who brought it from his Lord that he may be a liar?

But they are saying it. Muhammad, p.b.u.h., said, "I am the prophet of your Lord." How can you say about him, "You are a liar," when that person has spoken millions of pieces of wisdom? If a person brings only one piece of wisdom you can't say that he is a liar.

Then what about those people, Christians and Jews, who deny his prophethood? They must be wrong-minded people or they must be envious people, as mentioned in the Holy Qur'an. Yes, they are envious people. Therefore a curse has come upon them, and the result of that curse is that the Devil's kingdom has been established on earth because they are supporting devils by saying about Muhammad, p.b.u.h., that he is not a prophet. If they say that he is a prophet, they must follow him.

Therefore all the troubles that have appeared on earth and are continuing will go on to now became a fire festival, a fire celebration, over the whole world. As Nero burned Rome to enjoy himself, now all the devils who have established their kingdom throughout East and West will burn the whole world with a fire that can't be extinguished by water or by anything else. For this reason, a grandsheikh, who is well-known in Western countries, Muhiyuddin ibn al-'Arābi, may Allah bless him, a giant sized wali, saint, a world-wide personality, was saying in his books, books which are full of wisdoms (I am taking from his Oceans; from Muhammad's Oceans, p.b.u.h., I am taking those wisdoms that still Western scholars. can't understand, never finding a solution for those wisdoms) - he was

saying that at the end of this world, when the Last Days are approaching, there will be a fire, a fire burning an earth. If all the oceans could fall upon that fire, it would be impossible to extinguish it. Only the sword of a divinely-appointed sultān, ruler, can extinguish that fire.

The holy books also mention that sultan; every holy book before the Holy Qur'an also mentions him. People may be liars but even they can't change realities in holy books; to hide realities in holy books is impossible. There is a saying in our language that if there is a spear in a sack, you can't keep it there; it must cut its way out. Therefore, they may want to hide it, but it is well-known that a sultan will come at that time to extinguish that fire from

earth because it is going to burn our planet. And that is the reason why they are lying about Prophet Muhammad, p.b.u.h., and that is the punishment for them - fire.

Therefore Allah Almighty fights against liars. All the prophets fought against liars, all believers have fought against liars, and a curse falls upon liars. The Prophet, p.b.u.h., said, "Man rashana, fa laisa minna. The one who deceives or cheats us is not from our nation." And if the Prophet says that he is not from his nation, he is also not going to be from the nation of any other prophet, and thus he is going to be from the nation of devils.

Therefore the biggest sin on earth in the Divine Presence is to lie, to conceal realities, to cover truth, and to change the direction of people. The K'aba is on this side but you show it to be on the opposite side. People are asking to reach their Lord's Divine Presence but you say, "This is not the right way but that is," Such people are not from the nation of any prophet but they are from the nation of devils and that is all.

Particularly now in our time, Western people must look once again at the personality of beloved Muhammad, p.b.u.h., and they must think about it. At every time they want a new way of thinking, looking for so many ways to take the whole of mankind out of its miseries, but each time they are unsuccessful, just as Allah Almighty mentioned in His Holy Book, the Glorious Qur'an, that when the Children of Israel were rebellious to their Lord, their Lord imprisoned them in the Desert of Sinai. And they said, What kind of a prison is this. There are no walls surrounding us, no guards (like in Berlin, watching people, nor barbed wires). We are free; we can go anywhere, we can escape. Who says we are in prison? Let us move from this place and get out." Then, they walked from morning up to nighttime, walking, walking, walking. In the evening they came tired, sweating. Then the sun set and they saw that they were sitting at the same place from which they had started.

What has happened? The whole day we have been walking, walking, to escape, and now we have come back to the same place where we started. Tomorrow we must change our direction. Today we started from this side; tomorrow morning we must go from that side, we must escape. Then going, going - walking hard up to sunset. And at sunset they sat down, waiting, so tired, at the same station where they started. What is this - going, turning, coming back to the first station? For forty years they were imprisoned, every

day starting but never getting out and always coming back to the first station⁴⁸.

People now claim that they are wise, but they are not such wise people because every time they move they do not search for the true path, to go on it. They try every way, try every idea, except that which Muhammad, p.b.u.h., brought; that they do not try. Yes, try, up to the end of this world. To where will you come? You will come back to the same troubles, falling into the same pit, falling into the same hell, always falling; yes, trying to climb out and then falling down. As the Prophet said, p.b.u.h., as long as nations go against my way, there will be only dhilat and maskanat, degradation and dispiritedness, for them. Sadaqah Rasul Allah; he is true in his every word, every saying. And that is all. I am asking forgiveness for me, for you, for them, and saying, "Astāghfirullan." And we are giving our endless praises, most high praises, to our Lord Almighty and saying, "Alhamdulillah, alhamdulillah, wa shukrulillah."

'Asr/June 7, 1985

By the name of Allah, All-mighty, All-merciful, Most Beneficent and Most Munificent, the Lord of the Heavens, the Creator of all existence. Everything in existence He created; any time He wants to take it all away, He can. Therefore He is al-'Aziz, the Mighty, the Glorious. No one can stand in front of Him, no one can be victorious against Him. Yes? No power can stop Him; all powers are for Him. And something that He gave to you, don't suppose that it works for you. No. All works for Him. He is absolutely victorious.

When is religion alive? This must be an important point for every one to know. We are living in a time of different ways of thinking; so many different ideas and schools of thought, because our egos make themselves out to be a prophet or to be a most important person, or to be the first of those who may be pointed out by people, "This is that man."

This is a great, heavy thing that is put upon a person. It is sufficient as a test or an examination from Allah Almighty for a person to be pointed out by people that that is such and such a person. But our naf's wants to be pointed to by hands, by fingers, that that is that person; this is the hobby of our egos.

⁴⁸ See II:10-61. 63-74, and many other verses for the account of the suffering of the Children of Israel under Moses on account of their disobedience and transgressions

But our nafs is still sleeping. If it can find a chance, it wants to be the first. Truly, each nafs is waiting to find a chance to be a Pharaoh or a Nimrod or a Nero or any tyrant from among tyrants. Don't imagine that our nafs are now very quiet, sitting. No! They may deceive you; that is the characteristic, the well-known characteristic, of egos. Allah Almighty says, "Inna-n-nafsa la-āmmaratun bis-sou"⁴⁹. When He says "anmaratun," it is mubalaghah, exaggeration - so much! You can never imagine what your nafs may command, may order you - such bad, such bad, such bad things! Everyone's ego!

That is how, from the time of Sayyidinā Yusuf, Prophet Joseph, p.b.u.h., from his mouth, through his sayings, Allah Almighty speaks and teaches. Allah Almighty, in His divine way, is still teaching people, speaking of the past and instructing future people, listening people. He was a prophet, Sayyidina Yusuf, and he had a nafs. All prophets have a nafs, have an ego, but they can command it; they are the kings of their egos and their egos are slaves to them. That is the difference between ourselves and prophets and saints. We are slaves to our egos. The King's Throne, our hearts, we leave to our ego, to our nafs, saying to it, "You should be here. You can command us, and we say to it, "I am your slave." And Allah Almighty is warning people, because if you put your nafs on the throne of your territory, your body, no doubt its orders will be the worst. What is it going to say to you? If it can find a chance to sit on the throne of Pharaoh, then it is going to order you the worst things, saying, "O people, you are my slaves, you are My servants, and I am your Lord!" Yes? Anything incorrect in this? It is correct; Allah Almighty says that our egos order us to do the worst things.

Therefore, in our time, in this twentieth century whose end we are reaching (the last quarter is passing away and we are going through to the twenty-first century), now people have found such freedom that before no one could dream of such a thing, of such freedom. If your ancestors, O Londoners, were to awaken, coming from cemeteries, they would first cut off your heads.

⁴⁹ Truly the nafs impels toward evil" (XII:53). These words are spoken, by Prophet Joseph, p.b.u.h., when he is brought before the pharaoh to explain -and to exonerate himself from the blame of what took place between the wife of his master and himself. He is saying here that, although he is a prophet, a man of extraordinary purity, he does not totally absolve himself or all blame in the matter since the nafs always incites toward evil

They would say, "What is this? People with no shame, living in this country? Who are those people? From where have they come?" Yes - they would fight the people living in our time, in London, and also everywhere else, not only in London. Because we are in London now we are saying this, but even in Turkey, if the Ottomans came, they would fight the people living in Turkey now; in Saudi Arabia they would fight them, also. In every kind of a country, from East to West, if the previous inhabitants of those territories came, they would fight the people who are now living on earth because they would say, "What is this? What is this ignorance among people, what is this immodesty?"

We are so proud that civilization has reached the top point of freedom. And still people are asking for more freedom. What is that freedom? To make a throne for everyone and to put him on it, making him sit and say, "I am your Lord. Come to Me," everyone declaring that he is the Lord of this world and of the worlds. That is what people now want of freedom, so that no one can command them - the Lord of the Heavens cannot command them. They can order anything, they can do anything.

Yet if I say that now everyone claims to be like a prophet, it is still a lower position. But our egos never want to be lower; they want to be higher. Someone told me a story which shows our time's characteristics, how our egos go on. A person went to look around a mental hospital. One patient said, "I am a prophet. I am unknown but still I am a prophet." Then, when he began shouting so much, there was another one sitting in a high place, with a long beard, calling, "What's the matter? What are you quarreling about?" The person who was visiting said, "This one claims that he is a prophet." "One minute" - a big book in front of him; turning pages. turning, and then he said, "He is a liar because I never sent such a prophet."

That is the characteristic of our egos. Don't imagine that now they are calm. When they find the chance, they are going to do everything. Therefore throughout his life the Prophet, p.b.u.h., proclaimed or warned by saying, "O my Lord, don't leave me in the hands of my ego." And all the Sahabah, all the awliyā, were afraid of their egos, of their nafs. The Prophet had divine protection; his nafs was never commander over him, never, but he was teaching us. "O people, you must be very careful. I am warning you about your egos. Too dangerous, too powerful wrestlers, yes? You don't know at what time they may throw you down. You must be very careful, He was asking, "O my Lord, don't leave me in the hands of my ego, in the hands of

my nafs," but we put it on the throne of our territories, of our bodies, and say, "Enjoy yourself. As you like. This is London."

This is a faith, this is a religion; it is not a game. We must be serious about our faith and our religion. Now we will say something important on that point. In our time, there are so many thoughts because everyone claims to be something. No one agrees to be nothing, and the highest honor in the Divine Presence is to declare that I am nothing, o my Lord. But our nafs is never going to agree to be nothing; no. How can it be? I had printed, also, a card, writing on it that I am such and such a person, with such letters after my name⁵⁰. Yes, I am registering my personality. And then you are telling me to be nothing!!!

That is important, because when Allah Almighty created nafs, He ordered it, "Come forward," but it went back. Ordering, "Go back," and it came forward, doing the opposite. And He asked it, "Who am I and who are you?" It claimed to be something, saying, "I am myself and you are You. You are You and I am myself in front of you, I am something." It means to say, *astaghfirullah*, that if you are something, then I am something, also. If you are in existence, I am in existence, also; I am something. I must prove my existence, it claimed. Never saying that you created me; You are everything, I am nothing - not saying that.

That is a battle, going on from the beginning up to the end. Therefore, how is your ego, your nafs, going to agree with you without making a visiting card? You have one, also. Everyone must make a visiting card, writing on it, "I am something !" But ego never wants to be something, never agrees to be something; rather, if it can find a chance, it says, "I am everything!"

"Beware!" is written in certain places - "Beware of the dog." It is written within ourselves, also. What kind? Not a dog. A mad dog may bite you, but this is a dragon - a dragon with 70,000 heads, poisoned heads. If the real form of their egos were to appear to people, everyone would fall down and die. Therefore we must be very careful of our ego, of our nafs. And how can we be careful, how can we be able to protect ourselves, if we have such a terrible companion? It is the companion, the partner, with us, with our personality. Then how may we be able to be victorious over our nafs?

Yes, we are living in a time in which that useless but harmful freedom gives more power, more authority, to our egos, and everyone says that I am a

⁵⁰ A visiting card

prophet, or I could be a prophet, or I can speak as a prophet speaks or I can think as they thought, and wants people to follow his way, each one more than the other, also. For this reason, religions are now only something looked at from outside. People look at that church, that synagogue, that mosque, and pass through it to the pub. Yes! No need for us; what was this church, what is that mosque, what is that synagogue? We must go to bars, to pubs.

Who is commanding those people? What thing commands them except their egos? Their nafs are saying this because nafs never finds enjoyment in a mosque or in a synagogue or in a church. For this reason, now in our time religions are simply forms, even though Allah Almighty never leaves His servants without a shelter against their nafs, against devils; there must always be a shelter for those who are asking a protection from devils, in every time. That is divine justice. Divine justice makes that shelter for everyone, so that if anyone is running away from devils, he may be under protection.

Now, we may say that there are three heavenly religions an earth, Christianity, Judaism and Islam. Then, whoever feels a fear of devils may run into one of these three shelters. Yes, I may say to people who are asking for a shelter that they can run into any one of these three shelters; if one of them keeps them or protects them, that is all right. If anyone finds a shelter in Christianity, asking for a shelter and finding a shelter from the hands of devils and from the hands of his ego, that is all right: no discussion, no argument with him. I am saying, Keep yourself in that shelter. But - you must be very careful. If you can find a strong entrance, you may go in and you may lock it; but be careful about the back. In the background may be some holes; devils may enter. - You must look all around to see if it is all right. Don't be like a heedless person, escaping from the enemy and entering a fortress; it has only a strong door but the background is all destroyed. Yes, because we look and we see that every religion except Islam is like a show; from an outward view it is all right, as people claim in their writings, but at the back, so many holes, so many destroyed walls, so that a thief may easily enter it. Therefore we are advising any person who is asking for a shelter from devils to take care, inspecting everywhere.

If it is all right, then he can stay. Otherwise he must look for a strong and safe shelter.

Then, we should speak about Islam and about the two others, both of them claiming to be partners in being shelters for people in our time. If you can find two things in any religion, it is all right. It means that it has a living power, that it is alive and can protect you. One thing is that if a religion gives you fear of God, it is young, it is powerful. And if it can give you love of God, then that is also a sign that it is all right.

If you can find both of them anywhere except in Islam., continue Go; no need for a new shelter. But you must not lie about it, because liars are accursed. If that power was with that shelter, Allah Almighty would never have sent Jesus Christ, the Messiah, after Moses, and if that shelter, also, was sufficient and strong, He would not have sent the Seal of the Prophets six centuries after Jesus Christ. You must think about it.

Now you can find only in Islam the fear of God Almighty and the love of God Almighty. I met a famous scholar who lived in Western countries, in England. He was saying, "I visited the tomb of a wali in Damascus, and when I first came in front of him I was trembling and I couldn't stop my trembling⁵¹. That was Muhiyuddin, Muhiyuddin ibn al-'Arabi's tomb "A fear came on me and I was trembling. I couldn't stop. Then after that, a deep love fell on my heart," he was saying.

A wali represents the life of a religion. No one can now take me to a Christian saint's tomb, although they have so many saints, and make me feel fear or feel hope or make me feel love. But I can bring anyone to such a place, making him tremble and feel fear, and at the same time love, deep love, for his Lord Almighty.

Thus, we have people, people alive now, who in no other religion except Islam represent such divine attributes, making people fear, making people love, through himself; this is specific to the living religion of Islam. You may find in the presence of such a wali fear, and at the same time love, for your Lord Almighty. These are important signs that we are speaking of. Alhamdulillah, we are in a strong shelter.

Jum'lah khutbah/June 7, 1985

⁵¹ This refers to the well-known writer J. G. Bennett. For his own report on the above incident and his meeting with Grandsheikh Maulānā 'Abdullah ad Daghistani, see his book *Subud* and his recently-published *Autobiography*

O believers, don't believe your nafs, your ego, which may say in your ear that this life is for you, this dunya, this world, is for you; enjoy yourself as much as you can. Satan always comes and says this into our ears, and our ego, our naf's, always goes along with him, saying that he is right, never coming along with our soul. Nafs always goes with Satan, never accepting the advice of the Lord, Almighty Allah, but saying, "Look, we have come to this life, so we must enjoy ourselves.'

Now everyone is here at this Friday prayer, so many people who have reached seventy or sixty or fifty or forty, and so many young people, also. What do you have in your hands now of your past life? It is like a dream; finished. Now you are here, and this meeting is also going to be finished after half-an hour, and one day you will find yourself at the end of your way. It will look to you as though you have passed over a long distance but now you have just arrived at its end.

There is a good tale which I am going to tell briefly. Caliph Harun al-Rashid was hunting in the desert. He had gone far from his companions and was so thirsty, wanting water to drink, and he ran here and there, searching. Then he looked and far away he saw a tent, "Must be someone there," he thought. "I can get some water to drink."

He arrived at the tent. "Who is there?" he asked. An old lady came out, with covered hair. Just quickly bring me a cup of water," Harun ordered.

"If you pay me the price of that cup, I shall give it to you."

And he said, "I am the caliph of Baghdad, I am the king. Bring it to me!"

"No. You may be king in Baghdad. I am king in this tent. You can't even enter it without my permission: Allah has prohibited it⁵². If I say, 'Irji'u, turn back, you must turn back; Allah Almighty orders that. Even if you are caliph you can't enter. You must thank me and pay for this water. Then it will be all right."

He was thinking that she would ask for so much money, so many gold coins, and he waited for her to say what she wanted. Then she said to him, "O Caliph, it is not what is going through your heart." Awliya are the "spies of qulüb, of hearts, knowing what is passing through them. She was not an ordinary old woman but she had a secret between herself and her Lord

⁵² A reference to XXIV:27-28

Almighty. "O Harun, it is not that thing that is passing through your heart. That is nothing, because the whole world and its treasures are not even as valuable as one single wing of a mosquito in the Divine Presence⁵³.

You know this? "Lau kānat ad-dunya tazin "ind-Allah ka-janaha ba'uda, mā saqā minhā kafirun shurbata ma'. If all this world and its treasures had as much value in the Divine Presence as one wing of a mosquito, Allah Almighty would never give unbelievers even a drop of water to drink." But it is so worthless; therefore He gives even those who disbelieve in Him everything they have. And we look at them and say, "Oh, those people have so much of dunya," and we run to be like them.

Why? We are believers, believing in a permanent, eternal Life. We believe in the prophets. And the Prophet, p.b.u.h., says, "One square foot in Paradise is more valuable than the whole world and its treasures". and you are a candidate to enter that Paradise. Why are you running, why are you asking for dunya more than for Akhirah?

Everyone of us runs after dunya more than after Akhirah - every one. Yes, sometimes we must be ashamed of ourselves in the Divine Presence. O my Lord, Ya Rabbi, You must forgive me. Because you have said, 'Wal-Lahu khairum wa abqā⁵⁴, and yet we are running after something even when we pray. You must look at the place of sajdah, prostration, when you pray, and when you move your eyes from that point, Allah Almighty says, no My servant, I am more valuable than what your eyes are going toward. What is there?" He means to say, "Everything you are looking at, you are interested in, you are running after to reach, to gather, to carry all of it - I am more valuable than all the things that you are running after for this life." Is it so? Yes, that is right.

Then that old lady said, "O Harun, it is not something like what is passing through your heart - your gold, your jewels, no."

"Quickly tell me what you want because I am going to die of thirst."

And she brought and put water, like this. "O Harūn, how long have you been king?"

⁵³ A reference to the hadith cited in the next paragraph

⁵⁴ And God is best and endures forever(XX:73)

"For twenty-five years."

"That kingdom you have had up to today - give me all of it and I shall give you this cup of water."

He repeated it, saying, "Are you asking for the kingdom that has passed away or for the kingdom which will come?"

And she said, "No. I am not interested in the kingdom which will come to you after this day but in those days which have passed away of your kingdom. How many years?"

"Twenty-five years."

"Give them to me, and then this water is for you."

And he looked. Harin al-Rashid looked and found nothing of such long years of his kingdom, nothing at all with him. Then he understood that that lady was asking for nothing but was simply making him wake up.

Yes, it is an important lesson for everyone, and it is suitable for you, because you are not in an Eastern country. You are living in a city, a gigantic city, the headquarters of devils and enjoyments; it is full-up. Here is dunya, and your ego, your nafs, is running after it to reach every enjoyment in this gigantic city, and devils are always speaking in your ear and putting something in front of your eyes. For this reason we are giving this khutbah; it is suitable for this jama'ah, this congregation.

You must not be deceived by your egos, saying that all people are running, enjoying; then why am I imprisoning my ego? Your ego cries to you, but you must know that it is the worst enemy, the most dangerous and terrible enemy to you, your nafs. Don't look around for anyone who may be an enemy to you but your nafs.

Therefore, o believers, o mumins, anyone who believes in the real life, the Eternal Life - restrain the legs of your horses a little bit. Your nafs is your horse; don't leave your horse to walk as it likes, no. You must be rider on it, not carrying the horse on your shoulders. But we are doing that; we are carrying our egos, our horses, not riding on them. Allah gave you that horse to ride on and you are putting it on your shoulders? What kind of faith is that?

Yesterday an old person, an English oane, came to me and cried, saying, "O Sheikh, show me a way, because I am so old and yet I am not able to conquer my ego. And I am afraid that death may come to me and find me still in that struggle with my nafs, killing me. Please tell me something that may be a help to me to kill my dragon."

I was surprised. Among our people, no one has come and asked such a question, but that English person, an old one like this, came and asked. What about you?

Yes, this holy Ramadan is for that purpose. We are fasting to conquer our egos, to make them under our command, and the last ten days, the last one-third, is coming. We are asking Allah Almighty to help us to conquer our egos. If you can do that, then you have the right to have 'Eid⁵⁵. That is 'Eid al-akbar, the greatest 'Eid. Then you may make a parade for Allah Almighty on your horse on the day of Eid.

Ya Rabbi, forgive us and help us because we are in need of Your divine help. If your divine help does not come, all of us will fall, will stay, in Hell. O our Lord, save us from Your Hell. Hell - that is our ego's Hell. Keep away from your ego's, from your nafs' Hell. Wa a'adhana Allahu wa iyyakum⁵⁶.

Allah Almighty examines or tries His servants by everything. You must be ready for every trial from Allah Almighty. Anything may be Anything is possible, endless possibilities in this life. Something may happen to you that you never expected but yet is possible.

We have a Turkish saying that it is possible that the oceans are going to be fire - possible; it is a possibility. You can't say it is impossible because we live in a world of possibilities and any condition, expected or unexpected possibilities or conditions, may reach any one, or everyone. Therefore it is important for everyone to practice and to examine or to test his faith: If this comes on me, what am I going to do? If something happens to me, to my family, to my business, to my car, to my neighbors, to my country, to my everything, what am I going to do? Am I going to be patient or am I going to fight?

⁵⁵ Eid al-Fitr, the Festival of Fast-breaking at the end of Ramadan, one of the two major festivals of Islam

⁵⁶ And may Allah save us and you

Against what are you going to fight? Against the will of your Lord Almighty? Everything must be according to His will. No one can change it; you can't fight your Lord's will. We are speaking of all these things, these conditions that you cannot expect, and then they come, suddenly come. That is a test from Allah Almighty of whether you have sufficient power of belief, if you believe that *khairihi wa sharrihi min Alani Ta'ala*⁵⁷.

Through everything that may touch us with His will, He is testing whether, when we say it with our tongues, we are also going to bear it practically or not - if it is only a word or if it is really an action with in ourselves. Therefore we do not want our Lord to put us into such conditions for which we must be brave, because it is too difficult for our level of faith. We are asking from His endless favors to make everything that may touch us lighter, lighter, because we are not too strong. *Ya Rabbi, ajalna sābirin*; O our Lord, make us patient (when I say this I am afraid, because it is so difficult). *Wa ajalnā shakirin*; and make us thankful, because that pertains to His endless favors. To be patient is more important, and for those who are patient, Allah Almighty's favors and mercies come to them without count. (but not for *shakirin*, thankful people, because it is easy, while that is so difficult).

May Allah Almighty make everything easy for us, and we believe that it is only lighter loads which may come on us to bear. It is, according to our faith, not too heavy.

MURĪD: You said that all is possible, nothing is impossible, so it must be possible for a proud person to become humble. How can a proud person become a humble person?

SHEIKH: All things are possible, yes. The weather may be cloudy or the sun may be shining. Possibility means that the sky may be clear or may be covered, cloudy. Therefore, when you are asking this, it must be possible for a proud person to become a humble person.

⁵⁷ Everything of either good or evil is from God Most High, by His permission will and decree. This is the sixth and last of the Articles of Faith in Islam (the others are belief in Allah, God Almighty; in His angels, who are emissaries of His divine will; in His divinely-revealed Scriptures; in His messengers, the prophets; and in the Day of Judgment and Heaven and Hell)

Yes, depending on his heart. Sometimes it is covered, clouded, by his ego; then he is proud, but when his faith shines like a sun he is humble. When that sun is covered, there is darkness and he is proud, that person. You can understand, yes?

Everything that comes to a person of goodness or of badness is related to his faith. When his faith shines like a sun, he can't do a wrong thing; he is looking, but when he is in darkness, he can't see where he is putting his foot. Therefore the Prophet says, p.b.u.h., that a person cannot kill when he is a believer, his faith in his heart - never killing, never stealing, never drinking, never fornicating. Yes, it is impossible, the Prophet says, until his faith goes away, from his head up, so that his heart is in darkness. Then he can do that prohibited thing.

To be proud - that is also prohibited. When a person has lost his faith's shining in his heart, then he can be proud. When Satan lost his faith, he fell into darkness and then became proud in his Lord's Divine Presence; if he had had his faith's sun shining in his heart, he couldn't have been proud in the Divine Presence. He was proud and said "Why?" to his Lord. No one can say to Allah Almighty, "Why are you doing this?" but when a person loses his faith and falls into darkness, he never hears what he is saying or sees what he is doing.

Therefore everything is possible for a person depending on his faith or loss of faith. When he loses his faith he can do anything. He is terrible, more terrible than any wild animals, also. A wild animal may be terrible for one person, for two, but when its hunting is finished, then it may say, "That is enough." But one who has lost his faith and falls in to darkness may kill the whole of mankind and he may say, "I don't care if all of them are killed." Therefore the danger for the future of mankind is increasing because people living in our time are quickly losing their faith in their Lord, their Creator, and saying, "No Lord, no God, in existence." What can be expected from such people? What shining future can you imagine now for this mankind?

Yes. From goodness and from badness everything is possible. When you believe in your Lord Almighty, every goodness may be expected from you, from anyone, but when a person falls in darkness, losing his faith, finished; every evil, every badness, can be expected from him. That is a possibility for both sides.

Therefore so many people are going to psychiatrists now. Those people do not go until they lose their faith. When people are ill and they are in need of a

psychiatrist, it is for this reason. They are falling in darkness and they are like a blind person, going along, and they can't see where is the exit, where is the door, where is the entrance, where are the windows - not knowing, and coming to fight with themselves. For illnesses, physical and mental, that is the reason - losing faith. When a person loses it, quickly the physical body goes down and he is spiritually, mentally, destroyed, also.

Therefore happiness, peace and enjoyment are in faith. Guaranteed safety is in faith, in believing. When people lose that, finished; no more faith or peace, no more safety, no more satisfaction, no more guarantee for them; no more health or wealth - finished, burning their personalities by losing their faith. This is a simple, general diagnosis for the whole world. In two words, when they lose their faith, everything comes upon them, finished. Every problem may be solved by faith, and a faith, even though that faith may not be a true one, is useful for a person; it helps him to believe in something. Even though that may be wrong, it helps him and supports him but it is not perfect.

Therefore, anyone who wants perfect help, perfect support, must believe in a true faith. Others may give a brief support for a short time but without any beliefs it is terrible for the future of man, individually and collectively. For this reason there is darkness now, people running into darkness, the darkness of Hell, because they are quickly running to lose their faith, and the kingdom of devils urges them to lose their faith and advises them, "Don't believe in anything."

If people believe, the kingdom of devils must be destroyed; because the supporters of the kingdom of devils and Satan are unbelievers, so that now troubles are increasing, and Satan, the king of the kingdom of devils, is so happy, so happy, and is preparing a fire celebration for all humanity on earth, working so hard to make a festival of fire. Working so hard in Russia, in America, in the East, in the West; every nation is working hard to produce more fire for that day, making fuel for that fire. And they are happy, giving millions and millions - for what? For defense.

You must defend against devils. But now people have lost the knowledge of who is their enemy, the terrible enemy who makes people forget that he is their enemy, making people enemies to each other. People are enemies, nations are enemies to each other, but they are forgetting the common enemy of mankind whom Allah Almighty mentions throughout all holy books, saying, "Satan is the most terrible enemy to you." Yes? And we are asking

for a sultan who cuts off the heads of devils with his divine sword. That is important.

'Asr June 8, 1985

By the name of Allah, Almighty, All-merciful, Most Beneficent and Most Munificent - our Lord, the Lord of Jesus Christ, the Lord of Moses, the Lord of beloved Muhammad, peace be upon them, the Lord of the universes, the Owner, the Creator. As He likes, He makes; as He likes, He creates; as He likes, He gives life to people; as He likes, He takes them from life, killing them. No one can stand against His will. Everyone in the Heavens and on earth is a slave to Him; whether they like it or not, they are slaves and His command goes on. And everyone must listen to his command. If you listen to His commands and obey, that is honor for you. If not, it is dishonor for you.

We are trying to do something, we are intending always to be obedient servants, but we have a nafs. Our egoes like to be disobedient; ego likes to have its commands go on and not anyone else's. Therefore fighting takes place between our egoes and our souls. Souls always want to be the Lord's obedient servants, but our nafs says, "No!"

To the one who wins over his nafs Allah Almighty will give a different world, giving him istiklal, independence; whoever is an obedient servant to his Lord, Allah Almighty will take him through this world and will give him another, independent world. He can be in that world, and even though he still goes around among people in his bodily form, he has a private world and a private life - a peaceful world for him. This is a secret: that if anyone can keep to being an obedient servant to his Lord, he receives a prize from his Lord Almighty. But it is secret. He has a peaceful world for him self alone and lives in that world with sincere people, peaceful people; there are no fighting, no quarreling, no harming people there.

Whoever can be an obedient servant to his Lord, he may take his divine prize during this life. He may be among us, with ourselves. Grandsheikh was saying, may Allah bless him, that once a day Bilal, the first muedhdhin⁵⁸,

⁵⁸ Muezzin, the one who makes the call to prayer, the adhan (azan). Bilal al Habshi, who in the early days of Islam was an oppressed slave, later freed by Abu Bakr Siddiq, was the first muedhdhin of Islam during the Prophet's years in Madinah. Fajr is the first of the five daily prayers, observed between dawn and sunrise

calls the adhan for Fajr prayer in the Heavens. Whoever hears his adhân must go and be present for Fajr prayer at Bait al-Mamūr⁵⁹, which is in the First Heaven. Whoever can hear that adhan, it means that he has been invited and that he has spiritual authority to reach, to take his physical body, also, to that masjid⁶⁰ in the First Heaven's station. Then, all the prophets and awliya must pray that morning prayer even though they are in Barzakh⁶¹; even though they have gone from this life, they still pray morning prayer, Fajr prayer, with beloved Muhammad, p.b.u.h. Every day that prayer goes on, and all the prophets make a jama'ah, congregation, behind Muhammad, p.b.u.h.; Jesus Christ, also. I am seeing Moses I am seeing, Abraham I am seeing, peace be upon them, so many prophets whose names are mentioned in the Holy Qur'an and who are not mentioned but whose Inner meanings have been mentioned.

That is an authority coming through the Prophet, p.b.u.h., to awliya, and Grandsheikh, may Allah bless him, has authority to take caliphs from among his murids to show them, to make them pray in that holy place, and that is all right. And even while they are praying in that holy masjid, Bait al-Mamūr, they also leave one shape on earth, standing with people as imam for prayer or standing with the jama'ah, so that people do not think wrongly about them, why they do not pray Fajr. They pray with the people, also, but really, actually, they pray morning prayer with the Prophet, p.b.u.h., every day.

Now, So many awliya and so many true believers who have reached sainthood and true faith have been given a private world for themselves, peaceful. They live in their worlds, happy and peaceful and in satisfaction, no troubles or sufferings harming them; no. What is the reason? Being an obedient servant to the Lord, Almighty Allah; then He gives them their prizes, beginning from here up to eternity. But those who are disobedient to their Lord, every day there reaches them more fire from Hell to give them suffering, reaching their hearts. And those people for whom the veils have been taken away from their hearts, from their hearts' eyes, can see so many millions or billions of people on fire, in flames.

That is a punishment for disobeying their Lord. They are indeed in flames but they are unseen flames; only awliyā can see them. And now in our time,

⁵⁹ The spiritual prototype of the Holy Klabā in the First Heaven

⁶⁰ Mosque

⁶¹ The state between death and the Last Judgment, in which the life of the soul and the spiritual body continues

subhanallah, glory to Allah Almighty! most people are in flames. No chance for them to extinguish those flames except to be obedient servants.

Those who are obedient servants to their egos, all of them are in flames, burning. Very few people, if you were able to look, could you see in their worlds or in their universes, peaceful and happy, no flames, but in our time most people are in flames, burning. Little by little that burning is finishing them and they are going to die.

Therefore we must be obedient servants or we are going to burn in the flames of our egos. And what is the way that you can be an obedient servant to your Lord, Allah Almighty? Allah Almighty says, instructing His Last Prophet, the Seal of the Prophets, p.b.u.h., to say that fasting is a shelter, *jannah*. *Sawm*⁶², fasting, is a shelter from what thing? From everything. You should use fasting as a shelter from every suffering and from burning by flames because it is the way to be an obedient servant to Allah Almighty. Without using fasting, it is impossible to be an obedient servant, impossible to command your ego - always refusing you.

So many methods you may use but they are going to be unsuccessful. The single way that you may be able to command your ego is the way of fasting; whoever is able to fast, it means that he may be able to command his ego. When you command it, you are going to be an obedient servant to your Lord. Then you may listen to your Lord Almighty. If not, you are a disobedient person. And if anyone enters by that door, he should be a sincere worshipper because in fasting you are doing a worship, a secret worship; no one knows if a person is fasting or not. Only your Lord, Almighty Allah, knows. Therefore it is a sincere worship, and therefore fasting teaches a person how he can be a sincere worshipper to his Lord, Almighty Allah.

But then your *nafs* may attack you after *iftar*⁶³, claiming, "Now I am free." Be careful after *iftār*. If you are able to catch it also after *iftār*, then after Ramadan you may be able to take your *nafs* under your command. The whole day you may fill this tire, such heavy work, filling, to continue on your

⁶² What is referred to here is fasting prescribed by Islam (*sawm* or *siyam*), either during the month of Ramadan or optional (*nafil*) fasting during the remainder of the year. Islamic fasting follows a strict discipline of total abstinence from food, drink and marital relations during the daylight hours, beginning just before dawn up to sunset. The fast is broken at sunset with an evening meal, and eating a pre-dawn meal (*suhur*) is a *sunnah* of the prophet, p.b.u.h.

⁶³ The breaking of the fast at sunset with food or drink

way; then after iftar comes your nafs and makes it whsh-sh! - flat. Yes - then you will have to wait for the next day and begin to do it again. Therefore you must be careful after iftar, also. Don't give your nafs all its desires. No; must be within limits. Then, every day, every day, bit by bit you may take more authority and power over your ego.

Then on the first day of 'Eid ⁶⁴it will say, "Oh-h, now I am free. Today is 'Eid. I am free." It means to say, "I can do everything now. Everything is halal, everything is permissible, for me now." But not everything is halal. Haram, prohibited things, are not halal for you; haram is harām, and you must fast up to the end of your life from harām things. Then your nafs is going to cry, "Oh-h-h! How can I be patient up to the end of my life, such long years? How can I be patient? I must look, I must listen, I must go, I must eat, I must drink!" asking for freedom at that time.

O believers, you who believe in your Lord, Almighty Allah, you must know that at any time we may be returned to Him - at any time. No safety, no guarantee, no insurance. Yes, no insurance for anyone, for at any time you may be recalled. At any time Allah Almighty may order to cancel that person's life, to take it back, finished. Therefore we are fighting with our egos and we must use a method because our nafs is a burden, a heavy burden, on ourselves, on our shoulders. Therefore Grandsheikh was always advising everyone, "O people, don't say to your ego that you are going to live long years. Then it is going to be very lazy and to deceive you. But you must say, 'It is the path that you must go on today only. From morning up to nighttime you must keep this path, not tomorrow - finished; today only. Keep me, and tomorrow I shall leave you alone. Today from morning up to night you must be as your Lord wants you to be but don't think about tomorrow, only about today, because so many millions saw sunrise today but they will never see sunset; perhaps you may be one of those millions. Or so many people saw sunset this night but will never see the sun rise to morrow.' And when you make short distances, your nafs may go to reach a short distance, but if you make long distances then it is going to be very lazy, saying 'No' to you. For a short distance you may be at rest, you may gain everything. You must go on."

Therefore our ego calls each one of us to listen to it and to be disobedient to our Lord. But if the whole day you are a disobedient person, you can gain

⁶⁴ This festival marks the end of the month of fasting and the transition from the discipline of Ramadan to customary habits

nothing. If the whole day you do everything that your ego wants to do, giving it every desire, when the sun sets and Maghrib⁶⁵ time comes, you must put your ego in front of you for judgment. That is muhasabah. taking account. "O my ego, today from morning up to sunset I did just as you said. What has happened now? You made me be a disobedient servant to my Lord today and to be obedient to you. What benefit did I gain What honor is there for me, and what thing do I have from it now? Show me."

And the next day you must say, "Now, today, I must be obedient to my Lord because you can give me nothing. Yesterday I was under your command up to the night but no benefit could you show me except that my heart became contracted in darkness, in unhappiness, and I had bad dreams, also. Therefore I will not follow you today. I am going to be an obedient servant to my Lord."

Do that, and then that night, also, put your ego in front of you and make a judgment. "How are you now? Anything wrong with me if I am disobedient to you and obedient to my Lord? What thing was wrong with me now, today? I am feeling peace and happiness and satisfaction in my heart, and I see that everything around me is alright because when I am right with my Lord, everything surrounding me is alright."

You must try this for two days, the first day listening to your ego, the second day obeying your Lord. Then you will find the difference, like night and day, like darkness and light. You can try this; everyone must try it now. This is an important teaching.

Sawm, fasting, is a shelter. I am saying this for all those people who are complaining of sufferings and miseries, of troubles. Yes, for all of it there is a way to bring them into peace. But whoever wants peace must follow a path.

Christianity, they say, is a shelter. If a person is going to practice Christianity, and if he finds satisfaction and peace, he can keep it; no worry. I am not objecting. And Judaism, also. If they practice it and find peace within themselves, they may keep it. But if they find in their hearts disturbances and unhappiness and dissatisfaction, then they must try the way of Islam, the method that Islam ultimately brought - a new method.

I don't think that a person can fast and not find peace within himself. Yes, a fasting person sits down to eat at the time of iftar and at the same table a

⁶⁵ The fourth prayer of the day, observed at sunset

non-fasting person may sit, and you may examine the heart of the first and of the second. If you look at the fasting person's heart, you may find that at the time of iftar the fasting one is flying with peace and tasteful enjoyment in his heart, and pleasure, divine happiness, in his heart, but that one who did not fast never feels such a thing⁶⁶.

That is proof enough for fasting. That gives us peace and happiness and enjoyment, pleasure in our hearts, but the one who all the day did not fast but ran after his ego's desires can't find that. Therefore the Prophet, p.b.u.h., said, "Allah Almighty rewards the one who fasts with two pleasures at the time of iftar. No one can taste that enjoyment and happiness except fasting people; others never taste it. One pleasure for fasting people is in this life, and there is another enjoyment and pleasure for them when they meet with their Lord on the Day of Resurrection. No one can feel such a pleasure as fasting people will find or will be rewarded with on the Day of Resurrection."

For this reason, o believers, we are fighting with our egos. Every time we win we have such a pleasure. And the fight of the ego passes through fasting. You can fast; then you may feel or you may see that fighting, and then you may feel that pleasure, also. Therefore Allah Almighty prescribes fasting for everyone, and fasting for only one day at a time, saying, "From Fajr to sunset, keep yourself. Then I will keep you after wards."

Morning/ June 9, 1985

Allah Almighty likes people to be happy, but I see that people are unhappy. Why? Because He created them from mankind, not creating them monkeys? If He had created us donkeys, what could we do? You are Sons and Daughters of Adam, you are from mankind. You are deputies or candidates for being deputies of your Lord. Why are you not happy? Why are you unhappy?

O people, every day crying, complaining about this, that, something else! Why are you complaining? What is the reason? If we had been created as black beetles, what could we say? You could say anything? No. That black beetle is so happy and glorifying its Lord Almighty, saying "Subhānallan!" but you, the Children of Adam - thousands and thousands of complaints.

⁶⁶ That pleasure is a natural result of a day spent with one's soul in control of his body, at the command of his Lord, freed from the usual preoccupation with bodily appetites and their satisfaction

That is never going to be suitable for your rank in the universe. No one else has been given such a rank in the whole universe; then for what are you always complaining? There is complaining from everyone; everyone complains. Man has been given everything but he still complains, also. Our egos find so many things to complain about.

One day I was walking from my house to Grandsheikh's house in Damascus. It was raining heavily. I was wearing wooden sandals; there was so much water in the streets and my kif, leather socks, were wet. I complained to my Grandsheikh. Then Grandsheikh shouted, "Don't say such a thing, Nazim Efendi! Don't complain! People have been waiting for rains, and when they are too much you talk about your leather socks !" "Astāghfirullan, forgiveness, vā Sayyidi," I said.

For everything about which you may make a complaint, you must remember that you must not complain. No reason; you must remember what you have been given and you must be ashamed to complain. Some things come to us according to the level of our faith. As much as you may be able to bear, bear that and don't complain. It is better for you. Grandsheikh does not agree that his murids, his followers, should complain, because Allah Almighty is giving something to you, He is testing you.

You must not suppose that everything should be as you like - no. You must learn to say to your Lord, "O my Lord, as you like." That is tarbiyah, training; that is irshād, guidance, showing us the correct way. That is tariqat's training, that is our murshid's, guide's, training for us.

I am not saying that you are not going to be tested. You must be tested, but you must keep yourself from complaining. You must fight your ego, your nafs, to leave off complaining because it is an illness; if you complain for one reason, then more than one comes to you. When you take up complaining, there are going to be more than two - three, four, never becoming less but increasing

Therefore, don't be trained to complain; leave off complaining. Yes, there must be so many things which may be a reason for complaint, but you must leave that complaining so that it becomes less and less and less, then finishing. That is important, for all of us. Don't complain about your husband, don't complain about your wife; rather each side must look at your partner as a favour from your Lord to you. Then you are going to be happy throughout your lives. But now an ignorant man does not say that this woman is my Lord's favour, or she does not say that that person is a favour from my Lord

to me. They are ignorant, and therefore they get fed up quickly, after three days throwing the other out like a pair of shoes. They are not from humanity but are coming down from the level of humanity to the level of animals. Only animals come with love for each other for three days and then go away, bye-bye.

We must keep the way of humanity because mankind have been honored by their Lord Almighty, while animals have been ordered to be under the command of mankind, the Children of Adam. Leave off complaining, yes. But don't think that it is going to be easy to reach that point. You must fight. In front of you may be a great battle, fighting with your ego. Your ego, your nafs, always complains, never becoming satisfied, because if your nafs is given the whole of London, it will want the whole of England to be for it, and every time it complains, never finishing. "Why London only? Must be Birmingham, must be Edinburgh, must be Kent for me." When it is given that, it asks for Scotland, then asks for Wales, asking, asking. Nafs never stops its complaining. If a man has the most beautiful lady for himself, then his nafs will look for another one. Where is another beautiful lady? Why is she not for me? She gets to be for him, also. Then he looks for still another. "Shame on you, you monstrous ego," you must say. You must know that it is impossible to stop our shameless nafs. And we have been given one nafs but ladies have been given nine nafs; yes, and they, more than men, are restraining themselves. Therefore every time punishment comes on men more than on ladies, They have an excuse in the Divine Presence, also, but you, men, no.

Yes. Therefore you must be happy. So many people are coming to me; twenty-four hours a day I am listening to complaints. Therefore Grandsheikh is making this to stop that complaining, or I will take a stick in my hand. Whoever comes while he is complaining...!

Yes, "Alhamdulillah, ya Rabbi, glory to Allah Almighty," opens the Holy Qur'ān⁶⁷. O people, say "Alhamdulillah!" and enter Paradise. Say "Alhamdulillah!" Then you will be in Paradise here and Hereafter you will also be in Paradise. At every time say "Alhamdulillah-Rabbi-I-'alamin"; always, always say it, o people. Then all problems are going to be solved, finished; that one word saves all humanity. Therefore it is a Divine Book for the solution of every problem on earth, from beginning up to end. O people, say

⁶⁷ The opening words of the first surah (chapter) of the Qur'an are, "Alhamdulillah-Rabbi-I-'alamin," praise be to God, the Lord of the worlds

"Alhamdulillah-Rabbi-I-'alamin" and you will be able to find every solution in it. Then you will be in Paradise here; before the Last Day comes, you will be in Paradise on earth. Those mercies and endless favors, like rain, will rain upon you if you can say "Alhamdulillah-rabbi I-'alamin" for every occasion.

I am not saying that it is easy, no, because we have egos and we listen to our egos and talk and complain. But you must try, as much as you are able, to do it less and less so that you may finish it altogether. On the Day of Resurrection, when people gather in the Divine Presence at the end of this life's period, Allah Almighty will order an angel to proclaim to all the people gathered on that Plain of Manshahr, the Plain of Gathering, "Aina-I-hamidūn? Where are those people who always, for every occasion or for every condition they were in, used to say 'Alhamdulillah. - where are they? They must now get up and enter Paradise, no judgment for them." Bi-dūn muhasabah, without being called for accounting, for judgment, without anything, Allah Almighty orders those people into Paradise who for every condition used to say "Alhamdulillah Rabbi-I-'alamin."

The Prophet, p.b.u.h., himself is teaching us. When his little son, Sayyidina Ibrahim, died, he was too sorry; he cried, also. Two-and-a half or three years old his son was. But he said only, "Kama yuhibbu Rabbunā wa yarda. As my Lord likes and is pleased with, I agree."

Such heavy conditions or difficult trials may come on you, but you must not lose your faith in your Lord, Allah Almighty. You may be so sorry or sad, but you must always say, "As my Lord likes and pleased with, I am trying to be," so that you may reach a level, the level that only very few people can reach - the level of rida, the level of contentment.

That is the top point that a person can reach. Such people have private Paradises, and others may look at their stations as people on earth look at the stars although it is impossible to reach those stars. It is impossible, and as we look at the stars, the people of Paradise will look at the ranks, the stations, of those people of contentment; you can't approach because of their lights. You can't bear those lights; it is impossible to approach those stars. Too bright, too hot, but it is right for them, for those people of contentment.

Yes, we are beginners, but I am showing you goals to be reached. I am showing you to make you know the ways of being happy here and Hereafter. because Allah Almighty never likes His servants to be unhappy - no. Allah Almighty is not happy when His servants are unhappy. You think He is

happy when you are unhappy? You see how you can be happy if one of your family is unhappy; then you are going to be unhappy, also. And all mankind is in the divine family, the creation of the family of Allah. How can you suppose that your Lord is happy if His servants are unhappy? Therefore He is angry with people who say that they are unhappy, because He gave them everything that He did not give to anyone else, and yet they say that they are unhappy, The divine anger is on those who are unhappy. Therefore I am warning you: don't approach the divine anger.

We are asking forgiveness. We must be happy; then He is happy. Yes, alhamdulillah, we are beginners and we are trying, trying to reach that point. And you must use all possibilities to reach that goal before leaving this life, and one way for happiness is to look at everything as a favour from your Lord to you. Everyone around ourselves is from our Lord's favours. You can imagine what you would do in this city if in such a huge city there were only 50,000 people; you would say that this is the city of ghosts if there were only 50,000 in this huge city of London. Therefore everyone crowding into this city is from our Lord's favours. Maybe most of them make trouble but even if they make trouble they are favours. Otherwise it would be a very silent city; you would be able to hear your footsteps, you would be afraid. Yes. Look at everything surrounding you as being from your Lord's favours and you will live in Paradise.

'Asr/June 9, 1985

No doubt. About what? No doubt that there is a Creator in existence because if there were no Creator in existence, no creatures could be in existence. But so many people (who have heads like a football, so many people,

No doubt that Sayyidina Muhammad, p.b.u.h., is a prophet. Even if all people deny it, their denying will never change that reality. No doubt about the prophethood of Sayyidina Muhammad, p.b.u.h., and no doubt that the Glorious Qur'an is the last holy book that has been sent by Allah Almighty, the Lord of the Heavens, the Lord of the worlds, the Lord of Jesus Christ, the Lord of Moses, the Lord of Abraham, the Lord of beloved Muhammad, peace be upon them all - no doubt.

A person may be in doubt about himself but he can't be in doubt that Muhammad, p. b.u.h., is a prophet and the Seal of the Prophets, sent by the

Lord of the Heavens with the last message to all mankind, and that the Holy Qur'an is the last message of Allah Almighty to His servants. No doubt that if this world goes on for eternity, his prophethood is enough. Don't say that he came fifteen centuries ago and now he is not suitable for these people, no. Not only after fifteen centuries; if fifteen trillion centuries come, he is the Prophet; no need for any other prophet. He is perfect, and he represents the perfection of his Lord Almighty. And if this world were to go on up to eternity, no need for a new holy book. The Holy Qur'an, Glorious Qur'an, is enough for everyone or for every time, for every nation, even if they were to go on eternally. No need for another book to come. It is correct because it is also perfect.

And Islam is also perfect, but if your eyes have a squint what can we do? Once Maulānā Jalaluddin Rumi, may Allah bless him, was telling a tale of a person who brought a boy to a carpenter, saying, "Please teach this boy to be a carpenter."

Then that master said, "O boy, bring that bottle here."

The boy looked and said, "Which one shall I bring? There are two bottles."

"Bring a hammer. Break one of them and bring the second one."

Then he took the hammer and - tram! he broke that bottle. said, "O master, both of them are broken."

It was only one bottle, not two, but his eyes saw two, cross-eyed. Then, what shall we say if people are cross-eyed? Yes, you can't do anything. Islam is perfect. Only imperfect people can say that it is imperfect, but Allah Almighty Himself bears witness that Islam is perfect and that it is the only acceptable faith in His Divine Presence⁶⁸;t whoever comes to Him in Islam, he is acceptable, not anyone else. And from beginning up to end, all the prophets brought Islam, but we give some other names to it, covering reality. Adam was Muslim, surrendering to the commands of his Lord, Allah Almighty. Moses, Jesus Christ and all the prophets, 124,000 of them, whether their names are mentioned in the Holy Qur'an or not - all of them were Muslims⁶⁹.

That means that they surrendered to their Lord - but not only for His commands, because Muslims are of two kinds. One kind surrenders to the

⁶⁸ See, for example, III:19, 85, and V:4 (V:3 in Pickthall's translation)

⁶⁹ See II:128, 132-133, 136; III:52, 67, 84; V:114 (111 in Pickthall); VII:126; X:84; XII:78, among others

commands of Allah Almighty; as He commands, they try to keep those commands, those orders. But the highest degree in Islam is to surrender to the Lord's will, also. That is perfection - if you are able to say, "O my Lord, as you like, as You will, as you wish. As You will; I am not fighting."

So many people may pray, may worship, but when their Lord's will comes upon them, they make trouble, not surrendering. Look at the ocean. Until a person surrenders, it takes that person under deep; when he surrenders, then it takes him out, floating. A dead body does not go very deep, but until that struggle finishes it is under the water; then when it is dead, the ocean carries that body.

Therefore, Islam is perfect from all directions. You can look at it from any direction and you must see perfection in Islam. And when you surrender to your Lord, Almighty Allah, you will reach true peace and happiness and satisfaction, here and Hereafter. Then the angels will carry you on their heads. No troubles or sufferings for that person - finished: he has surrendered, never struggling, never fighting his Lord's will. For this reason a grandsheikh, 'Abdul Qadir Jilani, was saying, "Allah Almighty's will runs. If a person goes against that will, wanting to stop it, that makes his tauhid⁷⁰ vanish, because only His will prevails."

Don't stand against the will of you Lord Almighty; rather you must be suitable to run with that will. Yes, Allah Almighty gives honor to His servants by giving them a will, but out of your good manners you must say, "O my Lord, You gave me will, and all wills are in Your Hands. And I surrender to You, I give my will, also, to You. I am going to be as you like, O my Lord. Don't leave me in the hands of my will."

You can understand, yes? That is the perfection which Islam brought finally for all nations. You must surrender to the Lord's will because His will is the best for you. You don't know. You may ask for something but you never know what is going to happen to you ultimately. What the result will be if you ask for that, you can't know.

Once Jesus Christ, p.b.u.h., who was created by a miracle - he was miraculous; he was the servant of his Lord alone - was travelling. And one

⁷⁰ The Divine Unity, which embraces the Oneness of God Almighty and of everything, in existence, and also the oneness of the command or decree, covering everything in existence, which proceeds only from the one holy Will

day a person met him and he said, "Oh, you are Jesus Christ. I must travel with you, be your companion."

But it is not easy to be companion to those chosen people. You must keep adab with them, you must be good-mannered with them. Then he walked with Jesus Christ; for some distance he went. They reached a beach and there was a pile of bones, a skeleton. And that person said to Jesus Christ, "O Jesus Christ, please make these bones come to life, as I would like to see what kind of an animal it was. You have miracles, you can do this."

Jesus Christ stopped him, saying, "Don't ask, don't do this. Leave it alone."

But he was insistent, saying, "No, I must see."

Then Jesus Christ, p.b.u.h., said, "O my Lord, who gives life to dead bones, make it appear as it was before." As soon as the words were finished, a huge tiger rose up and rushed at that person, cutting him and eating. And Jesus Christ, p.b.u.h., said, "O my friend, you should not have asked this. I said, 'Don't ask,' but you wanted that. It is not a good end for you."

Therefore, we have will which Allah Almighty gives us, and we are asking this, asking that, wishing this, wishing that, but not leaving it to our Lord, not saying, "O my Lord, let it be as you like." So many times I ask something. Then it does not go as I wish but goes another way, and then I thank my Lord, Allah Almighty, saying, "Alhamdulillah," thanks be to Allah that what I wanted did not happen. This is better, this is the best - what Allah Almighty wills for us."

This must be well-known. He has only honored His people, His servants, because Allah Almighty never gave any other creature will. Will, the divine attribute, has been granted to the Children of Adam, and He is trying you because you are His deputy or have been created as candidate for the deputy of Allah Almighty. No other creature has that honor. Therefore He grants you from His divine attribute, His will, giving you will and seeing what His servant does with his will that he has been granted. Is he using his will only once, for one thing, saying, "O my Lord, You granted me that divine attribute which belongs to you, and I am using it only once: to return my will to You. I give it to you. You make me as you like"? That is the top point of Islam and the top point of adab m'a Allah, good manners with Allah Almighty.

Therefore we have been given six articles of faith in Islam: believing in God, believing in angels, believing in holy books, believing in prophets, believing

in the Last Day, and believing that everything is "on program." Now people make programs for electronic computers and those machines work as that is written. The meaning of "Khairihi wa sharrihi min Allani Ta'alā," the sixth pillar of iman, of faith, is that you must know that everyone's life has been divinely-programmed: you must know this. When you know it, when you believe in it, then you must say, "O my Lord, I give my will to you. You lead me, You guide me, to my destination." That is a deep secret but it is also obvious because no one is created without his own program. It is written an Lawhi-I-Mahfudh, the Preserved Tablet. What does it mean? That everything is programmed.

Now in this century, people are so proud of their computers, of their science, and it is not more than a drop in an endless Knowledge Ocean of the Lord of the universes. Only that little drop Allah Almighty has authorized for the Children of Adam by His divine attribute, knowledge, and it is such a little drop beside Allah Almighty's endless Knowledge Oceans and endless Wisdom Oceans. "Wa ma utitum min al-'ilmi illa qalila⁷¹." No matter how much you may know about everything - Allah Almighty may give you more knowledge, more knowledge; every time you may ask and He gives - it is always going to be only a small amount, qalila, not a big one; it will always be a little bit. Don't be proud; no! It is only a little bit of knowledge you have been given, but yet you look at yourself as if you know everything. No; you can't know everything because your capacity, your capability, is only within limits. Therefore it is impossible to the cover endless oceans.

But people now are so proud, and unlearned or ignorant people are also proud, saying, "This is the time of space, this is the time of computers." But - do you know about computers? No. He only looks but can never understand how it works, but he is also proud because he lives in a century of computers. He imagines that he did that, that he made this, never thinking that it is only a little bit of authority or of knowledge that has been given to people during the last century.

There is not going to be another century; this one is going to complete the world's period. We are waiting for Qiyamah, for a finishing. The beginning has passed away and we are going to the finish, to the ending of this life; this period is going to be ended. And people imagine that they may do anything, and they imagine, also, wrongly, that their thoughts, their ideas, are correct because everyone thinks himself to be something - not only to be something

⁷¹ And there has not been given to you of knowledge except a little (XVII:85)

but to be everything, and then he claims that he is a Lord, looking at everything that science brought for the life of mankind in this century, like a tale about Pharoah.

Pharoah claimed that he was the Lord of the Egyptians; yes, he thought that. But once Satan came and knocked at his door, and Pharoah asked, "Who is it? Who is there?"

Satan entered without opening the door; no need, coming in and saying, "How do you claim that you are the Lord of the Egyptians? You don't even know who is at the door and ask who is there. A Lord not knowing what is beyond this wall, beyond that door? And how do you claim that you are God - and the first one, also, not an ordinary god, saying that you are the most famous one, the commander of the Gods, also, not an ordinary one? What is your power, to claim such a thing?"

"Oh, I have so many wizards, magicians," Pharoah said.

"Bring them here,"

Then Pharoah brought so many, hundreds of magicians. "What is your power?" Satan said to them. "Show me."

Then those magicians made a strange and terrible show in front of Pharoah and Satan. Satan looked. "This is your power by which you claim that you are God?"

"Yes," Pharoah said. "This is my power and those magicians are power stations for me, for my godhood."

"Oh, such important power stations you have !" Satan said. Then he blew on their magic and everything disappeared. Even Pharoah and all of them appeared without clothes, nothing to cover themselves, and trembling.

"Look!" said Satan. Now see what I will do." Then he blew again and made such a magic show that their minds went out, becoming crazy. Now our people in the twentieth century, to whom Allah Almighty just gave a little bit of authority of knowledge, look at their computers, at their rockets, at their satellites, and they say, "No God. We are Gods." Aha, their powers! In one second Allah Almighty can take everything from their hands and leave them crazy.

Then that pharaoh was without clothes, trembling, and all the magicians, also. And Satan asked, "O Pharaoh, are you important or am I important? Are you more powerful or is my power more?"

"No, you!

Then Satan said to him, "Are you not ashamed to say that you are God? With such power in me, my Lord never accepted me, casting me out from His servanthood. How would He accept you as a partner to Him? Are you not ashamed?"

"Yes, that is true, " Pharaoh said. "I must repent, I must ask forgiveness."

"No, don't do that," Satan said. "Keep your position; it is all right. I don't mean to say that you must say you are sorry. If it is for me, don't say anything. I am your teacher, I am your boss. You must be under my command. As I order you, keep yourself" (because the Egyptians were accustomed to have Lords, and when Satan disappeared, they came and made sajdah to Pharaoh; they were accustomed to that). "If you tell them that you are a servant like themselves," Satan said, "then there will be too many troubles in Egypt. They will run to find another Lord and it will be a difficulty for me. Now it is all right. You can be their Lord."

This tale is for those people who are too proud of their science, while it is only a little bit of knowledge that Allah Almighty has authorized them with this power, electricity. That is something of qudrah, power. As yet no one is able to give a description of what electricity is. Who can say? No one knows what electricity is. Rather it is a qudrah, a power from endless Power Oceans, which Allah Almighty just gave authority : to catch, to be under our command, as He promised: "Wa sakhara lakum ma fis-samawati wa mā fil-tardi jami'an⁷²"; "sakhara" is from "taskhir," to make under our command. That is only one ray from endless Power Oceans which Allah Almighty gives under our command, running in this wire, not burning it. If you catch hold of a naked wire, you may die. No one knows what is going in it. If it is electrons, they must be finished. What is running in it? Energy. And people are so proud! If Allah Almighty says, "Kun fa yakun⁷³, Stop that energy," then everything that the Children of Adam are so proud of will be lost.

⁷² And He has subjected to you whatever is in the Heavens and whatever is an earth all together

⁷³ Be, and it is," the divine Word of Creation mentioned in several places in the Qur'an

Therefore, o people, o believers, o Children of Adam, you must ask for perfection in your souls. That is important to ask because we have been invited to the Divine Presence and Allah Almighty is asking from every one perfection within himself, spiritual perfection. Take that perfection through the prophets, particularly from the Last Prophet, the Seal of the Prophets, p.b.u.h.

May Allah Almighty forgive us, because mostly we are running after our egos and their desires, and we are using our wills in the direction of our egos' desires and it is making us dishonored people. We must be honorable people in the Divine Presence. And that is all.

Isha/June 9, 1985

May Allah keep us from our egos' evil. As much as you are able to, fight your ego. There is a different test every day. Allah Almighty is looking. If you go after your ego like a sheep, then it is dangerous. Keep to the right hand and go on, straight; then there will be peace and satisfaction for you, here and Hereafter.

May Allah Almighty let you, all of you, taste true faith. It is sweet, true faith's taste. When you taste true faith, you keep it, never losing it. The one who does not taste, he quickly leaves, quickly loses.

Which way makes you taste true faith? Dhikr⁷⁴; dhikr makes you taste the taste of iman. Say "Allah" and you may taste the taste of faith. Whoever feels darkness and depression in his heart may say "Allah-Allah Allah..." and then nothing can stop his heart. When you say "Allah-Allah Allah..." there is no darkness in your heart. But if it should continue, then keep your tongue silent

⁷⁴ Remembrance, specifically, of God. In the specific sense used among Sufis, dhikr denotes remembrance of God through repetition of phrases of glorification or His Holy Names, as mentioned in the Prophet's Hadith. One may follow a personal wird or wazifah, that is, a regular, daily practice of dhikr given by one's Sheikh, which consists of a fixed number of repetitions of such phrases or Names, and beyond that may try to keep his heart constantly with his Lord by engaging in dhikr whenever possible

and make your heart say, "Allah-hu, Allan-hu. Allan-hū - Haqq⁷⁵" and you should hear the same dhikr that we are now saying in your heart.

Now listen. Three times "Allahhū - Haqq." Any time you may want to listen and keep your tongue silent, look at your heart and you may, you must, hear that dhikr going on, never stopping. When you listen, then darkness and depression go away.

"Asr/June 10, 1985

We are now living in this world. Goodness and badness, or haqq wa batil, truth and falsehood, are fighting. This side is the right side; the right side means right. Right is right, and people are in two parts, right-going people and left-going people.

One group wants to follow the right path, to be righteous, to do good things, to be with haqq. The second wants every bad thing and wants everyone to do evil. One group is against their egos; they are following the ways of prophets and the Way of the Seal of the Prophets, peace be upon him and upon them, and the second group of people is never interested in any holy thing or any heavenly actions; they are only occupied with their pleasures during this temporary life. They never proclaim any goodness but only accept everything that is a pleasure for their egos, saying, "It is right," and for everything that goes against their pleasures they say, "That is bātil, falsehood."

And those un-believers are envious people, also; too envious people, not a little bit. That is an illness, envy, and dangerous, but it is with everyone a little; if you do not take a cure for that, it may destroy your faith. But unbelievers are people poisoned with envy, as Satan was poisoned by envy because he was envious of Adam. Therefore envious people are dangerous. For what reason? Because envious people never like something which they don't have to be with a person, going to be crazy when they see it. And even now, it is holy Ramadan, and non-fasting people are too envious. They may say, "Why are you fasting. No good, fasting. You must eat, you must look after your ego, your horse, to make it stronger. Otherwise your horse may

⁷⁵ Allah, Allah, Allah - Truth (or Reality)," This dhikr was transmitted by the Holy Prophet, p.b.u.h., to Abu Bakr Siddiq when we two of them were hiding in the Cave of Thaur during their flight from Makkah to Madinah

die." Non-fasting people are advising fasting people, "No, don't do that. Why, these are long days, too long days. You may be thirsty or you may be hungry. You may die from hunger. Terrible!" Too much pity for us; they are crying for fasting people that they are going to die.

From their envy they are saying this. Any good thing that envious people see with someone, they want it to go away from that person. If he has a house, envious people say, "Why does he have a house? He must be like me - no house." If you have a car, they are envious of your car. Sometimes they are envious because I walk and they have a car. And I am saying, "O people, for a big man, a big car. All big cars are for you. Why are you fighting with those who have small cars? Big cars are all under your command. Why envy?" Then sometimes there are people saying, "This car has a private number, paying more money for it, like the government." But what about its going on the same roads, going in traffic, lights stopping it? Even if it is a Rolls Royce, there is no private road for it; it goes on the common road. What is the benefit, whether you ride in an old car or in a Rolls Royce? You must still wait for the traffic.

Who are wrong people? Unbelievers and disobedient people who keep to falsehood; they are all wrong, crooked. And everyone who is crooked wants all true people, right people, to be crooked, also. That is their hobby.

You must recognize people, o believers who are asking to walk on the right path. This is important for your life, because such people are coming to deceive you out of their envy. For this reason, Grandsheikh was saying, "In our time, if a person intends to put one foot on the right path, one thousand devils rush at him to take his foot back to the wrong path." We are living in such a time now. When they see a person putting his foot on the right path, they are going to go crazy.

Therefore the most important thing for believers now is sabāt fil-'amr, perseverance on the right way; that is important. On that point fighting is taking place. A believer in our time, and in ever time, is in need more than anything else to be patient, mutahammil, forbearing. It is so important. You must bear, you must be able to fix or to make firm your root on the right path. Conditions may be of any kind, but under any conditions you will never move from your station, from your base, even though they may do like this, like that, to move you. You must be - a mumin, a believer, must be - like a gigantic mountain. No condition of weather ever moves it from its base.

Once there was a grandsheikh, the sheikh of the sultan. He was not such a big, heavy person; he was like this, a thin one. A wrestler came from Europe, a very famous one, and he wrestled with all the other wrestlers.

They brought this wrestler into the presence of the sultan for a wrestling match. Everyone who came to wrestle he put down. A person coming from the Christians puts down all the Muslim wrestlers, and the sultan is sitting there! Then that sheikh said, "O Sultan, give me permission to fight that one."

"O my grandsheikh, what are you going to do with that one?" the sultan said. "It will be like an elephant falling on you."

"If you give me permission for that person, I will fight him." Then he took off his turban, preparing to fight. He was thin, with legs looking like this, a very small person and an old one, also.

"What are you doing?" asked the wrestler.

"I am coming to wrestle you. But now I will stand here," and he fixed himself in his place like this. "You attack me. Try. I will not move from here. You put me down. You can do the first attack and then I will try myself."

That wrestler looked at him, heh-heh. Then he hit him, but his hand came up against a rock. That grandsheikh stood, never, never moving. Then that wrestler went back a little and rushed at him. Never! Going two steps back and rushing - never! Then it was like a bullfight, going back some distance and that bull came with his head. But the sheikh was standing. From this side, from that side, like a bull that wrestler came and then went back, trying from every direction, and the sheikh fixed his heart upon his Lord. Not only that wrestler, but if all the people on earth had combined all their powers into one and come at him, he would never have moved; they would not have been able to move him from his place.

We are saying this as an example for understanding how a mumin, believer, should be on his faith, on his base. When he believes and stands on his faith, if the whole world comes and wants to push him or to pull him, it can never push or pull him from his base. He is a mumin, he is with his Lord.

Yes Allah Almighty says to His Prophet, p.b.u.h., "Ask. You have been given." Then the Prophet's followers, also, they are the same, Allah Almighty saying to those sincere believers and followers of beloved Muhammad,

p.b.u.h., "O My servants, ask and you will be given. I am keeping those favors for those who ask. Ask; you have been given." That sheikh asked, and he asked also to show that we have power and that power is not only the physical body's power; you can find that in bulls, in elephants, in other animals. But we sometimes have such a power that we can move the whole world because we have been created to be deputies of the Lord of the Heavens and of the world and of the universes. Don't be in doubt about yourself.

But we are in doubt; there is no certainty in us. And we are trying to acquire that certainty. You can read, you can learn everything from books. It is possible, but for certainty it is impossible. You must be with someone who has certainty.

You may be with scholars; you can learn everything from scholars except certainty. The certainty-market is with awliyā. Therefore the sultans had those people of certainty with them, and the sultān then came to certainty with that sheikh. Grandsheikh Yahya Hazretleri was the sheikh of Sulaiman the Magnificent, who came up to Vienna. No one moved without his sheikh's permission. That sheikh gave the sultan and those in attendance a lesson that they could never forget about certainty. They must acquire certainty with that vision that we have a power more than our physical body's power. No one can move us, no one can move believers from their beliefs, if they have certainty. They are winners, victorious always.

Then that grandsheikh asked that wrestler, "Have you finished?"

"Yes, I have finished."

The grandsheikh caught him by his belt. "Now it is my turn" - taking him from there like a feather, that big elephant, turning him and throwing him over the people out onto the grass.

Then that wrestler stood up and ran to the sheikh's feet, kissing them and saying, "O Grandsheikh, let me say shahadah with you for coming into Islam⁷⁶."

⁷⁶ The Declaration of Faith. "Ashhadu an la ilaha ill-Allah, wa ashhadu anna Muhammadu Rasul-Allah, I bear witness that there is no deity but God and I bear witness that Muhammad is the Messenger of God," by proclaiming which a person embraces Islam

Islam is the most perfect, powerful physically and spiritually, giving people perfection from every direction. Don't look now at the Islamic world, sleeping. Western countries think that Islam is finished. No. Don't think that the tigers in the jungle have finished and gone. Someone may sleep bravely inside; sometimes someone may be inside, waiting. And the Islamic world is not empty but full. As it was before, those lions, divine lions, are in action, on guard, looking. One-hundred-twenty-four thousand of them are guarding not only the Islamic world; over all mankind they are also guardians. Therefore don't suppose that everything is in the hands of those people who may press the buttons of those bombs - no; there are commanders over them, also, guarding people, looking after them. Yes.

We mean to say that we are in need of certainty. All of you, you are educated people; so many books, translated from Islamic sources, you have. You know more than me one hundred times, one thousand times, all of you. But it is not important because we can't acquire certainty through books, as a physician, if he wants to be a surgeon, can't be one by looking at books. He must be with a surgeon, looking at how he cuts, how he opens a person. That is the means of certainty.

Now, that sheikh showed all the people that if a person is firm in his beliefs, no one can move him. Not only that wrestler, no; it does not mean that if another one comes he can move him. No, even if all the people living on earth rush at him, it is impossible. That is important. We are in need of that. He gave the sultān and all in attendance that lesson of certainty.

Therefore a mumin must be like a mountain; all the storms may come on it but they never move it from its base. Do you think that the Himalayas move? Everest is still on the same base after so many storms. Therefore you must be on your base. If not only one thousand devils attack you, even if everyone is a devil and rushes at you, they can't move you from your base. Therefore we are in need of those who have certainty for Islam.

Now I am hearing that so many religious people are coming from Turkey to Europe for Ramadan or to teach people. It is not such an important thing. You can send physicians from one country to another, but as for religious people, perhaps you may be able to find more learned ones than themselves in religious knowledge among European people. As we have here also Jamalāt at-Tabligh⁷⁷, they are coming to teach you, Western people, and

⁷⁷ A world-wide movement for the propagation of Islam

they can find so many learned people in Western countries, knowing more about Islam than themselves.

European people or Western people, all or most Muslims living in Europe or in America, are not in need of knowledge; no, you have that. You are in need of certainty, of the one who gives it to you. If you can acquire that certainty from books, no need. But you can't acquire it.

I have heard so many people objecting to Sufi ways. Some scholars are discussing how we can be successful in spreading and in calling people to Islam. And I am saying, "You can't be successful." Here, in 1975, I think, there was an international Islamic conference. For fifteen days, perhaps five hundred scholars were speaking, speaking, speaking in that conference, and people were only sleeping. And I never saw anyone from Western people who came and said, at the end of that conference, "O scholars, we understand what Islam is. We have tasted it and we want to say Shahadah."

At the last moment, Salim Azzam asked me, because the Turkish community asked for one man also from themselves; our sheikh must speak. It was only ten minutes before Maghrib time when it finished on the last day, ten minutes which were enough for me and for the people present to say ten sentences. Those ten minutes were enough to open their eyes, becoming too happy, and after that ten persons came and said Shahādah with me. Hadha, min fadli Rabbi, this is from my Lord's favours to me; it is not from myself but I must say it. I am not going to cheat, to deceive you; I must tell the truth which I know is truth.

Yes, that is one exhibition of scholars. And they look at Sufi people - because I was wearing the Prophet's sunnah⁷⁸;, not one of them was, and they don't like a person observing sunnah to come and speak to people - they look at ourselves as mutaakhir, raja'i, backward (they are too forward, making people sleep!).

I remember what the beginning of that address was. "O people, scholars have given you too much, making you sleep without tablets, without pills. Listen to me." Then people were awakened, happy. Yes, and it is all right. We have been sent to Europe. It is not my will, but the Lord's will has sent me.

⁷⁸ That is, clothing and beard according to the Prophet's tradition

'Asr/June 11, 1985

Adam and Eve were created in Paradise. Allah Almighty put them there, making their residence in it. What was the reason that they were taken out of Paradise ?

That is a point, perhaps the most important point, to be known by every one of their children, the Children of Adam; that must be well known. It has been mentioned throughout holy books; otherwise no one could know it. If our Lord had not informed us through His prophets in His holy books, no one would know what was the beginning and what was the reason that Adam and Eve, the grandfather and grandmother of all the Children of Adam, were cast out of Paradise.

The reason was only disobeying the divine order of Allah Almighty. And who was urging Adam and Eve to be rebellious to their Lord? It was Satan. Now, we must know that to be rebellious takes us here, also, out of the divine mercy and calls people into Hell, just as rebellion caused Eve and Adam to be cast out of Paradise. Allah Almighty informs His servants and commands them, saying, "O My servants, you must know what Satan did with your parents. Then I am warning you not to fall into the same traps or mistakes, because when you are mistaken you may fall into the trap of Satan. Don't approach that and don't make the same mistake; I am warning you," Allah Almighty says through His prophets at every time to His servants. "O people, I am creating you for My servanthood only. Don't be servants to your enemy - and My enemy, also - Satan. Leave him and come to Me."

But Satan has a chance to deceive or cheat people: this immediate life's pleasures. It is a chance for Satan to be able to call people, and millions of people are running after him and only very few people are coming after the prophets and after awliyā.

Once Allah Almighty sent Iblis, Satan, to the Holy Prophet Muhammad, p.b.u.h., for questioning. Sayyidina Muhammad was to ask Satan questions and he was to answer them correctly. And Allah warned Satan, "If you do not give the right answers, then I am going to destroy you finally."

Satan was very worried about that point, to be destroyed finally, and he jumped and came to that house in which the Prophet, p.b.u.h., and his Companions were meeting. When Satan came to the door asking permission to enter, the Prophet, p.b.u.h., sent a Sahābi to see who was at the door. When he went and saw a strange creature, his hair stood on end, and he

returned. saying, "Ya Rasul-Allah, o Prophet! There is a very strange person waiting. I never saw such an ugly face!"

Subhanallah! Allah Almighty had created Satan with a good form: he had been handsome and his name had previously been 'Azāzil, derived from "to be honored." But, o believers, what thing makes a person ugly? Do you know? No one is created ugly; no. Beautiful ladies, handsome gentlemen. Allah created them perfect; He gave perfection to the Children of Adam. And how could it not be so when He is going to make them His deputies, creating the Children of Adam to be His deputies? Therefore He has created man, created the Children of Adam, "ahsani taqwim⁷⁹," in perfect shapes, perfect forms. For this reason it is haram to say that someone is ugly. But what thing makes people appear ugly? We must know it.

It is not the form which is ugly, no, but ugliness is something in which Allah Almighty dresses some people. For what reason? As Satan was in a good position, a handsome situation, then, when he became a disobedient servant, He dressed him in that ugly shape; he was not in such a form earlier, so ugly. And the Children of Adam are also dressed in ugliness by their disobedient actions, so that anyone who is disobedient to his Lord, Almighty Allah dresses in an ugly garment, and he or she appears among people with an ugly appearance. Otherwise no one could say about another one that he is ugly, until he does something so that his Lord is not pleased with him and then dresses him in ugliness. That is an important point. And if that ugliness is not put on people during their lives, finally it is put on many people at death. When they are dying, they are dressed in it, also, so that so many people have such ugly and fearful faces at death. And so many other people are dressed in a good form; you may look and you won't be satisfied with looking at him even when he is a dead body.

That is an important point for people. Everyone must know what ugliness is and from where it comes to people. When they are disobedient servants, they must be dressed in ugly shapes. No matter how much they may put here, here, here, to make themselves beautiful, yet that wildness and ugliness appears from them. Yes.

Then the Prophet, p.b.u.h., said to his Companions, "It is Iblis, Satan. Let him come in." And he entered but he was fearful-looking. And the Prophet,

⁷⁹ In the best of forms (XCV:4)

p.b.u.h., asked him, "What is the reason that you have come here? Do you not know that I am under divine protection and that whoever sits with me is also under divine protection from you?" Yes, still you may sit under the tent of the Prophet, and if Satan thinks or feels that a person has his Prophet's friendship or is companion with him, Satan never approaches him, because anyone who is in companionship with Prophet Muhammad, p.b.u.h., is under divine protection here and Hereafter.

Then Satan said, "O Muhammad (never saying 'Rasul-Allah' but only 'Muhammad'), I know that you and your Companions are under divine protection here and Hereafter, and no way for me on you and your Companions. But I have been ordered by the Lord ('by the Lord'; he was too angry to say 'my Lord'), I have been sent by the Lord to be here and if you have any questions, to answer them truthfully. Otherwise he is threatening to destroy me finally."

And the Prophet, p.b.u.h., Sayyidina Muhammad, said, "Alhamdulillah to my Lord, endless praise that He sent you here so that I may ask questions and my nation may know about your tricks and traps." And the first question he asked Satan was, "Who is the first and most important enemy to you?"

"You, Muhammad," Satan said. "You are my most important enemy, you are the first one." And that is true, because Muhammad, p.b.u.h., is calling people to his Lord, and Satan calls them and says to them, "Don't listen to the Seal of the Prophets or to anyone else who says, 'I am a prophet.' Don't believe in them, o people, and leave them." This Satan advises the Children of Adam. "Come to me. Here are all pleasures ready for you now. The prophets say, 'Afterwards, in the Hereafter,' but I am selling you pleasures here, all ready. Come on and enjoy yourself. Don't think about anything after this life, don't believe in those words but believe in these pleasures in this life. Take your pleasure from my market, as much as you are able to take." And people are running after Satan to take more pleasure or to enjoy themselves as much as they are able.

We are now living in a time about which the Prophet, p.b.u.h., informed us fifteen centuries ago, telling what is going to happen in our time. And he gave a description of the characteristics of people who are living in the twentieth century: "Ummatuhum butūnuhum wa qiblatuhum nisā uhum⁸⁰. Ummatuhum butūnuhum - all of peoples' thoughts, what is important to

⁸⁰ The thing which they follow is their stomachs, and their qiblah [direction in which one orients himself] is their ladies

them, are only on their stomachs, how they are going to get more enjoyment by eating. And I hear, and sometimes I see, that people, particularly in Western countries, sit down to eat and they spend many hours eating, drinking, going out, coming in, sitting; eating, drinking, going, coming; drinking, eating, going out, coming back, such a way of spending the whole night or whole day which shows that so many people, if they are free, not working, the important thing for them will be only eating and drinking. That is most important for them during this life.

And the Prophet, p.b.u.h., in that hadith said also, "Qiblatuhum nisa'uhun." They will make their ladies like their qiblah to come to; they will not make sajdah except to their ladies, never coming on their knees except in front of their ladies. That is a miraculous hadith, giving the correct view of the characteristics of the people living in the last quarter of the twentieth century. If you do not believe this, you can look at any advertisement, putting one lady. I saw an advertisement of a car with a lady standing by it, and I asked our brother, "Does this advertisement say that if anyone buys a car, they will give him this lady, also, charming lady?"

Look, now, when you are going around. Men are using women. They are so oppressive to women, deceiving them and loading too much on them. They are cheating them, saying, "You are the first, we are the second." And women say, we have rights like the rights of men. Why, we work in factories, we work in offices. We are equal with these men everywhere, but in the houses we are not equal." Men are taking women out of their houses to load on them also, a heavy work, a heavy load. And Allah Almighty created women only for light work, for what is suitable for their natures, for the nest. Nest - yes, She should look after that only, not being destroyed by hard work outside, no. It is not justice, it is not mercy; we do not accept that. If I come to be in government, the first command would be to take that heavy burden from women. On cold days, morning time, like this, coming out to buses to go from one place to another; nighttime like this, trembling with cold, returning to their houses. What is this dhulm, this oppression? You, men - you have been ordered to do heavy work, not your ladies!

Therefore no more compassion is coming on us; a curse has come upon the earth. For this reason, Satan is now preparing a fire-festival, and through that fire-festival mostly men are going to be destroyed. Even out of forty people, thirty-nine will be women; only one man left. Men will go down. Allah Almighty is too angry with those people; they have changed His rule, His divine rule.

Yes, the Prophet, p.b.u.h., is calling people to their Lord, and satan is calling them to pleasure. And now almost all people are running after their stomachs, how tasty a meal they can eat, while it only goes from your lips to your throat, that taste; when it is settled in your stomach, whether you ate and filled it with dry bread or with baklava, or with lamb or with olives, it is all the same. But people are running after it for its taste only, and eating and drinking and eating, and everyone wishes his stomach were a barrel.

That is the characteristic of people which the Prophet spoke about fifteen centuries ago. Yes, you may take from halal as much as is enough for you, but don't run after too much. Enough carries you; more than enough you carry. You must understand. That is the most important medical advice in Islam, given to all people. O people, if anyone takes what is enough for him, that enough carries him, giving him enough energy for everything. But if you take more you are going to be like a dustbin; everything is put into it, and you can say about those people that they are dustbins⁸¹.

Then the Prophet, p. b.u.h., asked Satan, "And who is your second greatest enemy?"

"Those young people who follow you," Satan said. Therefore I see that you are all, alhamdulillah, enemies of Satan because I do not see here any old people except me and four others, enough. And the two hundred other people are all young people, alhamdulillah. You are his enemies because Satan has cut off his hope from ourselves but not yet from you. Therefore he is enemy to you, saying, "Those young people who follow you, O Muhammad - they are enemies to me, second degree." Therefore you, young followers of the way of your Lord, you are going to be side by side with Prophet Muhammad, pb.u.h.. on the Last Day. You have been honored to be his companions, the closest people to beloved Muhammad, p.b.u.h., in Paradise.

Now, it is going to be a long lecture if we speak about all those questions which Satan asked, but the important point I must tell. At the last Satan said, "O Muhammad, at the end I may say to you that on the Last Day I will be proud because I will look behind me and see all people crowding around me, my followers, so many that you won't be able to count them. Even these computers can't say what that number will be. A big crowd will be behind me, and you will come with three people, four people, three hundred, four

⁸¹ Garbage cans

hundred, one thousand, one million people, but too big a crowd of people will come with me on the Last Day, and I am proud that my followers are going to be more numerous than yours. You are all so many prophets, yet only a little community will come with you. But my community is so big, and I am proud of it!"

But, o believers, you must be careful because you are a little community. Here is a gigantic city, and people are mostly running after devils and Satan. Perhaps your ego is urging you to join those people, numerous people, and it says, "What about those people? What about you? You are holding yourself back." Ego means to say, "You are holding me back from enjoying my life." And even children are saying to their parents, "We must live our life"; yes, everyone is running away from his home, from his parents I am asking, where do you live? You have parents?" "Yes, I have." "You are with your parents?" "No. I rent a room, I rent a flat, a private flat." "For what?" "Because I wish to live my life." Masha'Allah, too important a life! It means, to live a dirty life. If no marriage, if a person goes away from his parents without marriage, it means to live a dirty life, a dishonorable life. And who is their teacher? Satan. Satan says, "O you young person, now it is the beginning of your life and you must be independent, to be the commander of your own self, to do everything you like, no one saying, 'Where did you go? Where did you come from? When did you come? When are you going? What are you doing?' No one will say that. You will be in your flat. In the morningtime, during the whole night, outside; coming in the morning, or going from the morning, no one asking you. You must live your life, going, coming." Therefore most of those recently-matured ones are now lost, and for each one who listens to Satan and does what he asks him to do, Satan says, "Oh, I destroyed one more, also. Another one, another one."

You must know, you must recognize your enemy and you must leave him. It is enough, I think, for today. If anyone can think about these words, he may be pleased throughout his life, but the one who is not going to think about them may regret too much. May Allah protect you from regretting,

'Asr/June 12, 1985

If the Prophet or prophets had said something that listeners couldn't understand, what would have been the benefit? There is a hadith of the Holy Prophet, Sayyidina Muhammad, p.b.u.h., ordering us to speak according to the level of people. Anyone who is going to do tabligh or d'awah, that is,

calling people to Allah Almighty, must speak according to the understandings of people. If he speaks above their understanding it is useless, and if it is below their understandings, it also gives no benefit; useless. Therefore it is important to make it easy for peoples' understandings so that it may be useful for everyone.

For this reason, Allah Almighty, when He invited His beloved Muhammad, p.b.u.h., into His Divine Presence during the Night Journey⁸², - He gave him from His divine knowledges and also from the Oceans of Knowledges and Wisdoms. Then He ordered Sayyidinā Muhammad, p.b.u.h., to divide those knowledges and wisdoms into three parts.

One of them is for common people; you may say, for everyone. That is on the level of common people so that they are not going to be shocked when they hear something that they cannot imagine, they cannot understand; yes. When I speak on a tape, you can understand it later because you have seen me and you have a photocopy for that thing in your mind. When we speak on it, your mind works without seeing this, looking into yourself and saying that this tape is the thing which I know, but if you haven't any photocopy in your mind, it would be impossible to understand what that is. Therefore the Holy Qur'an came down, so easy that everyone thinks that he understands it. Yes, the Holy Qur'an, the Glorious Qur'an, is for understanding, not for not understanding.

Therefore everyone may understand from the Holy Qur'an. But don't think that it is only that which you understand and no more. Even for scholars, they must not suppose that the Holy Qur'an's meanings are only those which they understand and no more - no. For the Holy Qur'an, according to our faith, that faith makes our minds sharper. If there is no light of faith here, there will be darkness in peoples' minds. What makes our minds bright and lighted is only our faith, and to the extent that your faith is stronger, its light is going to be brighter and shining and showing, taking darkness away from your understanding. Therefore everyone looks at the Holy Qur'an and says, "I understand," but it is only according to his faith, so that his mind and understanding are going to be as much as he has power of faith.

We must know this point. Therefore it is not right to make an objection to the meanings of the Holy Qur'an if a meaning comes to your hearing that you

⁸² The Holy Prophet's miraculous journey from Makkah to Jerusalem and his ascension from thence to the Heavens and to the Divine Presence of God Almighty which occurred shortly before the Hijrah

never heard before. The Holy Qur'an's meanings are not within limits - unlimited oceans. It is important to be stronger in your faith and then you may take more pearls from those oceans.

Therefore even scholars are going to be in different and endless ranks, as Allah Almighty mentions, "O learned people, you must know that for every station of knowledge, you can find over it another station of knowledge⁸³." And for wisdoms, also, you can find over your station another knowledge station and in that station there are many people. And over that you can find another knowledge station, there are a lot of people understanding from that knowledge, and over and above them, without end, you can find knowledge stations and wisdoms, and people for those stations. Therefore it is ignorant to claim limits for the Holy Qur'an and its understanding.

But now in our time we may say, and we hear and see, also, that scholars, 'ulamā, who came before our time were stronger than we are; they could understand more than we do. Yes, it is correct. Therefore our writers or thinkers can do only a translation from their books, changing some words and giving them back to us. They do not make their hearts work; therefore they take an easy way instead of a difficult way, saying, "To take from those is easy." But to take by the way of their faith – that is difficult, so that in our time you can find so many doctors, but all of them take their texts, their material, from this book, from that book, making a dissertation and giving it, and when that is written and signed they are told that they are doctors. Yes, nothing from themselves. Bring something from yourself because you have something, also!

The Prophet, p.b.u.h., brought something for common people so that they could understand. And then he also brought a kind of knowledge which is only for those who can understand by their faith, according to their faith, and the Prophet gave it to them. Each time, each century may be different; a lot of peoples' understandings may improve, and the Prophet gives to them so that they may understand.

A grandsheikh, Muhiyuddin ibn al-'Arābi, may Allah bless him, brought such meanings that people were astonished. They said, "From where does he bring this? We are looking, looking in books, looking in the Qur'an; not the same. We don't see this. From where does he bring it?" As at the time of

⁸³ A reference to "And above every possessor of knowledge is a knower (of more)." (XII:76)

beloved Muhammad, p.b.u.h., the unbelievers said, "We never knew of such things and no one has ever said them. From where does he bring such kinds of things?" (not saying "knowledge"), so also in our time so many scholars object to Muhiyuddin ibn al-'Arabi, may Allah bless him, and they never say that what he brought is knowledge.

That understanding - from where did it come to Muhiyuddīn? Because he had very bright faith, like a very powerful light. Not like a searchlight, no - like a laser; a searchlight a little boy may have. Where was it, that laser light, before? Was it absent and then created, coming into existence, or was it already in existence? Do you think that? No. Allah Almighty made that person make it clear and appear. It was on earth, that power. Muhiyuddin ibn al-'Arābi had such a powerful faithlight in his heart and he saw.

And another, Maulana Jalaluddin Rumi, and Bayazid Bistami; then Naqshbandi and Dāghistāni ⁸⁴- don't be astonished about where they brought that from. The Prophet kept a special kind of knowledge for those people. as Allah Almighty ordered him, "You must give that to some people, not to all." It is private, because if someone speaks of it generally, it will be an unknowable, in-understandable thing. And if a person does not understand a thing, he may throw it away.

There is a famous diamond in Istanbul; perhaps it is one of the biggest diamonds on earth. It was found by a street sweeper. He found a stone in the dustbin, looking at it like this, like that, and taking it to a maker of wooden spoons, saying, "See what this is." He looked at it and saw that it was an important thing. "Give it to me and take this spoon," the spoonmaker said, giving this big spoon, wooden spoon, and the sweeper put it like this. It was important to carry a spoon in case there was rice or soup to eat; in earlier times everyone would carry around a spoon as one may carry a pistol.

The sweeper gave that diamond worth millions of pounds for one spoon, a wooden spoon. And that spoonmaker took the diamond to a jeweler, and the jeweler gave a lot of money and took it from him, and then cut and polished it, Then the wazir, the Chief Minister, heard that there was such a diamond, and paying money to the jeweler, he bought it. Then the sultān asked for it and the wazir gave it to the sultan as a gift. Now people look at it, astonished at such a beautiful diamond. But it was with a sweeper at the beginning and

⁸⁴ Great grandsheikhs and awliya in the Naqshbandī Tariqah. _ "Daghistāni" is Sheikh Nazim's murshid, Grandsheikh 'Abdullah ad-Dagnistāni

he never knew its value; to him its value was only one spoon, a wooden spoon.

Therefore don't suppose that wisdoms may be given easily to those who do not understand their value. For this reason Allah Almighty ordered His beloved Prophet Muhammad, p.b.u.h., "You must keep those diamonds, and to whomever can understand their value you must give." And it is written on the preserved Tablet who may be given.

And there is yet another kind of knowledge and wisdoms which no one can understand. It is for the Prophet only, keeping it for himself. Therefore if the Prophet had given all knowledge to everyone generally, it would have been something destroying all faith. Some Sahābah, Companions of the Prophet, were given secret knowledges and wisdoms, and they even said, particularly Sayyidina 'Ali, may Allah bless him, "O people, if I were to speak of such wisdoms as I have been given and am keeping in my heart, you would not be able to bear it and then you would attack me to kill me". Yes.

Now, the Prophet, p.b.u.h., was in touch with every kind of people. Some of them were learned people from the Jews and from the Christians, also. They would come to ask questions because it was mentioned in their old Testament and New Testament, in their holy books, that one more prophet, the Seal of the Prophets, was coming; he must be sent to people at last. For this reason, when the Jews left Jerusalem and spread over the world, an important group of them came and settled in the holy land of Hijaz⁸⁵ because they knew well that the Seal of the Prophets was to be born in Makkah and then would make hijrah, emigration, from his people to Yathrib, Madinah. They knew well that the place of the Last Prophet's birth would be near the House of the Lord of Abraham; that was well-known. Thus they went to the deserts; otherwise you would not be able to see any Jewish person living in deserts, leaving the beautiful part of the earth, no. But for what did they go and carry a heavy burden for life under difficult conditions - no water, no shining nature, and a very hot sun. Why did they prefer to go and make that a homeland for themselves? Because they knew very well that the Last Prophet must come. His birth was going to be in Makkah and his homeland would be that holy place.

Then why, when that Prophet was born, did they refuse the Last Prophet? Because they had migrated to that holy land, and they wanted and hoped

⁸⁵ The western part of what is now Saudi Arabi

that the Last Prophet would be from their tribes, from among the Children of Israel, from Isaac's branch. But Allah Almighty sent him from Ishmael's branch, peace be upon them both. When they saw that he had come from the side of the son's brother⁸⁶, they were envious, saying, "We do not accept him." And they mostly came to examine or to test him by difficult questions, through holy books; except for very strong scholars or learned people, no one except themselves could know, no one could give any reply to such deep questions.

They were always coming and asking. And for one of the difficult questions which several Jewish learned people, scholars, asked, they sent some people from the Quraish⁸⁷, also, and they listened to what the Prophet, p.b.u.h., replied.

Once they asked him about the soul, ruh. They knew that, if a person was a prophet, he would not give a description of the soul but if he wasn't a prophet he would try to give a description. And then the Prophet, p.b.u.h., replied to their question when that ayah⁸⁸ came, saying, "La y'alamu-l-ghaiba illa-Llah⁸⁹". It is some thing whose knowledge belongs to the Lord, Allah Almighty. You can't know it, you can't know about souls."

The Prophet, p.b.u.h., knew about souls, as Allah Almighty had given him that knowledge, but for those people who came and asked, the knowledge about souls was an ocean. Those people came with a thimble and said, "Put from your knowledge about souls into this." Into what would he put it? The ocean in a thimble? And so he said, "No, no knowledge about it. We don't know anything. You can't carry the power of that knowledge."

This and similar questions, every kind of questions, they would ask. And often also in our time scholars see, among so many hadiths, strange knowledges, strange answers, and they are astonished and say, "How do these answers come from the Prophet?" But those people, also, are ignorant - ignorant of wisdoms; even if they are scholars and doctors, they haven't

⁸⁶ That is, the brother (Ishmael) of the son (Isaac) of Abraham

⁸⁷ The pagan tribe to which the Holy Prophet belonged, which was at war with him and with the Muslim nation.

⁸⁸ The ayah, Qur'anic verse, referred to here is, "And they ask thee concerning the soul. Say (O Prophet): The soul is by the command of my Lord, and you have not been given of knowledge except a little" (XVII:85). This ayah was revealed in response to the question which had been put to him

⁸⁹ No one knows the Unseen except God." (Hadith)

been given wisdoms. To be a doctor is so easy, but wisdoms - those treasures are so difficult to be opened to a person.

Yes, the Prophet gave an answer. They must understand that the Prophet's answers were right for those people who were asking, and particularly for those scholars of the Jewish people who had only an old Testament understanding. Their understanding belonged to two thousand or three thousand years before the time of the Prophet, and they would not have been contented with any answer except in the Taurāt⁹⁰ understanding. Therefore he gave them answers according to their understanding, but now people object to them, saying, "Why did the Prophet give such answers?" It was for those people, according to their levels of understanding, and it is correct, also. From that hadith⁹¹ - we may understand and, according to the level of understanding of our time, we may give meanings for that answer, also. It is not difficult for one who has been given wisdoms to make everyone understand.

Then, when the Prophet, p.b.u.h., spoke according to the levels of his people, of his nation, Islam easily spread among people whom we may say were on the bottom because they were unlearned people, unlearned tribesmen.

Islam spread among them and grew up, making a base, and the Prophet, p.b.u.h., then built on it. When they began to acquire the first knowledge and to digest it through their faith, they were able to take more and more and more.

Therefore, throughout twenty-three years, the Prophet, p.b.u.h., established such kind of Companions, Sahabah, that each one was like a star in the sky, shining stars.

And we - we must follow the way of the Prophet, p.b.u.h., and we must use wisdoms, according to the understandings of people in our time.

You can't use the same words, the same methods, for everyone, because they should be different; those may be easy for you but difficult for someone else. When the Prophet, p.b.u.h., used wisdoms according to the understandings of people, Islam quickly spread from East to West; yes,

⁹⁰ The Torah

⁹¹ Refers to the hadīth cited in Footnote 7

quickly it spread. Christianity did not spread so easily and quickly, but Islam spread because it addressed the understandings of people of every level.

Therefore don't be a difficult person for others. You may give to everyone according to their minds and understandings. Then knowledge will be built on it; step by step you may go up. Islam gets its power from being simple and easy and suitable for everyone, men or women, young or old, learned or unlearned, laborers or peasants - for everyone. It is simple and easy, and it is in accordance with nature; you can't find anything in it against the nature of people or the nature of this earth. But we must be ahl, worthy, to give Islam or to present Islam to people.

Often now old people like me may blame young people. But you must consider in what conditions youth is living or growing up, and you must put yourself in those conditions; then you can blame them. And also for Islam. You may be a strong Muslim, keeping the ways of your Lord Almighty, keeping Sunnah, but you must know under what conditions people are living so that you must not give the whole load that you are carrying to those new Muslims. You must observe in what conditions those people are living now. Therefore the Prophet said, "Yassirū - make it easier, as much as you can – wa lā t'uas sirū⁹²." He did not stop at saying only, "Make it easier," but he said, also, "Don't make Islam difficult." Yet everyone who comes from our countries, from Islamic countries to the West to present Islam, mostly makes people hate Islam because they imagine that the same conditions exist for people living in the West as in the East, and that is khilaf as-sunnah, against the Sunnah, the example of the Prophet, p.b.u.h. May Allah make us understand what is the way of Islam and where we are directed to go.

'Isha/June 12, 1985

Allah Almighty is victorious. No one except Allah Almighty is going to be victorious. And anyone who goes with his Lord, who is with Him - he is also victorious. Anyone who leaves Allah Almighty, even if he has all the armies, navies and air forces, he will gain nothing, but the one who goes with his Lord, Allah Almighty - he is powerful, he is going to be victorious, no one else.

⁹² Make it (Islam] easy and do not make it difficult (Hadith)

And you, as believers - you must believe in this point, also. This is important. Don't think that you may do something without your Lord's help. If He helps you, you will be successful during your life. If Allah Almighty does not help, everyone's help is going to be useless.

Subhanallahi-I-'Ali al-Adhim⁹³! No one among creatures is more heedless than the Children of Adam! The Children of Adam always trust in themselves - their riches, their power, their tribes, their armies, their ranks. Heedless Children of Adam - they trust in everything that belongs to them during this life, and nothing is going to be useful for them except their Lord's support. Nothing else can support you. You must take lessons from history and particularly from the history of Islam.

Allah Almighty informs us in the Holy Qur'an that the first battle took place between the believers, the Sahābah, and the unbelievers, the mushrikin⁹⁴ of Makkah, at Badr. It happened now, during these days; between the fifteenth and the twenty-fifth of Ramadan that took place.

They were 313 Sahabah, so powerless, so weak, and all of them asked from their Lord, "O our Lord, support us." The Prophet, p.b.u.h., made sajdah and prayed for divine support. Then divine support reached them, coming on the Muslim army and going with them into battle, and they were victorious. They won that battle.

If you had looked at both sides, you would have said, "This side must win. That side is so weak; it is impossible for those people, without weapons, without anything, to fight such a big power in front of them. It is impossible." Judging by our intellect, it would be impossible, but Allah Almighty supported them with heavenly armies, coming and supporting them, and then they were victorious.

Allah Almighty means to say, "O people, when you support Me, I am going to support you. If anyone asks for My support, I will never leave that servant without support. It is not My attribute, if a servant asks for My divine support, to make him deprived, in loss." You must know this. You must ask for support from your Lord, Allah Almighty, and He is going to support you.

⁹³ "Glory be to God, the Most High, the Mighty

⁹⁴ The idol-worshipping Quraish of Makkah and their allies, who stood against the Holy Prophet and his mission with unrelenting hostility. The main events of this battle are mentioned in II:13 and VII:5-19, 42-48

'Asr/June 13, 1985

We are asking for Allah Almighty's divine favors and helps to make us understand and to make things clear. If divine help does not come, you must know that we are nothing. Everything in existence stands by its Lord's power and help; otherwise nothing can be in existence. If divine support is taken away from the universe for less than a second's time, then finished; nothing can be in existence.

"Wallahu waliu-l-muminin⁹⁵":- this is not a complete verse but it is a part of a verse, too important a part of a verse, which came to my heart while I was reciting Holy Qur'an, and we must see what thing, what understanding, they will send to our attenders.

Allah Almighty is Walī, the Wali of mumins, of believers. He is the Helper of believers, He is the Supporter of believers, He is the Saviour of believers, He is the Friend of believers, He is everything to believers, here and Hereafter. As much as you believe in Him, Almighty Allah, that He is the Supporter to you, you will find Him to be supporter for you. As much as you believe in Him that He is the Helper to you, you will find Him the complete helper for you. If you believe that He is the Saviour for you, you will find Him, in every terrible or dangerous situation, saving you. Individually or collectively, when people believe that their Lord is the Supporter for them, then they will find Him their Supporter and Helper and Saviour.

O people! O Children of Adam! For every condition that you may be in, for the terrible conditions that may surround you, you will never get out of such conditions by your power or by your knowledge or by your thoughts, your ideas - they can never get you out of those conditions, perhaps such difficult conditions. Too heavy and dark conditions may surround you, but if you believe in your Lord, Almighty Allah, that He is the Friend and companion of believers, He says, "I am with you, your companion⁹⁶."

The Holy Qur'an, Glorious Qur'an, teaches all mankind; they may take everything that they may be in need of for their lives, particularly for difficult conditions. And in it Allah Almighty gives everything about nations, and about prophets and their communities and their dealings with their prophets, what terrible conditions sometimes surrounded them, and what things made them come out of those terrible conditions and be saved.

⁹⁵ And Allah is the Protector (Supporter, Helper) of the believers. (III:68)

⁹⁶ See XX:46, LVII:4

Allah Almighty talked most about Moses, p.b.u.h., and about the Children of Israel because Moses was one of the greatest of the prophets and he was honored by hearing the divine addressing without Gabriel⁹⁷; Allah Almighty honored him to hear His divine speech and address. And he was sent to Pharaoh, who represented Satan on earth.

Pharaoh said to people, "I am your Lord, the greatest one," and he fought against the Lord of the Heavens and the Lord of the worlds, the Lord of Pharaoh himself. He fought, and the Lord of the Heavens sent him Moses with a stick - only one stick, and it was enough for the Lord of the Heavens to punish all people on earth with one stick. Whoever may raise his head and claim that he is a Lord - whoever says that, there is a stick on his head for punishment.

The Children of Israel were under terrible conditions in Egypt; sometimes they show some films about the Children of Israel in Egypt under the Kingdom of Pharaoh, how they suffered. Allah Almighty gives lessons to people who at any time are going to be Pharaohs, and in our time there are so many Pharaohs. At that time, there was only one Pharaoh and the people were slaves, but now there are modern Pharaohs, more tyrannical than that Pharaoh. That Pharaoh accepted the Lord of the Heavens but he said, "I am the Lord on earth, and I am the greatest because the whole earth is under my feet. His throne is in Heaven but I am here⁹⁸.

For this reason he was astonished when Moses said to him, "You must believe in your Lord," and he asked, "Who is my Lord? I see my Lord in myself⁹⁹.". He meant to say, "My ego is my Lord, not anyone else." But modern Pharaohs say, "No Lord on earth or in Heaven," *astaghfirullah*, *astāghfirullah!* "No God," they say. "The universe came into being by itself." No-mind people! If you asked people in a mental hospital, they would find fault with those people. "How are you keeping those crazy people outside who say, 'No God of the universe'? Why are you imprisoning us in a mental hospital when there are so many crazy people outside?" Yes, they would blame those people, those Pharaohs, those Nimrods, who say, "No God of the universe." They say that the whole universe exists by itself and yet they claim that they are scholars or people who know science! But Allah Almighty

⁹⁷ According to Islamic tradition, God spoke directly to Moses, p.b.u.h., without the agency of the Angel Gabriel. See IV:164

⁹⁸ See XXVIII:38; XL:36-37; XLIII:51

⁹⁹ See XX:49; XXVI:23-29; LXXIX:23-24

is going to punish them, and then at the end of their lives they are going to shout, to cry, saying, "Allah! O my God!" O my God! - where was your God throughout your life? Now - "O my God, save me from this!" everyone must say,

When that Pharaoh made his nation, also, slaves, the Children of Israel were enslaved more than anyone else. Then Allah Almighty said to Moses, "Take them out of Egypt. I am with you, your Companion¹⁰⁰. "O Allah Almighty promised the believers to be Saviour for them and Protector and Friend and Companion and Helper and Supporter - to be everything.

Believe in God; believe in your Lord Almighty. Then you will find every narrow path becoming wider, so that the one who believes in his Lord will find a sirāt, a path, in the next world¹⁰¹; on the Last Day he will go on it. It is as narrow as a wire is narrow, but believers will find it so wide, while unbelievers will find it like the edge of a sword.

Then Allah Almighty commanded Moses, saying, "Take the Children of Israel with you out of Egypt and walk on your path as I am commanding you." And all the people went after Moses; he was in front and the people were marching after him.

They reached the beach of the Red Sea. Then, when they approached it, Allah Almighty's divine wisdom made that Red Sea form into huge waves. You have heard about that huge tidal wave rushing on Bangla Desh? More than tidal waves that Red Sea was with the anger of the Lord, too strongly attacking; all the Children of Israel were trembling. You must believe in your Lord, Almighty Allah!

"Where have you been ordered to go, O Moses?" the Children of Israel asked.

"In this direction," he said.

They looked and trembled from that Red Sea, its huge waves attacking, And then they looked behind them and there was Pharaoh approaching, coming like this.

¹⁰⁰ See XX:46–47; XXVI:53; XLIV:23

¹⁰¹ This refers to the heavenly Bridge which every human being must cross on the Day of Judgment. For the righteous it will be wide and spacious, easily crossed and leading to Paradise, while for sinners it will be as narrow as a hair, leading to Hell

Then when they reached the beach of the Red Sea, a horseman came to Moses and said, "O Prophet of the Lord, O Moses, in which direction have you been ordered to go?"

"In this direction," he said.

Then that horseman spurred his horse and, jumping on the waves, he passed over them as if he had been walking on the street, all the people looking on. There was belief, true faith, with that person. The command of the Lord must be obeyed; you must obey it. Don't be worried. Allah is your companion. "I am with you," He says. Spurring his horse and jumping on the waves; the waves were so terrible that you couldn't bear to look, but that horseman jumped and ran on the waves, reaching the other side.

Another horseman came after that one, asking, "In which direction have you been ordered to go, o Prophet of the Lord, O Moses?"

Moses, pointing with his stick, said, "In that direction." And that horseman also made his horse jump on the sea, on the waves. But then he disappeared.

The Children of Israel were looking on. Then they cried, they shouted, all of them. But Allah Almighty Waliu-l-muminin, He is the Savior of the believers. He was looking at what they were going to do, to say. And Pharaoh was approaching now, no more distance. Moses was awaiting the command, the holy command, of his Lord.

If you believe in God Almighty you can make people believe in Him, but if you do not believe, you can't make others believe. Prophets have perfect belief in their Lord so that they are able to give from their belief. And no one's belief can be like beloved Muhammad's belief, p.b.u.h., because he gives from his belief for eternity. If mankind goes on up to eternity, the Prophet's belief is an ocean; he may give, never getting finished. Yes.

Therefore we must believe in prophets and in the Seal of the Prophets; we must believe. And it is part of the Shahadah, the Declaration of Faith; without proclaiming your witness to "Muhammadu Rasul-Allah, Muhammad is the Messenger of God," it is incomplete. Whoever addresses people must believe in what he is saying; then he may make people believe. Therefore a munāfiq, a hypocrite, can't give anything. Perhaps his illness may spread to others.

Prophet Moses, p.b.u.h., believed in his Lord, Almighty Allah. Then, when those two persons asked and he told them that we have been ordered to pass through that direction, nothing could be a hindrance in front of them because the will of their Lord took every hindrance from their way; yes. Prophet Moses saw when the heavenly doors opened (you may see with your eyes but prophets' eyes are something else, not like our eyes). He saw when that order came and that door opened for them to pass through. Because everything waits for its appointed time, yes? Before that it is not going to happen, and it is not going to be delayed after that. Everything must be in its appointed time, too punctual. In Allah Almighty's Divine Presence everything is punctual, most perfectly punctual.

Now Pharaoh was coming with his soldiers on horses. The Children of Israel were waiting. When faith has settled in your heart, no more troubles ; troubles have finished. Moses was waiting for the divine command. And then those two horsemen passed over. One passed as if he was riding on the street, American asphalt. Mashā'Allāh, that person had strong faith in his Lord, Al mighty Allah.

Another time there also happened what happened to the companion of Moses, that horseman. That was in the time of the Sahabah, the Prophetis Companions. Sa'd ibn Abi Waqqās, may Allah bless him, a great soldier, reached the Tigris River in Baghdad with the Muslim army, running after the Magian people in Iran. It was the season after winter when too much water was running. Sa'd, may Allah bless him, was the commander of that army. When he stood at the beach of the Tigris, he addressed it, saying, "O Tigris! This is the army of Caliph 'Umar, whose justice goes around the whole world. Even wolves cannot attack sheep due to his justice. This is the army under his name, going to fight the Magians, unbelievers. Let it pass through on you." Then saying, "Bismillahi-r-Rahmani-r-Rahim, Allahu akbar!" he went across on his horse, never getting wet, and the whole army passed through the river. Every miracle that has been given to all the prophets has been given to our Prophet, p.b.u.h., and to his nation, to his followers, alhamdulillah.

Then Allah Almighty commanded, "O Moses, strike Thy stick on those waves, on the sea¹⁰²". And then that huge sea became twelve paths. When it was opened, they saw that second fellow on his horse, standing there: the One who preserved the first one on the sea preserved that second one in the

¹⁰² XX:77; XXVI:64

sea. And Allah Almighty says, "I am your Companion. I am your Savior, o My believers. Trust in Me. As much as you trust in Me, you will find it all right. I will not allow your belief to be lost. Ana 'inda dhanni 'abdi bi¹⁰³. O people, you will find me to be as you think Me to be. I am that One." Therefore, "Wallahu Waliu-l-muminin."

O people, this world is approaching an end, and the Last Days have reached to our time. And we are in terrible conditions because of our actions. We have let devils establish their kingdom on earth, and they have established their kingdom between East and West. They are doing their worst for the Children of Adam, and unfortunately the Children of Adam - they are their supporters. And as the Last Prophet informed us, some terrible events will appear, will come, so that now people are complaining for nothing. Compared to the events that will come and the terrible conditions that will fall upon mankind, we may say that we are now living in Paradise.

Yet even now people are still complaining, even in England, in Germany, in Switzerland, in France, in Italy, in Spain. I am not speaking of territories in which people are never going to be happy with their lives; I am saying that in free countries, not prison countries, people are complaining for nothing. But terrible conditions are approaching soon, the heavenly curse coming on earth because so many people are saying, "No God," because they are denying even the Lord of Heaven, saying, "Everything in the universe has come into existence by itself." O foolish one, if everyone is in existence by itself or by himself, why do you lose your existence, why do you not keep your existence?

Therefore terrible conditions must come, as holy books inform us. O believers, your Companion is your Lord. Amidst difficult conditions, amidst terrible conditions, He is your Friend, He is your Saviour, here and Hereafter. Believe in your Lord and try to be an obedient servant to Him. He is not going to lose you, here or Hereafter.

'Asr/June 14, 1985

¹⁰³ I (Allah) am as My servant thinks Me to be (Hadith Qudsi)

By the name of Allah, All-mighty, All-merciful., Most Beneficent and Most Munificent, the Lord of Jesus Christ, the Lord of Moses, the Lord of beloved Muhammad. peace be upon them; the Lord of the Heavens, the Lord of the worlds, the Lord of universes known and unknown. And we are His slaves, under His command. Everything is under His command and only Almighty Allah's will goes on. And we must be satisfied with His will, we must be happy with His judgments, because He knows well. He knows best and He does the best; trust and believe in Him. When you believe and trust, you are in peace and in happiness, and there are endless favors for you and endless Mercy Oceans for you.

A person is asking, saying to me that he is very interested in Islam; his heart has come very close to Islam. But he is married to a lady and she is so strong in keeping Christianity. And that person says, "O sheikh, I see that time is running quickly, and I must see about myself and must decide about myself, but I am between two contradictory sides. On the one side I want to approach Islam; my heart likes it. But I also love my wife so much, and she says to me, 'You must believe in Jesus Christ. Anyone who does not believe that Jesus Christ is his Lord and his Saviour must go to Hell.' What can I do?" he is asking, and he is expecting an answer from our side. And we are saying:

Bismillahi-r-Rahmani-r-Rahim. Perhaps millions of people are interested in Islam, not only interested but their souls find satisfaction, true peace, in Islam. Even when they are just interested they feel that satisfaction in their souls. Yes, that is the important sign that everyone must know, even though there may be so many different ways, so many different religions.

The Prophet, p.b.u.h., Sayyidina Muhammad, was given great wisdoms in brief words. As he is the prophet of all nations, for all times and for all the world, his words are suitable for everyone and for every time. He knows well, or rather, he is the person who knows best about the characteristics of all mankind, particularly of his nation. Therefore, when he addressed people, his companions and all mankind up to Qiyamah, the Last Day, he saw their characteristics and gave his wisdoms. You must think about his wisdoms.

He was saying that for anyone who may be in doubt about something - he may learn something or may listen to or hear something; he may read big books, so embellished, but yet he has doubt in his heart - for such a person, the Prophet, p.b.u.h., says, "At last, o servant of your Lord, o man, you are asking something about Reality. You may read books or you may ask from

learned people, from scholars, but yet, if you are not content, you must ask your heart. Finally you must return to your heart, to your conscience. Ask it. If it agrees with that judgment that you read in books or hear from scholars, then it is correct. But if your conscience refuses it, even if all books say something and your conscience refuses, you must follow your conscience."

You must ask your conscience. That is important for those who are asking about Truth, about Absolute Reality, because this chance has been given to you only once. You will not go and come from here; when you have passed away, you will no more come to this world, to this life - finished. Don't believe in the tales that newspapers sometimes write. A person was saying that this is the second time, the third time, the fourth time, that I have come to this world. Don't believe such tales; those are drunk peoples' words. Only once you are coming here, and then you are going there and waiting. Millions and millions, they are waiting. For whom? For you. They are in cemeteries, waiting and listening for the trumpet to rise up, but that trumpet is not going to blow until all of us go there, joining them. Everyone will join cemeteries and then came into the Divine Presence of Allah Almighty.

Now, everyone, particularly in our time, is proud of his ideas and never looks at his conscience; rather peoples' egos cover their consciences. If anyone asks his conscience, he is going to find out what Absolute Truth and Reality are. But every time, when he is going to ask his conscience, ego comes, saying, "What are you doing? You must believe as I say to you." Therefore, many people, perhaps millions, hear about Islam and about its Prophet; perhaps sometimes they may be interested but yet they are in the hands of their egos.

Such a person is saying to me that my wife is threatening me, saying, "If you do not believe that Jesus Christ is the Lord and Saviour, you will go to Hell." Then, o believers, I am speaking to the one who makes such a claim about anyone who does not believe that Jesus Christ is the Lord, and I am saying: Does Jesus Christ have a Lord, or not?

If Jesus Christ did not have a Lord, it would be correct; we would have to believe as church people say. But Jesus Christ has a Lord, and his Lord is our Lord. Jesus Christ just came to make people believe in his Lord, through himself, and we believe that the Saviour is his Lord. If Jesus Christ is the Saviour, I feel ashamed to look at a person without clothes, put in front of all churches. It is even prohibited to look at that part of the body of a person; then how would the Lord make His prophet appear in front of all people

without a covering¹⁰⁴? What mentality, what conscience, can accept such a thing? And how can he be the Saviour of others when he is like a condemned person, like a criminal, on the cross?

We do not accept that, we do not believe in that supposition, no. It is not correct because Allah Almighty, his Lord, is able to protect him as He protected every prophet. Particularly Jesus Christ; he is a miraculous being among other prophets and there is no need for the Lord Almighty to make His holy Word¹⁰⁵, who represents Him, into a sheep, a lamb, for killing. That is something that no one can accept.

Therefore you must look for the truth, at what your conscience says to you. If you bring a little child to that cross and tell him, "Look, this is our Saviour," he will say, "But he can't save himself. Then how can he save us?" Even a small child must say this. "Who is that one whom they are calling 'Saviour'? Who put in the nails and killed him? Is that person alive? What punishment will people give to that person¹⁰⁶? Is Jesus going to hang there, crucified, up to the Last Day? Why don't they take him down to be at rest?" Yes, even a small child may ask such questions; he is not going to believe that.

But Satan makes people be fanatical and stubborn, and if anyone is stubborn, there will be no intercession for him on the Last Day. He will be with Satan because of his stubbornness.

Allah Almighty ordered Satan to be in Hell; for a long period, 120,000 years, he has been in Hell. Then Allah Almighty orders the angels, "Bring Satan from Hell to the entrance of Paradise." They bring him to the front of Paradise and order Adam, p.b.u.h., to come near the entrance of Paradise. And Allah Almighty says to Satan, "Make sajdah to Adam and enter Paradise."

¹⁰⁴ In other words, how is it imaginable that God Almighty, Most Just and Most Merciful, would permit His blessed and honored prophet to be hanged, naked, on a cross designed for the execution of common criminals, the most shameful, degraded situation imaginable?

¹⁰⁵ See III:45 and IV:171

¹⁰⁶ That is, crucifying another human being is such a heinous deed that even a child can recognize the enormity of it and expect the perpetrator of it to be punished severely. How then could the Merciful God permit His noble prophet to become the victim of such barbarity? Has He no power to protect the one whom He brought into the world so miraculously and appointed for such a special mission?

But Satan says, "Never! Never will I make sajdah to Adam," and he returns to Hell without making sajdah to him. That is stubbornness. Anyone who has that bad characteristic of our egos can't enter Paradise. Thus, so many people in the time of the Holy Prophet, p.b.u.h., saw his miracles, because Sayyidina Muhammad, p.b.u.h., was given every miracle that all the prophets had been given, and yet they refused to believe in him. And after his time, up to this day, Allah Almighty has been waiting for the whole Christian world and for Jewish people to look at the Seal of the Prophets, to observe his personality and to know, to search for the truth about him and to come to Islam. But still they are running away.

Up to when are they running? Up to the time when Jesus Christ comes down¹⁰⁷ - that is the limit of the period which Christians and Jewish people have been given to look to the Last Prophet. You must investigate whether he is that one who is mentioned in your holy books or not.

Yes, anyone who may look into his conscience must accept the Last Prophet. If the other prophets are like stars, the Seal of the Prophets is the sun; how is it possible to believe in the stars and deny the sun? He is the shining sun. Yes, he has been given authority by his Lord, Almighty Allah, for his nation, his ummah, to be up to the end of this world, and he has been given authority for his nation to finally be victorious over all other religions and their followers.

Now we are in the twentieth century's period of science, when people are proud of everything that Allah Almighty has permitted to them. As He promised to give power to mankind through the skies and the earth - yes, they are improving. And now we are living in the Last Days mentioned in the Old Testament and the New Testament; we have now reached those Last Days and people have reached the topmost point of their science and of their authority. If they are given more than this, they are going to destroy the whole world; it is only a little distance to reach that point.

And now people are asking, "What is after this. The whole of science has reached this point. We have reached this limit and after this, what is going to happen?" And they are asking for a light for the future. When they ask for that light, they must find it in someone. One by one those light-seekers are

¹⁰⁷ A reference to the second coming of Jesus, which, according to numerous hadiths, will take place in the Last Days after the coming of the divinely-appointed leader, the Mahdi, to whom Sheikh Nazim has referred in many places as the sultan who is to come

increasing, as Allah Almighty says in the Holy Qur'an to His Holy Prophet, beloved Muhammad, p.b.u.h., "I sent you, o My beloved Muhammad, that Book, and I also sent you nūr, light¹⁰⁸."

And people may be inheritors of that Book, the Holy Qur'an, and at the same time they may be inheritors of that light. Yes, you may learn meanings of the Holy Qur'an, it is possible for anyone who is interested in the Holy Qur'an. But the lights that Allah Almighty gave to the Prophet, p.b.u.h., to his heart - that only goes from heart to heart, not coming through the pages of a book. No, that is something that goes from heart to heart.

Prophet Muhammad, p.b.u.h., brought those lights from his Lord. The Angel Gabriel brought the verses of the Holy Qur'an from his Lord to Muhammad, p.b.u.h., but for all those lights, Allah Almighty invited His Holy Prophet, p.b.u.h., to His Divine Presence during the Night Journey, an honor which no one ever accepted except beloved Muhammad, p.b.u.h., and He filled his heart with those lights, with that nur.

Now people are looking and seeing darkness for tomorrow. So many lights an earth, but they look at their future and see darkness, deep darkness. And now they are beginning to ask, "What can take that darkness away? Where can we get those lights for our future?" Therefore we are happy to see people in Western countries asking for that light, that nur. And as they are asking, Allah Almighty gives. That is the victory which Allah Almighty promised for Islam.

Islam is victorious. But what about Muslims? Muslims, if they are victorious over their egos, are also going to be victors. Islam is absolute Truth, representing the lights of the Lord, Allah Almighty. The one who reaches the source of nūr, of lights, is going to be lighted here and Hereafter. We must look for those lights.

This is the holy month, Ramadan. So many lights are coming on earth. You may take from those lights. Allah Almighty has appointed people from among His sincere servants for His lights, coming through His beloved Prophet, Sayyidinā Muhammad, p.b.u.h. They are very rare but they are not finished. At every time you may find them, and you must ask for nur, as Allah Almighty commands: "Faltamisū nūra¹⁰⁹. O people, ask for lights." And your

¹⁰⁸ See, for example, IV:174; V:17 (v:15 in Pickthall's translation); VII:157; XXXIII:46; LXIV:8

¹⁰⁹ Then let us have [or, let us borrow] light." (LVII:13)

conscience, when you reach the source of light, signals to you that it is right. If you find disturbance within yourself, leave him ¹¹⁰and look for another one.

And we are asking for forgiveness for ourselves and for others, and asking for hidayah, Allah Almighty's guidance, for all mankind. And He has promised to send a sultan, a heavenly sultan, who will also be the sultan on earth. We are asking our Lord to make his arrival happen quickly, because Allah Almighty is the Saviour and at every time He may send a saviour to save His servants. Even if Satan has established his kingdom, it is only on bātil, falsehood, and bātil is nothing. It is only imaginary, no reality, and soon it is going to vanish. And I am asking Allah Almighty to make me also in the army of that sultān when he comes, and that we may be his assistants and helpers, and to give us more lights throughout our lives, here and Hereafter.

Jum'ah/June 14, 1985

O mumins and muminahs¹¹¹, o believers in Allah Almighty and in His prophets, peace be upon them, and in His holy books, all of them - we are Muslims, and we are sufficiently proud to be Muslims. Allah Almighty honored us with Islam, and He offers that honor to all mankind. They are fortunate and happy people who accept that honor and wear it and who want to be proud through Islam.

Allah Almighty sent 1214,000 prophets. From beginning up to end, all prophets called people to which thing? All of them. all the prophets, came together on one word: O people, ittaq-Allan wa 'ati'hū¹¹². All shari'ats, holy laws, as a summary, brought to the Sons of Adam only this one word: Fear the Lord, Allah Almighty, and obey Him. That is so. None of the prophets called people to obey himself; no. It is clear: all of them called people to believe in God and to obey Him.

Lastly Islam proclaimed this, and we must listen to the last message of our Lord, Allah Almighty. The conditions of life may be different, may be changed, from one time to another, but that condition is not taken away: to be an obedient servant to Allah Almighty and to fear Him.

¹¹⁰ That is, the spiritual guide you are considering

¹¹¹ Male and female believers

¹¹² Fear God and obey Him

Now, o believers, we have reached the last Friday of this holy month. Once again another holy month is going. Tuba, happiness, for those people who have made Ramadan pleased with them and who have made the Lord of Ramadan pleased with them. That is happiness and that is honor. We have been honored once again by this holy month, and it is running, going, finishing.

Perhaps you are saying, "Oh, we are fasting and we are praying. It is all right. That is a reason to make our Lord pleased with us." But it is not only that point. There is another point. You must look after that, also.

Allah Almighty looks at our intentions. "What is My servant thinking about for after Ramadan? Leaving his horse to go everywhere, to look at everything, to eat everything, to do everything? What about My servant after 'Eid? What does he intend to do?" That point makes trouble.

Therefore, o believers, we believe in Allah Almighty and we believe in our responsibility for the Last Day, and we believe that we will be asked about every action. If good it will be rewarded; if bad, it will be punished. It is impossible to lose any of them, either of goodness or of badness. They are registered; there are registration-angels on you, writing.

Therefore we are intending, o our Lord, we are promising, to be Your obedient servants. If we are going to live after Ramadan or to live up to the end of this world, or if this world is going to be eternal, we are intending, we are promising You, to be Your obedient servants. Then your Lord is going to be pleased with you, that His servant is with Him, promising Him, and when you have promised, Allah Almighty also makes His promise about you.

O mumins and muminahs, we are living in difficult conditions, yes; it is well-known. You are living in a city which perhaps is the headquarters of the Devil's kingdom; it may be in this city, because they have established their kingdom. throughout East and West, in every country - the Devil's kingdom, the Devil's sovereignty, and these are such difficult conditions for Muslims. That is correct. But Allah Almighty never gives permission, when conditions are difficult, to make harām into halal; no. But our egos say, "It doesn't matter." Don't let it say, "It doesn't matter"! Harām is dirty and ugly; don't look and see it as beautiful - no. Haram is ugly, harām is dirty. Don't enter, don't touch, don't look, or you may be punished.

Conditions may be changed, they may be difficult; but when you take care of your Lord's commands to keep halal and haram, you will be rewarded more

than Muslims who lived before but never reached such a condition that we are now in. We are heavy workers now. If they were given one reward, we may be given at least seven hundred and more, up to bi-ghairi hisab, with account, because you must be patient for bearing those heavy conditions.

O people, 'Eid is coming, and after 'Eid keep that pleasure of God with you to make you pleased. Allah Almighty, when you make Him pleased with you, He makes you pleased, every time. And Allah Almighty is saying, "O My servants, My servant is standing and addressing you." Yes, I am your Lord's servant. He says, through my speaking, "My servant is saying to you that you are living in difficult conditions. For difficult conditions, of what are you in need? You are in need of help. From what, from whom, must you ask help? From your Lord Almighty." And He says, "Who has asked help from Me and I did not help him? Who can say, 'I asked my Lord to help me and He did not help?'"

If you intend to keep His halal and harām, and say, "O my Lord, I am living in difficult conditions, and my ego is pushing or pulling me into dirty actions, into haram. I am asking Your divine help" - whoever has asked this and Allah Almighty did not help him? Who can say this? But we are not asking because we are pleased with our egos.

Ask, and you will be given divine help and you will be in safety, Then you can go; even if the whole of London is on fire, it will never touch you. And this is the khutbah for the last Friday of this Ramadan that I am giving according to my inspiration. I am not preparing it, as it is, inshaallah, best for our hearts.

'Asr/June 15, 1985

Allah Almighty has endless favors. For whom are His endless favors? For His servants. He is not in need of anything, Allah Almighty; no need of treasures or of endless Favor Oceans. He is Ghani¹¹³, never in need of anything, but all His favors, Favor Oceans, are for His servants. His servants may ask endlessly and He may give endless favors.

That is a good tidings, the greatest good tidings. If His favors were to be ended, what about ourselves? But alhamdulillah; we are saying thanks to

¹¹³ Self-sufficient. Al-Ghani is one of Allah Almighty's Holy Names or attributes

Allah Almighty for never-ending gifts, never ending favors, never ending Power Oceans, never-ending Mercy Oceans, never-ending Knowledge Oceans, never-ending Wisdom Oceans, never ending territories, Paradise.

The believers, mumins, will enter it. Allah Almighty will order Paradise, every time believers enter it, to be wider, to be yet wider, and it is going to be so wide, at each moment spreading, becoming wider, wider, wider. Then the final one, the last one of the people who will enter Paradise, will be brought from Hell and will stand. And Allah Almighty will order that a person to sink into a spring at the entrance of Paradise, but that spring is not as you imagine, a little one - no, like oceans. He will enter it and he will come out with beauty like Joseph's, Prophet Yusuf's, p.b.u.h¹¹⁴., who was given the beauty of half of mankind by Allah Almighty. When he would come onto the balcony of his palace, from far away people would see him as if the sun was rising; the Egyptian people would come and look at him, and hungry people were satisfied when they looked at Yusuf, p.b.u.h¹¹⁵. And that person will be given that beauty and handsomeness.

Then he will drink from the second spring at the entrance of Paradise and all envy will go away from him. The worst, most evil characteristic of mankind is envy. If a person enters Paradise with envy, he will be like in Hell. The characteristic which makes the whole world like Hell - that is envy, and envy is among learned people more than among unlearned ones. Educated people, or too-high-ranking people or too-rich people, are so envious of each other. Among common people you can't find such envy for each other; they have, also, envy for the rich ones, but there is so much envy among educated people.

But there must not be that envy if they are educated people - I mean to say, who know about their Lord, Allah Almighty. This is a life in which Allah Almighty brings people to this world and makes each one in a different state, a different condition; but each one has been honored. Divine honors have been given to each one of mankind, although from an external view our life conditions are so different. The one who believes in his Lord, Allah Almighty, to the extent that his belief is perfect, he is going to be in safety from envy. Therefore, among prophets you can't find envy. Prophets never had envy or

¹¹⁴ The story of Prophet Yusuf is narrated in Surah XII, which bears his name. His extraordinary beauty is referred to in verse 31 of that sūrah

¹¹⁵ Sheikh Nāzim adds parenthetically, "Our Prophet, Sayyidina Muhammad, is more beautiful than Yusuf but that beauty is covered' and veiled"

were envious; it is impossible. And then, awliya, the Friends of Allah Almighty, have no envy and they are not envious.

The one who knows what Allah Almighty gave to him is not going to be envious. Allah Almighty ordered and advised people, "Wa ammā bini'mati Rabbika fa-haddith¹¹⁶". O people, proclaim what your Lord gave to you. It is enough for everyone to be thankful and to praise his Lord that he has come into existence. He was nothing and Allah Almighty brought him into existence. Therefore, as Allah Almighty informs us, all things in existence are glorifying their Lord because He brought them into existence. Even atoms glorify Him. They have lives, because without life it is impossible to be in existence; when a thing comes into existence it must have a kind of life, although its life may be different from our lives. Your life is the perfect life, but everything else, also, in its own kind is perfect. From that perfection they give their praises by glorifying their Lord; everything glorifies Him, saying "Subhanallah !" Their glorifyings are so different, and a real believer, who has the light of real faith in his heart, may listen to the glorifying of jamadat, inanimate objects, rocks, mountains, non-living things.

Every prophet has miracles. One day the Prophet, Sayyidina Muhammad, p.b.u.h., caught up a handful of stones and made all the people listen to the glorifying of stones to their Lord. Yes, the whole universe glorifies its Lord. When its glorifying finishes it is impossible for it to be in existence; finished. They are all glorifying Him - rocks, earth, water, plants, trees, leaves, flowers, animals, ants, bees, donkeys; yes, everyone in existence. Fishes in the seas are glorifying Him, and they are so happy and pleased and proud to be in existence. The Lord, Allah Almighty, created me and I belong to His territory. How am I not going to be pleased with my Lord?

But envious people are not pleased. Their level has come down from the level of animals and plants to less than rocks, even. Rocks are glorifying, they are pleased with their Lord, saying "Subhanallah!" Plants and animals are so happy, but envious people are not happy with their Lord; they are fighting with the Lord, Allah Almighty, saying, "Why did you give those people riches? Why did you give that person a Rolls Royce?"

Why are you asking? Nothing you have been given? Only that Rolls Royce is something? That palace would be too much for you. That person is below

¹¹⁶ Then, as for the favors of thy Lord, proclaim them. (XCIII:11)

the level of rocks. And I am sorry to say that envy is destroying all humanity now. You can't find anyone who does not look with envy. "Ah, this car! But I have to walk." You must be thankful that you can walk! Sheikh S'adi Shirazi, may Allah bless him, was saying, "A man was always complaining that he had no shoes. Then once he saw a man without legs, and he was so repentant, saying, 'O my Lord, thanks be to you that I have legs, while that person has none'".

What is this envy? You must think about what you have been given! If you have all the vaults in Central Bank, what is the benefit? Nothing, nothing; but you have been given more than that. Now I saw a sick man. He is waiting to die because he has a kind of illness which does not let him eat or drink. If that person had all the gold that is in the Central Bank of England, do you think that he would refuse to give all that gold to get back his health? Who thinks that he may refuse? Or you must think about your own self. Do you agree to give me your two eyes? I shall give you the gold in the Central Bank of England, all that gold; give me your eyes and take this gold. Do you agree? You must be crazy if you agree. If I say to you, "I shall give you not only that gold but I will make you king of the world but give me your eyes, " what would be the benefit? People would say, "Blind king." No one would accept it. What would be the benefit of being king of the whole world but not seeing?

But ignorant people say, "Why does that person have a Rolls Royce and not me? Why does that person live in a palace and I don't? Why does that person have a business and I haven't?" All, all, of those people are ignorant. They are supporters of devils, they are slaves of devils, of Satan. Look what Allah Almighty has given to you! You are from mankind which has been honored, divinely honored. Even angels asked to have that honor for themselves but Allah Almighty said, "No. I am making that honor for the Children of Adam." Yet we are envious. Why? "That one has more ranks. Why is that one a queen? What is a queen, what is a king? Why are they in such stations, in such situations?"

You must thank your Lord. Allah Almighty put Her Majesty the Queen in that place; He could have made you a street-sweeper. You must be thankful to your Lord! Don't ask why! Whoever asks "Why?" is Satan. He made her queen there. You must keep your adab m'a Allah; you must have good manners with your Lord. That envy makes the whole world fall into Hell, yes. All people are envious of each other; no one says "Alhamdulillah that Allah Al mighty brought me into existence and dressed me in this human form."

A grandwall, a king-sized grandwali, Abū Yazid al-Bistāmi, may Allah bless him, passed through a narrow street. A little dog approached. When it saw so many people coming, it was afraid, going this way, that way. Then Abu Yazid, Sultan ul-Arifin, the "King" of the 'arif people¹¹⁷, went to one side of the street and gave way for that little dog to pass. As yet Europe_has not reached the point of looking at animals with such an eye as Abū Yazia looked at that dog.

People said to him, "You are a grandwali, a grandsheikh. You are going with your followers, companions, and you are giving way - for a dog. What is this?"

To teach all humanity, he said, "O my sons, I gave that dog way be cause it addressed me, saying, 'O Abu Yazid! Don't be proud that you are a man or a wali, feeling pride over me, saying, "That is a dog." No, you and I, we are equals in creation. Only the Creator's will has dressed me as a dog and so I appear as a dog in existence, and I am happy, I am pleased with my Lord. But you haven't any right, because your Lord gave you the dress or a man from among mankind - no right for you to be proud of that. He is the Creator, dressing me as this and I am happy. He has given you a dress, also, but you haven't any superiority over me.' When it addressed me, I was ashamed, ashamed before my Lord, Allah Almighty, for making that dog seem lower than myself, because my Lord created it."

Yes. If the view of true Islam for everything is like this, what about for mankind? Islam looks after everything and gives all their rights. Therefore in Islam you can find exact or perfect or complete justice; you can find that only in Islam, which gives everything its rights and keeps respect for everything in existence. Once I was walking with Grandsheikh on the street and I saw a stone in the way. It is sunnah to take away such stones from the road. I was too lazy to pick it up with may hand and I kicked it with my foot like this. Then Grandsheikh said, "Don't do that again, Nazim Efendi! You must think by what it is in existence. Keep respect for everything." It is enough for me and for you to keep respect for everyone in existence, yes.

How can envy live among real believers? It is impossible. But we are imitators in our faith. Therefore envy, like a cancer throughout the community, the big body of mankind, is going to destroy nations and

¹¹⁷ Arif means "knower"; specifically, one who possesses true knowledge of his Lord.

humanity - yes. Then, o believers, to the extent that you are powerful in your faith, in your belief, that disliked characteristic, the worse characteristic or our egos, envy, will go away. If you have no envy, angels and the spiritual bodies or prophets and awliya may come near you; you may be in contact quickly with heavenly stations. You must understand that there is still some poison or envy in your self that prevents you from being in contact with the spiritual world and with heavenly stations.

Therefore everyone, before entering Paradise, must drink from that spring and it will take away all envy from people. Then, when they enter Paradise, no envy, no envy. And this indicates that, if there is no envy among people, this world is going to be like a paradise. Envy, hasad, is a fire that burns every good action as fire burns wood, and it is dangerous, burning faith burning imān. No iman, no real imān, with an envious person.

And the one who is in front of Paradise will drink from that spring and will look to enter, but he will imagine that Paradise is full-up and will be ashamed, standing there at the entrance of Paradise. Then Allah Almighty will say, "O My servant, go in." He will approach and will see that it is all full, "Where will I enter?" At the third command, Allah Almighty will say, "Go in, and for you, also, ten times as much as the whole world" - as much as ten worlds, without any deserts or frozen areas, useless areas or oceans, no; all spacious, usable, beautiful areas. "If you put ten worlds side by side, that amount I shall give you," says Allah Almighty. "Go in."

Then that place where he puts his first footstep is for him, and you can imagine what will be given by their Lord to believers in Paradise. And then Allah Almighty will order Paradise to be still wider because it is our characteristic to like to have always more houses, more gardens, more farms, more territories. He knows that well, Allah Almighty. Therefore, if that person is going to live on only ten times the area of this world, it is going to be like a prison. I pass by Buckingham Palace but every day, every year, I see the same area; perhaps Her Majesty the Queen is sorry that it does not become bigger, although she has other castles and may go there. But that person in Paradise, he likes also, as men like here, to have more and more every year. Therefore Allah Almighty will order Paradise to be wider and there will be more castles, more palaces, more gardens, more rivers, more everything, every time seeing that it is more.

Therefore I am saying that your Lord's favors are endless. Tūba la kum, happiness and good tidings forever for you, yes. Every time, endless favors,

without end. You must think about it. There is nothing in this world except sufferings but you are making yourselves suffer. Envy makes people suffer.

Say, "Alhamdulillah, ya Rabb! O our Lord, thanks be to You. We are happy with your favours, and we expect our Lord's endless favours here and Here after." Be happy! Don't be envious. It is enough for you. Envious people are in Hell, here and Hereafter. Non-envying people here, also, are in Paradise, and in the Hereafter.

'Asr/June 16, 1985

Ya Rabbi! O my Lord! We are just arriving at the end of Holy Ramadan, so quickly passing, and if we can take something for our souls, for our spiritual lives, we are fortunate. This is the most important month among the twelve months, the most honored, and the most mercy and blessings and favors come during this holy month. The one who takes something, he is fortunate. We are asking our Lord, from His endless favors, to grant us from the blessings of this month and from His Mercy Oceans

Today, coming to the mosque, I was passing by and I saw a piece of writing, saying, "Everyone needs standards." What is this? I didn't understand. But someone had added two words to it with a pencil in big writing; the traffic lights caught our car and I was looking. "Everyone need standards" was written there, but he had written, "Everyone needs love and not standards."

Nothing is accidental during this life; everything is programmed. Who wrote that writing? I don't know. Correcting it to say that everyone needs, not standards but everyone needs love, muhabbah, the love of our Lord. If you want wisdom, you may take wisdoms from anywhere. That writing gave me something for this lecture, for this gathering.

Yes, he is correct. I have seen, and I use, also, a prayer from among the Prophet's prayers. The Prophet, beloved Muhammad, p.b.u.h., said, "Asaluka, ya Allah, hubbaka, wa hubba man yuhibbuka, wa hubba 'amalin yuballighuni ila hubbik¹¹⁸." Hubb means love, and that writing is correct. The Prophet asked from his Lord, Almighty Allah, saying, "O my Lord, I am asking for Your love. For divine love I am asking."

¹¹⁸ I ask of Thee, O God, Thy love and the love of those who love Thee, and the love of such deeds as lead to Thy love." (Hadith)

That is the most important thing to be asked from Allah Almighty. Nothing can be put in the place of love and nothing may be over love. Allah Almighty created the Prophet, beloved Muhammad, p.b.u.h., and khamira, yeast¹¹⁹," for him was the love of God Almighty. Without love, no Muhammad, p.b.u.h., and if no Muhammad, p.b.u.h., nothing would be in existence. Allah Almighty gave His divine love to beloved Muhammad; he is the most beloved one in existence, and out of Allah Almighty's love for Muhammad, p.b.u.h., He created all creation.

That is a reality written in holy books, and yet the Prophet, p.b.u.h., was asking for muhabbah, hubb, the love of God. I am asking for more love, because whoever tastes love asks for more; the one who is a rock does not ask for love. And the Prophet, beloved Muhammad, p.b.u.h., taught all mankind to ask from their Lord, "O our Lord, give us from Your divine love."

That is important. That gives you light, gives you pleasure, gives you mercy, gives you favors, gives you beauty, gives you wisdoms. When your Lord loves a person, He gives him everything. Therefore the Prophet was teaching all mankind.

O you who object to the prophethood of Muhammad, p.b.u.h., if you are carrying about a mind in your head, you must understand. Don't be like the person who found the greatest, the biggest diamond unpolished and gave it to a spoonmaker, and the spoonmaker gave him for it one spoon, a wooden spoon. Look at Muhammad, p.b.u.h., at what he brought, at what he asked. "O my Lord, asaluka hubbaka, I am asking Your divine love."

Muhammad, throughout twenty-three years, what did he collect of this world's properties? What did he have from this world? Coming people, you must look to that Prophet, or punishment will come to all people because they are not looking at beloved Muhammad, p. b.u.h.

The Prophet, p.b.u.h., stood up and called people to the unity of the Lord, the Creator, Allah Almighty, saying, "La ilaha illa-Lah¹²⁰. O people, come and say with me that there is no god but Allah. I am calling you to my Lord - to His endless Mercy Oceans, to His endless Knowledge Oceans, to His endless Wisdom Oceans, to His endless favors. I am calling you to His endless Beauty Oceans. Come to me."

¹¹⁹ That is, the catalyst, the essential element of his being

¹²⁰ There is no deity except God

Then those ignorant people stood against him. His uncle, Abu Talib, outwardly took guardianship of Muhammad, p.b.u.h., because he was the chief of Makkah. Then those big people among the mushrikin came to Abu Talib and asked him to make Muhammad, p.b.u.h., stop calling people to his Lord and to stop attacking their nonsensical idols (they would put their idols on little carts, pushing or pulling them, and then come to worship them, such foolish people). They said to him, "O Abū Talib, you must see to your nephew because it is too much. You must stop it, or we must see about his case." Such proud people!

They also said, "O Abu Talib, look. You must stop him by any means. Tell him that if he wants, by calling people to himself, to be a king, we may make him king of Makkah and of all Arabia, also. If he wants treasures, gold, we may bring all treasures to him. If he wants marriage to a beautiful lady, all the beautiful ladies we shall give him." Those are the only three or four things that people run after for this life, foolish people. Their hearts are with women, with gold, with ranks; that is the whole life of this world. And they came and said to Muhammad, p.b.u.h., that if you would like to be king, we will make you our king, of all Hijāz, of all Arabia. Treasures, properties - everything we may give you, as much as you like. As many as you like of beautiful Ladies; we may give our girls to you, also. But leave off that saying "La ilaha ill-Allah." We have been disturbed by your words. Don't attack our idols!

Then Abu Talib, his uncle, called Muhammad, p.b.u.h., and said, "o my nephew, I am looking after you and I will look after you up to the end, also, from those people. They are saying to me that you must stop attacking their idols, you must stop saying 'La ilaha ill-Allah.' And if you want to be a king, they may make you their king; they may give you their treasures, their most beautiful girls. 'Leave this off,' they are saying. But I am with you." What do you say?"

And Muhammad, p.b.u.h., said, "O my uncle, my respected uncle, tell them that even if they were able to put the sun in one of my hands and the moon in the other, I am not going to leave this. Because it is not from myself; it is from the Lord of the Heavens. I have been ordered to make this declaration to all people. I am not going to leave it; it is impossible. I must go on firmly."

That is Prophet Muhammad, p.b.u.h. He came, and during the whole of his life he called people only to the love of the Lord, Allah Almighty. Then what about people? What do they think of that Prophet?

He only asked from his Lord, Allah Almighty, to give him more love, because that is the most precious thing for those who have a mind in their heads, not straw. Yes, they may understand what is the most precious thing for the whole of life. If you can find something more precious than love, bring it to me. But you can't find anything. Therefore that person is correct who wrote that everyone needs love.

And the Prophet, p.b.u.h., said in that du'a, that prayer, "Asaluka, ya Allah, hubbaka. O my Lord, I am asking for Your divine love." And then he asked, also, "Wa hubba man yuhibbuka. I am asking, O my Lord, Your divine love, and also I am asking love for those who love you." He means to say, "I am asking for the love of Your Friends, also, O my Lord."

The first part is at the level of prophets but you can't put your foot all at once at the top. Then he comes to the second level and says, "I am asking for the love of Your Friends who love You." That is possible; anyone may look at those people whose hearts are with their Lord so that you can't find anything in their hearts except the love of the Lord Almighty. You may find such people, and it is obligatory for all believers to keep love in their hearts for the Friends of Allah Almighty. That is important, because immediately, at once, you can't reach the love of God, Almighty Allah. It is so difficult, but he is showing us the way, also, that leads us to the love of God Almighty: "Wa hubba man yuhibbuka, O my Lord. Give me love for those who love You." Their hearts are full-up with Your love, those people. And Satan fights with people not to love such people.

And then the Prophet, p.b.u.h., comes to a third level and says, "a hubba 'amalin yuballighuni ila hubbik." He is asking and teaching, "O my Lord, make me love such actions that by the blessings of those actions I may reach love for Your Friends and may reach love for You." Those are three kinds of prayers, dulas, which the Prophet, p.b.u.h., made. Only those three du'as that he asked from his Lord are sufficient to bring as witness and proof for those who are intelligent that Muhammad, p.b.u.h., is a true and perfect prophet. You must think about that.

This is for all people, and particularly for you, for believers. When you start to ask for something, you must ask, "O my Lord, give me a little bit of love, a little bit of love." But Satan fights people, saying, "If a little love comes to your heart, then you are going to leave everything of this world's pleasures." Yes, if you can be given a little bit of that love, you are going to sink down

into an endless Pleasure Ocean, so that all pleasures during this life are not going to be even one little drop in that huge Pleasure Ocean.

Once Moses, p.b.u.h., was going to Mount Sinai. He passed by a little Temple, like a monastery, where 'abid, worshippers, stayed to worship. There he saw an 'abid worshipping. That worshipper greeted him and said, "O Moses, when you speak to your Lord, Allah Almighty, please ask Him to give me a little bit of love - dharra, one little particle of love."

Then Moses, p.b.u.h., came to Mount Sinai and he said, "O my Lord, Your servant is asking for a little bit of Your divine love."

"I have given it to him, not as much as he is asking for but less, less, less, less, less - seventy times less than the little bit he asked for I have sent to him," because that worshipper was worshipping but not tasting, because without love worshipping is nothing¹²¹.

Therefore you must build your worshipping on love, and into every stone, every brick, you must put the love of your Lord. Then this building is going to give you love. Therefore, in old buildings you can find, when you pray in them, some holy feelings and love. Go to Central Mosque; you can't find that - never! Go to that new mosque; you can't find it. Even for churches, people have put those bricks there with love. And in old mosques, also, you can find so much spiritual feeling; in new ones, never - they are only concrete hills, Yes - love is most important.

That priest worshipped but he did not taste. And then he said, "O Moses, ask your Lord to give me a taste" (may Allah give us a little bit; but I am afraid). Then when Moses returned from asking that to his Lord, he saw that the earth in that place was opening, cracking. And that priest called out to him, "Where are you, O servant of my Lord?"

Moses, p.b.u.h., looked. No one was there. Then he looked down and saw that person – finished; he couldn't hold that little bit of love. If he had asked that it come through Moses, he would have been able to, but when he asked directly, for himself, he couldn't hold it.

¹²¹ He was sent so much less than he asked for because, with all his worshipping without love, he was not at that point able to hold more divine love than the minute amount which he was sent

What are prophets for? For this purpose. People say there is no wasit¹²² between people and their Lord. They are wrong; they are denying the prophets and prophethood. You couldn't attain anything if there were no prophets. That 'abid asked Allah Almighty to send him His love, not through Moses, but coming to him directly¹²³, and like that he went away, died. But still he has taken his share; now he is in such a state up to Qiyamah. Yes, he is now in the Station of Divine Love.

O people, ask from your Lord what is most precious in His Divine Presence. Nothing can be more precious than love in the Divine Presence. Ask! And we are asking, through His beloved Muhammad, p.b.u.h., or through His beloved Friends - asking for divine love.

'Asr/June 17, 1985

o suffering people, you can find peace only in dhikr-Allah¹²⁴. Most people are suffering and in miseries, most people are asking to where they can escape. Allah Almighty informs us in His holy books and also finally in the Holy Qur'ān that there will come a time on men when they will cry and say, "Aina-l-mafar¹²⁵". To where can we escape?" That is a terrible speech, a terrible news, but I see that day by day people are shouting and crying and saying, "To where can we escape?" and anywhere you can escape to you may find, more than other places, troubles and miseries and sufferings.

At last this world is going to be finished. Nobody is going to remain on earth, and also in the Heavens. Every living being must die and is going to die; it is our Lord's holy command and His divine will that everything living must die, must taste death; no one can escape. Only Allah Almighty is Ever-living and

¹²² A means or channel through whom Allah Almighty works or sends His divine favours to His servants

¹²³ This is a reference to the role of the murshid or guide in bringing that divine love to the state of "tasting" in the murid or follower for whose spiritual development he is responsible. This is so powerful a thing that "tasting" should not be attempted except through someone who has himself tasted that divine love at the hands of his own guide or sheikh, going back to the Prophet himself, and who therefore knows how to guide his followers safely to that state

¹²⁴ The remembrance of God through recitations of phrases of glorification or of His Holy Names

¹²⁵ Where is the shelter?" (LXXV:10)

Never dying. And at the end Allah Almighty will order the Angel of Death, Azrāil, to take the soul of Satan. When Azrāil appears, Satan runs. When Azrail races to take his soul, Satan runs from East to West. "Maybe the West is a more safe place for me. So many people there followed me in my time." Running from East to West, and finding Azrail rushing on him to take his soul. And he runs to the North to find another safe place but finds there also Azrail to take his soul. Running to the South and finding him; anywhere he runs, Azrail comes from every side. And he asks, "Aina-l mafar? To where can I escape?" But now you can't escape.

As it is, now people want to escape from the East to the West, or from the East to the North, from the North to the South, because people want to run away from the countryside to cities, and from cities they want to run to the countryside. People who came from the East to the West are now asking how we can return or how we can escape from the West to our homelands. Most people are falling into troubles everywhere, and then they are asking, "Aina l-mafar? To where can we escape?" And, as the Prophet said, p.b.u.h., there should come a time on people when they will pass through cemeteries and among graves, and they will say, "Oh, you are such fortunate people! We wish we could be there and you could be as we are now. You are such restful people; we are in such sufferings. You are so fortunate, going before coming to these days." They will say this.

Therefore, now people are asking for a shelter to escape from all miseries and sufferings - asking for a shelter, to run into it. But there is coming more than this because every day troubles and sufferings are increasing and mounting, not becoming less. Every day is going to be worse than the day before; tomorrow is going to be worse than today.

Allah Almighty informs us through His prophets that such days are coming. And also - because the Holy Qur'an explains some verses by some others - when Allah Almighty says, "Aina-l-mafar?" for those people who are falling into troubles and sufferings, asking where that shelter will be, then He says, "Fa-firru ila-Llah¹²⁶, then flee to your Lord."

Simple. But each time that Allah Almighty, after 120,000 year leaving Satan in Hell and then taking him to the entrance of Paradise, orders him, "Make sajdah to Adam and enter," Satan says, "Never! I am not going make sajdah to Adam." From beginning up to end, he never made sajdah – so stubborn.

¹²⁶ (LI:50)

And the same characteristic you can find among people. When Allah calls them. "O My people, o mankind! Come to Me," then ego says, "No to Me - not to anyone else. I do not give permission to you to escape or to ask for any shelter except Me. Come to Me. Because I have My own will, My own knowledge, My own power, My own ideas, My own ideas, you must come to Me. You can find shelter in Me."

And then sufferings increase, individually and collectively. Allah Almighty, from beginning up to end, sends prophets and asks people to come under His shelter, but most people refuse. They trust their knowledge, their wisdom. If they have wisdom, they must come under the shelter of their Lord - but no wisdom; they may have knowledge but no wisdom. Those who do not come under the divine shelter, no wisdom with them; they trust their minds' products, mind-productions.

Allah Almighty shows and informs us, giving news about nations that have passed away from the beginning up to the end, and it is a very good example to living people. Allah Almighty sent Noah, p.b.u.h., to his nation, to all nations, to all the people living in his time, and they rejected him¹²⁷. For 950 years he called them, and each time they refused him and denied his prophethood. Every day he would stand and call people, and people threw stones and other things attacking him, and then they left him, saying, "He is dead and gone." Every day for 950 years he gave his message to people, and finally he said, "O my Lord, not leave anyone of those unbelievers on earth, not even one household which includes such unbelieving people."

And then Allah Almighty ordered him, "O Noah, I will do as you asked Me, and I am going to punish everyone of the unbelievers. I will send a flood on earth to kill everything on it, and you make an ark to take all the believers and some of every kind of animal. Keep them in your ark."

As his Lord commanded, he made that ark. He made that ark not at the beach but in the countryside. And people came and went, saying, "O Noah, what are you doing?"

"I am making an ark because a flood is coming."

"Oh. If you are making an ark, it will never go in the countryside. Why don't you go to the seaside?"

¹²⁷ For the Qur'anic account of Noah, p.b.u.h., and the flood, see: VII:59-64; X:71-73; XI:25-48; XXIII:23-30; XXVI:105-122; XXXVII:75-82; LIV:9-15; LXXI: 1-28.

And he said, "No. The flood will come and take this up, and it will float."

And they laughed at him. "Mad person, mad old person, he still thinks the same as when he was young! He said the same things then, and now that he is an old person, he still doesn't leave his nonsensical message," the unbelievers said to him.

Finally he finished his ark, and he called the believers and called his sons to go in it. Some of his sons went in. But one of them said, "I do not believe in what you are saying about the flood. If it is going to happen, I will climb on the mountains. A flood can only come in the valleys but will never reach the tops of mountains. I have an idea," he said. "My mind, the knowledge that I have, says to me that when a flood comes, be on the mountains. I am not going to stay in the low places or in valleys. I will go up, because I know where I can escape when a flood comes."

Then Noah said, "O my son, you know, but I am inviting you to safety. Come and get in the ark."

He said, "No. I will climb on the mountains, because I know where I can be when a flood comes."

Then Allah Almighty sent the flood. And water filled all the valleys, reaching, climbing to the tops of mountains and going over the tops of mountains also. And that mountain on which the son was thinking to be, waves went seventy yards above the highest point of that mountain.

This is an example for people who trust their ideas, their thoughts, their mind-productions. We are showing them what was the end of the son of Noah when he took to the mountains and couldn't escape. He died. And now people, nations and all mankind, are not thinking about their Lord's rules, to keep them, to escape to the divine shelter, but they are inventing some ideas, saying, "You must follow this." Then the second group says, "No, this is no good. You must follow this !" Then another group comes. "No, both of them are no good. We must follow this one, our ideas," "Your ideas !" "Our ideas!" "Your ideas!" Then the flood will come and cover them.

It is not a flood of water but a flood of sufferings, a flood of miseries, Allah Almighty sinking people into it - yes! And every day the waves are rising, rising, and reaching every point that those people think is a shelter for mankind, so that in the near future they are going to find no shelter for anyone. And that is a terrible end for humanity on earth.

Therefore Allah Almighty is calling, "O people, come to Me!" Allah Almighty saved those believers in the ark. When the flood came, in every square foot of earth springs flowed and from the skies came rain, but not like our rains; you could see only a single block of water, only one block. And that ark floated as a submarine floats - not on the water, no; like a submarine, it floated under, in the water. From where did they take breath, subhānallāh? But Allah Almighty, when He wants to preserve someone, is able to preserve him; if He wants to protect, He is able to protect. As He protected Abraham, p.b.u.h., in the fire, a huge fire, so He protected Noah, before Abraham, inside the water. From where did Abraham breathe, and from where did Noah and his believers breathe in the water, huge waves?

And Allah Almighty is now sending a flood of miseries and troubles and problems and sufferings and wars, everything which, like a flood on earth, is increasing now, rising, rising, so that only one group of people may be in safety - those who take an Ark.

Is there any Ark now in our days? Yes! Safinat an-Najjah¹²⁸, the Rescue Ship. Yes, we have one. If you take that ship you may be in safety. Therefore you may escape to your Lord. The Rescue Ship is floating, sailing on the flood of sufferings, and anywhere, at any moment that servant wants to put his foot in it, he may find it in front of himself. So easy.

Say, "La ilaha illa-Llah. La ilaha illa Anta; subhanaka, inni kuntu mina-dh-dhalimin¹²⁹." Yunus, Jonah, p.b.u.h., was in the fish's stomach, sitting freely and glorifying his Lord, Allah Almighty, and he was alive, not dead, so that if Allah Almighty makes people die, they die; if not, no one dies. Glorifying made him in safety, and when he was glorifying his Lord, after that narrow prison, he was in safety and peace. Jonah found his peace and safety by glorifying Allah Almighty, and "Kadhalika nunji-l-muminin¹³⁰."

Yes, for every time! Whoever wants to be in safety from the flood of sufferings, he must glorify his Lord, Allah Almighty. Once a person complained so much, annoyed by a frog's croaking, and he shouted, "What is this? Every night, Brak-brak-brak!! What is this?" But, o Son of Adam, I am not like you, sleeping. I am glorifying my Lord Almighty one thousand times

¹²⁸ Literally, the Ship of Safety

¹²⁹ "There is no deity but God. There is no deity but Thee; glory be to Thee, truly I have been among the wrong-doers. The latter sentence is from the tongue of Prophet Jonah (XXI:87)

¹³⁰). Thus do We save the believers" (XXI:88)

each night. Do you glorify your Lord, even ten times? No; you sleep and you say, "I can't sleep because of your 'Brak-brak' the whole night."

Yes, glorify, and all miseries and sufferings go away. Any time you feel that those miseries are reaching you, say, "Subhānallah-subhanallah subhanallah...", glory be to my Lord Almighty. Then those waves will leave you, going away.

Glorify your Lord, Allah Almighty. Then you will be glorified in the Divine Presence, you will be an admired one in the Divine Presence. That is our solution. "Nasu-laha, fa-nasiuhum¹³¹"; as much as we forget Allah Almighty, we are going to be forgotten. He is not going to forget anyone, but as a punishment that flood will come and people may sink into it.

Therefore, every day so many people come with so many problems. Newspapers, from the beginning to the end, are full of sufferings. That Satan-box ¹³²every night shows thousands and thousands of miseries. Before we did not see such news but now everything that happens of miseries is coming to our visions as a punishment; every night we are looking. Even if you are made of iron you are going to be affected. And people come to me, also, so many hundreds of people; everywhere I go they run to me to complain.

There is a new branch of doctors, psychiatrists. Psychiatrists, also, come to me. What am I going to do? People run to them for their solutions, and they come to me. Psychiatrists are becoming more numerous than other doctors; they are now going to be more than grocers, everywhere thousands. What does that show? That people are without peace, agitated. It means that the suffering-flood is rising.

Psychiatrists have such big hearts to listen and then to speak, but my heart is not like a psychiatrist's heart. My heart becomes too much affected, and I am asking from our Lord forgiveness for me and for those people, because they are coming to load their sufferings on me, also. Sometimes we may find a way. Mostly they are running into sufferings, running into the reasons for sufferings. If you can't stop those reasons, you must fall down.

'Asr/June 18, 1985

¹³¹ They forgot God; then He forgot them

¹³² Sheikh Nazim's term for television

We are in need of something during this life which makes people be at rest. One thing makes people fall into Hell, burning them, and there is also one good attribute that makes people in peace. One characteristic makes people out of peace, throwing them into troubles and miseries and sufferings, and another attribute makes people in peace and satisfaction and pleasure. Both of them must be well-known by everyone because everyone is running away from suffering and asking for peace.

I don't think that anyone likes to be in suffering or in miseries or wants to be in troubles; I don't think you can find a person who says, "I like miseries, I like sufferings," no. Must be something wrong with his mind if he says that. And I don't think that anyone can say, "I do not want peace. I always run after troubles and sufferings, and my hobby is troubles." Therefore we are saying something that must be acceptable to everyone.

You must know that trouble started with Satan, and Satan just fell into troubles and was thrown out of the Divine Presence through envy. That is the beginning that made Satan fall into troubles and endless miseries and sufferings; that is the reason. And look - for mankind, also; all troubles come to people through envy. An envious person may have the whole world but still he is in miseries and troubles. An envious person may be the richest one but yet he is peaceless; no peace for him, neither in the nighttime nor the daytime. He may be such a learned person but there must be others, also, other learned people, scholars, professors; he alone can't be a professor. Must be others, but envy makes him restless, yes.

Why? His ego wants to be the only one. That is our ego's desire. I must be only one, unique. And everything that a person may ask from this world, of material things, no matter how much he may be given, envy makes him restless and makes him suffer. Therefore we must now look at what thing kills envy. That is an illness; must be something against that illness to kill the microbes in the body. This is important. Which thing kills envy?

It is that medicine which all the prophets gave, and the Seal of the Prophets spoke in his hadith about that attribute that makes people happy, at rest, in peace. What is that? He said, p.b.u.h., "Al-qana'atu kanzun la yafnā¹³³". Does it kill envy or not?

Yes, that attribute is qanā'ah; now insha-Allah comes the explanation of that word. Qana'ah is to be rich in one's heart, so that for everything that may be

¹³³ Contentment is a treasure which does not decrease (Hadith)

given to a person he says, "Oh, so many, my Lord's favors!": to take from this life's materials only what may be enough for him, not running so much after this dunya's material goods; to take from everything what is enough for him, not more - no. This is enough for me. One car is enough. for what that car? This one is all right. Why that second or third or fourth one? One shop is enough; for what two shops? One house is enough; for what two houses?

Yes, in the Shari'ah, Allah Almighty makes it halal to have more. One, two, three houses or farms - everything is halal, but in reality the whole world is not only for you. If you say, "It must be only for me," you are wrong because you can buy all of London but you can't carry even one stone of it with you. Even if you say that the city of London is for me, mine, you can't carry anything of it. What is the benefit for you to take more than enough while you have been ordered to take from this only as much as is enough for you?

The Holy Qur'an teaches everything for people, for believers (and for unbelievers, also; they also take their share from the Holy Qur'an), and in it everything is mentioned. Once - this is not a tale; it is an event, a historical event, and it is mentioned in holy books - once the Children of Israel asked their Lord, Allah Almighty, to send them a king to fight and to bring them honor and power and sovereignty. Then Allah Almighty sent Talūt, King Saul, and then there was so much discussion concerning his kingship. The Children of Israel were proud by their natures. Therefore they said, "This is a person with no money, no riches - an ordinary person. How can he be king of the Children of Israel¹³⁴?"

Allah Almighty said, "I gave him a big, strong body, and knowledge I gave to him, also. He is a strong person and he has so much knowledge. That is enough for him to be a king to you. You must obey." And their prophet said to the people, "You must obey him. You have not appointed him, making him king over yourselves."

Then they agreed, and that king gathered his army and went to fight Jalut, Goliath. Their country was not like our European countries; so many deserts, and people quickly got thirsty. Their king, the commander-in-chief of their army, warned them, "Now we are reaching a river but you are forbidden to drink from that river. Only one sip from your hand; more than that is for bidden."

¹³⁴ The story of the Children of Israel and their king is narrated in II:246-251

But the people ran, too thirsty, and when they saw that river flowing, most of them threw themselves into the water. Only a handful of people from that huge army kept the orders of the Lord, Allah Almighty. They were 313 people, like the people of Badr¹³⁵. They kept the command of the Lord, Allah Almighty, and took only one sip out of their hands, wetting their mouths. And that handful of people from that huge army was satisfied; their thirst went away. But those remaining people, all of those who threw themselves into the river, were not satisfied; never did their thirst go away.

You must understand what Allah Almighty means. "O people," He means say, "this whole world and its pleasures and its favors, everything through out this life, is like that river. Keep for yourself only the one handful that You may be in need of; it is enough for you. Then you may reach satisfaction; perfect satisfaction, perfect rest, perfect peace you may find in a handful. That is your share of this world. Keep to it and you will be all right. But the one who runs after this life's pleasures and material things will never be satisfied - finished." Those 313 people were Ahli Qan'la, People of Contentment, and the others were never contented.

Therefore every trouble comes to people because they are running after this temporary life's pleasures and enjoyments but never getting to be satisfied. But those - they said, "It is enough." And now here another meaning comes for you. O people, that ocean can never take away your thirst. You may drink from that ocean, the Atlantic Ocean here; you may drink but it will never take away your thirst, yet that one cup of water which you take may quench your thirst. Yes? Because that one cup is sweet, fresh water. One cup gives you satisfaction but that huge ocean's waters do not because there is salt in it.

You must understand, o people, o believers, what I mean to say. One cup of fresh water - I mean to say, one cup of halal - makes you contented, satisfied, but the whole of haram can never make you satisfied. More than enough is going to be a trouble for you. If more than enough, perhaps it belongs to someone else and you will end in prison, so that you bear some responsibility. Therefore the Shari'ah says that when you have reached a limit, if you have more than that limit you must give some to others. If others' rights, others' shares, come to you, then you must return them to people, to

¹³⁵ The first battle in Islam, during which 313 people, by the help of Allah, defeated the large army of the pagan Quraish

those who are needy¹³⁶. Therefore the Shari'ah of Islam is perfect, the teachings of holy Islam are perfect; no one can make any objection to them.

You know the story of Alexander, the son of Philip, Alexander the Great? When his death was approaching and he knew that he must die, he made a last will and said, "When I die and you put me in my coffin, let my hands be outside my coffin."

They asked, "Why is His Majesty the Emperor saying this? All people put their hands inside the coffin but you are saying to put them out of the coffin. What is this wisdom that you are speaking? You are the emperor; there must be some thing in it."

And he said, "I mean to say that I want everyone to see that Alexander the Great is taking nothing with him from this earth of his endless treasures. They may see that my hands are going empty. That is my wisdom to give to people."

O people, o mankind, the Children of Adam - you can't be like Alexander the Great. Allah Almighty gave him a whole world to be king of, and he taught people, also, that if you were able to be like me - and it is im possible - you will still go away empty-handed. And if you are wearing something on your hands, on your legs, your necks, then your descendants who come after you and who know that you are wearing your jewelry will come and open your grave to take that, also. Therefore the British Museum is full of such jewels.

No one is able to take with him more than what he had during his life. Take only what you can wear. Even if you are the richest one, I never saw even the richest person wearing two coats, three coats, four coats. (I did see some people in our countries, particularly in Damascus, wearing two, three, four, five coats and walking through the marketplace, but then I understood that such a person was selling, not wearing them; I thought he was the richest one but he was a seller.)

Therefore, O my brothers, my sons and my daughters, everyone who is a believer in Allah, Allah Almighty honored you by His faith. You must believe that this life is a temporary one, and you may have everything but finally you must leave it and give up this life. Everything is going to be taken from you.

¹³⁶ This is a statement of the principle underlying Zakāt, the obligatory poordue which is the fourth of the five "Pillars" or obligatory acts of worship in Islam - namely, that what is in excess of one's needs is to be returned to the community in the form of charity to the needy

Even your body will be taken from you; your soul will go to its first station in the spiritual world, returning to that place from where it came, and your body will be taken from you and buried underground. If you would like to be in satisfaction and peace here and Hereafter, keep only a handful, just enough, from this world. If everyone thought about that point, now you wouldn't see communism on earth, which is akbar balah, the greatest disaster. Our egos never know to say "Enough," but your souls and your wisdoms say to you, "Take only enough." Ego says, "No - take everything." Don't listen to your ego. Keep only what is enough for you.

And we are asking from our Lord, Allah Almighty, forgiveness, and we are asking from Allah Almighty to make us successful, to ask more of our permanent life's materials. You may ask for more of that, as much as you can, Almighty Allah saying, "Ask for your Etemal Life, ask more and more. Don't say, 'It is enough.' No - ask more." But for this temporary life, keep just enough. That makes you honorable, here and Hereafter. When you do not quarrel, when you do not run after more than enough, people will hold you in honor and in respect, and you are going to be someone admired.

'Isha/June 18, 1985

Holy Ramadan has passed, quickly going, and that is a mercy from Allah Almighty. If it went slowly, in our condition we couldn't bear it.' Therefore Allah Almighty makes it pass easily and quickly. But Satan - Satan shows that it is a long way to thirty days. "One, two, three, four, five never-ending days, and now it is nineteen hours, long days, long fasting. You can't do this!" Then happy is the one who fasts. It is a favor from Allah Almighty. If you do not have the intention, it is going to be difficult.

Once - this is an important tale; everyone must know it - once a prophet was traveling. All prophets traveled, because people are too lazy to visit or to look for prophets. If a Satan came and called, all people would run after him; particularly when Dajjal comes, - no need for advertising. People will run after him, gigantic crowds. Cities will not be able to hold them; they will run to the countryside and flow like a river. There fore when Dajjal appears and walks about, at every moment people will crowd after him, crowding,

crowding, crowding. If a prophet came, people would say, "I don't care," but when Dajjal comes¹³⁷, they will give too much attention to that satan.

Thus, prophets travel, because they have divine lights through their hearts, through their eyes, and their whole body gives forth rays. Saints, also, are the inheritors of prophets. They have rays through their hearts, through their eyes, and their bodies give, also, these rays. Whoever is caught by that light, it is impossible to escape. Therefore they have been ordered to look because their eyes hunt people, catching them. Tuba, happiness, for those eyes which saw the Prophet, p.b.u.h.; tuba for those people who saw those eyes which saw the Prophet, in such a way reaching up to ourselves. You have seen eyes which saw the Prophet, and whoever sees eyes which saw the Prophet, they must see, also.

That prophet was traveling. One night he dreamt a dream, and a dream is a kind of wahy, revelation. In his dream he was ordered that tomorrow, whichever thing faces you first on your way, you must swallow it. Then the next day he began his journey, and the first thing that appeared, facing him, was a gigantic black mountain. As it was mentioned in his dream, when he saw that the first thing which appeared was that gigantic mountain, according to the holy command he went toward that mountain to swallow it. At each step he took toward that gigantic mountain to swallow it, the mountain became smaller, smaller, smaller, till he reached it. There it was aly a piece of bread, which he took and put in his mouth and swallowed.

This is a good lesson for everyone about what power comes through intentions. You must know it. This is a little boy. You are fasting? Yes, this little boy is fasting. My grandson, seven years old, called me last night. My daughter said, "Little Nazin fasted one day, and without even eating suhur¹³⁸ because he was sleeping. No matter how hard we tried to make him wake up, he didn't. And the second day he said, 'I must fast again.'"

Intention gives power. If a person intends, that is allright; everything is going to be easy. Allah Almighty hides a secret power in intention which no one can imagine, because when you intend to do something for the sake of Allah, He is your Helper and He is your supporter. No matter how difficult that action may be, it is not difficult for Allah. If Allah Almighty is with you,

¹³⁷ The fearsome imposter, foretold in hadiths, who will come at the End-time of this world and mislead people with the display of his satanic powers

¹³⁸ Pre-dawn breakfast an days of fasting

everything is easy. When you are with your Lord, everything is easy, no difficulties.

Therefore we intended, alhamdulillah, at the beginning and up to the end; then finished. And you are happy and you are healthy, and you are in peace and enjoyment and satisfied in your heart, becoming a person who fulfills his obligations toward his Lord, Allah Almighty.

Morning/ June 19, 1985

I am asking Allah Almighty to give me understanding because if a person hasn't been given understanding, it is impossible to make people understand. Therefore, if you do not understand, you can't teach people, you can't make them understand.

Therefore, for teachers - when you speak you must come down to the level of an infant; otherwise it is impossible. Allah Almighty, the Lord of creatures, the Lord of all existence, has *tanazzulat subhani*¹³⁹. In spite of His glorious existence, in spite of His greatness, you can find Allah Almighty with every level of His creatures. If He is not with an ant, not knowing in what conditions ants live and of what things they may be in need, He can't be its Lord, let alone mankind's. Therefore we are saying *tanazzulāt subhāni*, glorified coming down to the level of every creature, even microscopic entities. He must be with them, on their level, so that He knows of what they may be in need, because He is the Creator. "Ala ya'lamu man khalaq¹⁴⁰?" You must understand. He is asking, "O people, does the one who created not know?" Must know. That is important.

Therefore you may be at all levels when you teach people, you may be able to come quickly to any level of people. Only prophets can do this and their true inheritors, and for others it is impossible. Therefore they are mostly unsuccessful. You must see on what level the one who is addressed is standing and you must come down. And when he looks and sees you at his level, he catches hold of you. Concordes never land on this street. If need be, helicopters come here; no need for a private area. They go anywhere - on the sea, on mountains, on fire, on roofs, going to the bottoms of valleys,

¹³⁹ Divine condescension, coming down to the level of creatures

¹⁴⁰ Does not He know who who created (them)? (LXVII:14)

taking their load and going up. A Concorde, never. Our scholars are like Concordes, such proud people because they are Concordes. Only a few statesmen may enter them, like themselves, but they never go down to the bottom.

And I am asking from my Lord, "Give me, O my Lord, an understanding," and it is enough for me. When I understand simply, I may also give that understanding from the bottom. Even if someone is such a proud person, I know where bottom is for him; he can't escape from me - must become simple, with us. I do not leave people to be on Mount Everest, on top of the Himalays; they must come to my level when I am sitting to speak and must understand. It is an important point to be successful in teaching, in training, in leading people; otherwise no success for that person and it is useless. Yes. If you see that it is useless, you must leave it; no benefit. Why are you wasting your time and their time? Better to leave it.

Our brother has asked a question but it is a difficult question. I think no one understands it except the one who is in that state. When you ask someone to describe how honey is, don't ask a person who has never tasted honey; don't ask a person who has never understood a honeymoon to tell this little boy about honeymoons. It is useless. Ask about a honeymoon to a married man; don't ask a child.

Therefore, when our brother is asking about fana fil-Lah and baqa bil-Lah¹⁴¹, or fani fil-lah and baqi fil-lah¹⁴², that is an ocean. When you may be able to melt yourself, your being melting in Unity Oceans, you may understand what is the meaning of fana fil-lah or fani fil-Lah.

When you leave your position as a being in existence, when you see yourself as a drop of rain, falling from the skies and reaching the ocean, then you can't ask where that drop is. Just finished; the drop has become ocean. As long as it is falling, it thinks, "I am something." But when it reaches that ocean, it thinks, "Where am I? I am finished, I am with Him. I am here but I am not here. Only He is here. But I am now with Him, I am in His oceans. I have that consciousness but nothing more can you say about that drop; finished. The drop has become the ocean, in the ocean."

¹⁴¹ Fanā fil-Lāh: to be annihilated in Allah. Baqā bil-lah: to remain forever with Allah

¹⁴² Fani fil-Lah: one who annihilates himself in Allah. Baqi bil-lah: one who remains eternally with Allah

That is only a simple, very simple, description or explanation of fana fil-lah and to be baqi bil-lah, to be with Him always. No more does your personality appear, but divine existence covers it; finished. That is the true maqama tauhid, the real Station of Unity. When you want to reach that point, it is a difficult path and it needs difficult training. And everyone's way must reach that station. Therefore we have been asked, as the sixth pillar of faith, to believe in tauhid al-ab'ad. Khairihi wa sharrihi min Allahi Tala¹⁴³; that is tauhid al-ab'ad.

Therefore we have been ordered and asked to believe that every action is from Him - good actions or bad actions. If a person gives you 1 euro and another person comes and hits you and takes that euro from you, and you see it as his giving me a pound but then that satan came and took that pound from me, then you are not in faith.

At the first level, you must try to see every action as coming from your Lord, Almighty Allah; He is the creator of the actions of people. When you see that person who gave you a coin, you must say that my Lord sent him to give me that coin and I am thanking my Lord, Allah Almighty, and at the same time you say "Thank You" to him because your thanks to your Lord is not complete until you give your thanks to His servants, also. "Man lam yashkuri-n-nass lam yashkur-Allah¹⁴⁴. Yes? If you do not give your thanks to servants, you are not giving your thanks to your Lord. That is a very polite teaching for everyone. Even though you know that Allah Almighty sent him to you to give you that coin, you must not forget your Lord under any conditions. First, thanks to my Lord for sending you with this favor for me, and thank you for discharging your trust to me. You look at him and you see that your Lord, your Lord's action, sent him to you.

And again, a person comes and hits you and takes that coin from you. Don't be angry with that one. The Shari'ah says that you can take your rights from him¹⁴⁵, but when you are walking on the way of tauhid, then you must see it as coming from Allah Almighty. He is sending that servant to take it from you

¹⁴³ All good and evil is from God Most High. Tauhid al-ab'ad refers to the oneness of all that is apportioned to creatures

¹⁴⁴ The one who does not thank people does not thank Allah

¹⁴⁵ In the Shari'ah equal retaliation (qisās) is permitted, but forgiveness is preferable and is a higher order of action. See V:48 (V:45 in Pickthall) and XLII:40, 43

because the Creator of every action is only your Lord, Allah Almighty, and we have a verse in the Holy Qur'ān about that¹⁴⁶.

The Shari'ah speaks about qisās, retaliation, for the common level: if a person does like this to you, you may slap him on the same side; you have that right. But Allah Almighty also says, "Fa-man 'afa wa aslaha, fa-ajruhu 'ala-l-Lāh¹⁴⁷." You can forgive him and forgiveness brings goodness, islah, and then Allah Almighty rewards you, also.

On the last day when the Prophet, p.b.u.h., was on his journey to the Divine Presence just before he went from this life, he said that anyone who has any claims against me may ask. A Sahabi said that one day your stick struck me. "Take your right from me," the Prophet said. But that Sahābi said, "I was not fully dressed then, no shirt on." The Prophet uncovered himself, and that Sahādi came and kissed him. The Prophet understood why he did that. It Because my lips have touched your holy body, Hellfire will never burn me. That is why I asked. I am not claiming any right, but that was what I was asking for – to kiss your holy body."

Yes. It means that anyone may claim his rights, but Allah Almighty is speaking for those who have reached a level at which they see, they understand, that every action is from their Lord, Almighty Allah. Therefore Allah Almighty asks those second-level people, "O people, fa-man 'lafa wa aslaha, fa-ajruhu 'ala-l-Lah. Now forgive him because I sent him. You will not look at him as guilty at that time, and you may forgive him." But that is not the level of the Shari'ah¹⁴⁸. That becomes 'azimat ash-Shari'ah, 'azāim¹⁴⁹; that is the level of people of true faith, Ahl al-'Azāim. They are able to forgive. We can't do it because at our level our egos are like Vesuvius, the fiery mountain. the volcano, yes - they can't bear that. And I see that in Western countries even more than in our countries, people are fire. I look at cars. For a little mistake their drivers may pour out everything from their mouths, and I say, What if there is equal to that inside those people? They

¹⁴⁶ Probably refers to XXXVII:96: "And Allah created you and that which you do

¹⁴⁷ Then whoever forgives and does good, his reward is with Allah." (XIII:40)

¹⁴⁸ "The level of the Shari'ah" means, in this instance, to avail oneself of the permission to retaliate given in V:48 and XLII:40, while 'azimat ash-Shari'ah refers to the highest form of what is enjoined by the Shari'an, namely, "And for the one who is patient and forgives, surely that pertains to the height of determination [azmi-l-umūr]" (XLII:43)

¹⁴⁹ Determination or resolve in keeping the highest level of what Allah has enjoined

were so polite but a very small thing makes them erupt. Yes, their egos. I have seen that. That is a dangerous, dangerous illness for egos.

MURID: Sheikh, what about the method - the method to get to those higher stages?

SHEIKH: We are telling the ways, but it is too difficult for everyone; it is so difficult. Therefore I am saying that all people now are full-up with ego: their egos command them, and where can you find "Fa-man 'afa wa aslaha"? You can't find that. In Western countries, finished; no tolerance for each other, and for foreigners, even less than that. By their looks you can understand that they are fire. I am saying that this England is not going to be for you forever, or for us; all of us are guests. But Allah Almighty has sent me here to be with you for some time, sending people to America, to France, to Germany, to be, as you are, guests.

We are all guests. You may say, "Homeland," but your homeland is in the grave, not outside it. Don't ask for any homeland except graves, the cemetery. Alhamdulillah, when they bury people in a cemetery, they do not fight, saying, "How, why, are you coming to our cemetery?" No. Colored people, non colored people, all of them the cemetery accepts, saying, "Welcome. Colored people, white people, red people - Welcome! German, American, a Turkish one, a Cypriot one, a beautiful one, an ugly one - it doesn't matter; no worry. Ahlan wa sahlan¹⁵⁰. - I am your homeland. Come to me." Yes. Doesn't it call you?

Therefore, it is so difficult. That is the level about which Allah Almighty teaches, "You must understand who I am. I am the Creator of people and their works and their actions.". When you reach that level, quarreling finishes. Once I was making tawāf¹⁵¹ with Grandsheikh in Makkah al-Mukarramah, may Allah give it more honor. He said, "Nazim Efendi, look up," and I saw another group, above the heads of the people. They were making tawaf, also, but such calm people, such peaceful people. On the first level we were fighting, pushing, -o-oh! so much fighting, quarreling among

¹⁵⁰ Welcome (Arabic)

¹⁵¹ Making the circuits around the Holy, K'aba in Makkah which are the central rites of Hajj, pilgrimage, or "Umrah, the minor pilgrimage

the people on the first level¹⁵². And I looked at that upper level. Those people were from the Children of Adam, not from angels, no; that level was just for the children of Adam. Those people had reached the level at which they saw every action of everyone as coming from Allah Almighty. They had finished fighting and quarreling, they had reached peace and calm.

People say, "Khairihi wa sharrihi min Allahi Ta'ala." They accept it but do not yet have tahqiq, certainty; they have not yet reached that. "Sudanese people are tall ones, coming and pushing us, or a group of Hijāzi people, bedouins, all of them together, coming and pushing or pulling people." They look at that group as being from bedouins, those from Senegal, tall and heavy ones, falling on them. That fighting and quarreling is at the first level. When you go up, this air carries you. It can carry you; no need to have that earth under your feet. No need for those people; they go smoothly.

Yes, they have jet powers from their souls, jet motors carrying that heavy body. No one objects, seeing those gigantic Boeings flying, that jet motors carry them. If a man can make that, Allah Almighty cannot do that for us? We have jet powers, jet motors, through our souls but not yet can you use them. Those people, all of them, have that. Therefore, no gr-r, gr-r grr, noise, with them; smoothly they may move. They are in peace with their Lord and they have reached peace with everyone in creation. Therefore everything may carry them. You may also move when you reach that level.

That is the first step that Islam offers to people, to make this life like a paradise, en joining on people that. O people, you must believe that the works of servants and their actions are according to the will of their Lord, Almighty Allah. Therefore you must admire your Lord's will if it appears through His servants.

MURID: Sheikh Efendi, what is the meaning of the verse which says that every khair, good, is from Allah but every sharr, evil, is from yourselves¹⁵³?

SHEIKH: At the first level, your ego says to you, "Don't believe." That is the source of evils, making you quarrel. When you believe in God Almighty, why

¹⁵² He is referring to the rough and unmannerly behaviour which one often encounters among some of the pilgrims during tawaf in the extremely crowded conditions of Hajj

¹⁵³ Referring to IV:79: Whatever happens to thee (O man) of good is from God and whatever happens to thee of evil, it is from thy own self (or, from thy own nafs (nafsika)

are you still quarreling? Because your ego does sharr. And Allah Almighty changes it. If something comes to you in a form that is disliked, Allah changes it by your patience into good and rewards you. Therefore we have been ordered to be patient for everything that is disliked by us, and it is a training. We begin by saying it and then by practicing we must reach that level. If not reaching, you still remain behind.

When you reach the unity of actions, then you are going to know, to understand, the unity of the Holy Names. When you reach the unity of the Holy Attributes, the divine attributes of Allah Almighty, then you improve to sink down into the unity oceans of Allah Almighty's existence and essence. Then, finished. That is the final station - that that drop comes and falls into the Unity Oceans of the Lord, Allah Almighty, and finishes. It does not come back at all, and it is happy because it has reached everything - everything eternal endless, forever, and it is endless pleasure for drops to reach that Ocean.

"Ya ayyuha-l-insānu, innaka kādihun llā Rabbika kadhan, fa-mulāqihī¹⁵⁴." This verse indicates that drops try to reach that Ocean, the Unity Oceans of Allah Almighty. And on earth, O people, you are running like this, like that, from morning up to night, from night up to day, running East, running West, struggling, but finally, O people, you are asking to reach your Lord's endless Unity Oceans, although you can't understand that meaning. You are only running, your soul making you like this, like that, between East and West. You are running but your soul is asking for its Lord Almighty. And finally you will reach your Lord; it must be.

We are asking forgiveness and saying "Astaghfirullah" for every misunderstanding. It should be clear, I think, because it is impossible to speak about matters after the first level of Unity, Unity of Actions. If you can't enter into that station, it is so difficult to reach an explanation of the unities of the Holy Names, of the Divine Attributes, and of the Divine Existence, the Essence, the Unity of Essence. Therefore I think it is enough for an understanding according to our level. Everyone may understand this, whether scholars or simple people.

MURĪD: Does everyone have a chance to reach that level?

¹⁵⁴ O thou man, truly thou art struggling toward thy Lord with painful struggle; then thou shalt meet Him." (LXXXIV:6)

SHEIKH: Yes, everyone has a chance to reach those divine stations because they are all candidates for being deputies; therefore it is right for everyone. We read a verse, "Ya ayyuhā-l-insanu, innaka kādihun ilā Rabbika kadhan, fa-mulaqihi." If anyone does serious work to reach that, he may reach, must reach; that verse is clear enough. No one is prohibited or prevented; all of them may reach on the condition that they work seriously. If you walk one step and then take two steps back, you can't reach; if a person is "Thumma 'amānu" and "Thumma kafaru, thumma 'amanu, thumma kafaru¹⁵⁵," he is never going to reach. If someone is firm in his steps toward that station, one day he must reach, but not by sometimes listening to Allah Almighty's invitation, going toward Him, and sometimes giving a hearing to Satan and leaving, going to Satan - in that case he will never reach.

Therefore, by being firm, sabat, steady in his walking, even little by little he may reach. If not reaching, still Allah Almighty finally takes him, yes. Grandsheikh often said, concerning that point, "It is such a difficult work. If it is said to a person that there is a treasure for you under these seven layers of earth, and you must dig it and must get it, even if he has been given a broken shovel and a broken pickaxe, he must not say, 'How can I do this?' No. He has been ordered to do it and he has been given such instruments; he must go and start to dig. He must not say, 'Even with machines you can't dig this, even with drilling machines you can't do that. Then how can I do it?' If you say this, finished; you will lose. Rather, My Lord has ordered me to do it and has given me these instruments. I must look after it.' And when you do it, you finish it, then Allah Almighty's divine help comes in less than a moment and takes it out for you."

Therefore you must be steadfast in your steps, you must look after yourself for reaching such a divine station. An ant with a broken leg may say that I am going from London this year to Hijāz, to Makkah, for pilgrimage. Yes, it may intend that - no difficulty, and when intending it makes its way toward the Klaba. Do you think it is possible for that ant to reach there? But one person from among the pilgrims comes, putting his bag there, and by and by that ant comes and sits in it to see what is in it. Then it is announced that the plane for Hajj is ready. Quickly that person runs into the plane, and that ant is in his bag, looking at what is happening. And after two hours, three hours, Jiddah, and after Jiddah, one hour to Makkah Mukarramah. That bag is

¹⁵⁵ A paraphrase of IV:137, referring to "those who believe, then disbelieve; then believe, then disbelieve," continuously vacillating between imān, faith, and kufr, disbelief

important to that pilgrim; he carries it, coming to the K'aba, and puts it there, and by and by that ant comes out. "What is this? Where are we now?"

Yes, Allah Almighty does everything, making a way for that ant because it intended to go with a broken leg; Allah makes it reach there, quickly taking it. Then why are you going to be hopeless?

We are like such a broken-legged ant. We are directing our faces to the Divine Presence and we are asking to reach it. He may take us to that station. Don't suppose that you may be able to reach it by your own power, no; you are only like that broken-legged ant.

MURĪD: Is it the same thing to practice faith or imān in a society which does not support it?

SHEIKH: It is more sharpening to faith to be in such a community, among such people. There is a stone for sharpening knives; the people of Bukhara do it with their foot, but sometimes there is electricity, turning it. These communities that you are in sharpen quickly, grinding. Therefore in these countries, heavy, difficult conditions make your faith sharper and stronger.

For this reason my Grandsheikh often would say, "O Nazim Efendi, now to go out of your house - for example, to go to market and come back - this going and coming, protecting your horse, your ego, not going like this or like that but going and coming by the right path - gives you more power or makes your faith sharper than staying for forty years in khalwah, seclusion."

A person may be in Hijāz for six months (so many people want to be there for three months or six months or more, to be there during Rajab, Shābān Ramadan, Shawwal, Dhul-Q'adah, Dhul-Hijjah or all the holy months), and he may bear so many difficulties for his ego¹⁵⁶. His soul is all right but he needs so much patience to be there, and he is patient for six months, so many times making tawāf, making Hajj, making Umrah, making ziyarah¹⁵⁷. All is all right.

¹⁵⁶ Refers to prolonged stays in either of the two holy cities, Makkah or Madina for the purpose of worship and spiritual training. Throughout the courses such a stay a person may experience many physical hardships and undergo a very rigorous discipline of his ego

¹⁵⁷ Ziyārah, visitation, refers to visits to the Holy Prophet's Mosque and grave in Madinah or visitation of other sacred sites

Then he is ready to return home, entering the plane, and a hostess comes, like this, and he looks. For six months he was keeping himself but that one time he is going to be lost. Therefore, he may be in seclusion in Makkah or Madinah for six months but when he comes out, quickly his ego catches him and wrestles with him, putting him on the ground.

Therefore, here in Western countries conditions are difficult but that gives more power to you; you may reach more quickly than others. Important is to be able to exercise control amidst disliked conditions. Yes, you may be in such difficult communities but you must not think that it is halal for you to do everything - no. You must guard yourself, and the main purpose of being in seclusion is to take that characteristic or that attribute in your hands – to make a control on yourself. If you do not do that, what is the benefit? A scholar may be the most famous one, knowing everything, but if he can't control his eyes, can't keep them from looking like this, like that - what is the benefit of those knowledges? Nothing. Therefore scholars must come to me. Fatehah.

'Asr/June 19, 1985

By the name of Allah, All-mighty, All-merciful, Most Beneficent and Most Munificent, the Lord of the Children of Adam, the Lord of the Heavens, the Lord of the universes. And we are His weak servants. Everything appears in this world as He likes. Nothing is going to be or to appear during this life without programming by His divine will. Allah Almighty's commands and His orders are going on.

Now, we are living in a life in which every ending is going to be a new beginning, and people living here start a life and finish. We say, "Long years," but it is only a short way, a jump, and we reach the ends of our lives, and that is the new beginning of the Eternal Life.

When we come to Judgment Day, the Day of Resurrection, people are going to be in two camps. The people of one camp are going to be joyful, in pleasure and in contentment in the Eternal Life. And the other camp of

people is going to begin an eternal period with sufferings, and it is a terrible beginning. I am asking for protection from our Lord, Almighty Allah.

Now, we are living in a time when people are strongly interested in this material life; the important thing for them is only this world and its material things. Most people are not interested in anything except this temporary life's pleasures and enjoyments because they have a wrong idea, saying that life is only once and there is nothing else. They are wrong but they suppose that it is true, and they are making ways to get more pleasure, as much as possible, during their lives.

But, indeed, as much as they run after this life's pleasure, to take more, it is only like a little fish swimming through oceans and opening its mouth, wanting to swallow the whole ocean while it can only hold a cubic mil

limeter from that ocean. And you, those people who want to take more pleasures from the world-wide pleasures of this life, you can take only one man's share, no more. And then it is going to be less every day, not increasing but becoming less. A horseman may ride a horse in a race; he has a whip in his hand and is always, always striking his horse and wanting that horse to go faster, faster, but finally, no matter how much he may strike it, that horse cannot go any longer - finished, no more running. It keeps up that fast speed but if it is hit too much, then it cracks inside and falls down dead.

Now we are living in the time of freedom, particularly in Western countries. It is also the same in Eastern countries; throughout the whole world now, all of it is in the same condition. Everyone is making his horse go faster to taste as much as he possibly can, to take more, but finally all of them are not going to go faster but to fall down, down; then the crack comes and they fall dead. That is the general view in this world now because people are saying, "No more life after this life" - saying that and running,

But we say that we have another life. Therefore no need for us to make such trouble for our horses. We are going on the middle path and, as we started, we may finish; we are not going to die of too much tiredness - no. They die of suffering but our death is not going to be with such sufferings. On their dead bodies you can see the signs of suffering, but you can't see the signs of suffering on believers; rather you may see a kind of pleasure, a smile. Yes.

Sometimes they discuss with believers, and they may be sarcastic, making fun of them, laughing at them and saying, "Such old-fashioned people! It is the Age of Space but still they believe in such things."

Are we calling them to a bad thing? We are calling them to believe in eternal life, eternal enjoyment. That is the best thing for them because they want enjoyment, endless enjoyment, and we are giving good tidings of a real and endless eternal life's pleasures. Why are they fighting with us? Are we saying bad things? But devils have established their kingdom and made everyone be in their service, and most people now are supporters of devils.

A sister - she is from our countries, from Eastern people, a journalist - came to me today, saying that she is astonished. "I see so many Western people coming into Islam. What is this?"

I said, "No, don't say that. They are not as many as even a handful of water from an ocean. Millions of people are running after Satan, after devils. What is this? Among billions, what is one hundred, two hundred, three hundred people?" People are saying, "Oh! Western people are coming into Islam." These are Western people? Millions of people live in Western countries. Do you suppose that oceans are going to become sweet by running into them the Thames or the Amazon or other big rivers which always run with sweet water? Then will those oceans be sweet?

Until the Lord orders a change, never will it become sweet. Now, people are like oceans and we are trying to make oceans sweet in Western countries. And our scholars are running, in their hands a handful of sugar, saying, "Oh-h! We are coming to England, we are coming to Germany, we are coming to France, we are going to America, making zawiyahs¹⁵⁸, making tariqats Heh-heh! We are carrying only one handful of sugar to make that Atlantic Ocean or Pacific Ocean sweet." Yes, I am laughing to myself, also. But still, according to our intentions, we must go on. I am intending to make oceans sweet, I am standing by that intention. Doesn't matter - that is my intention. Goodness begins by good intentions and people may make their way to goodness by their intentions. I am intending. I am only one individual person among a huge crowd of people but I am intending to make everything sweet for all mankind.

¹⁵⁸ A retreat for dervishes

Then, we hope that there may be, for those who are asking for a sweet life, some divine wisdoms through His Friends¹⁵⁹. Allah Almighty has friends, and you must try to be one of his friends. Don't be friends of Satan and companions of devils, no; you must be friends of Allah Almighty.

Once upon a time... When you say, "Once upon a time," sleeping people wake up, looking like this, what is coming in this story, a tale for listening to. "Once upon a time there was a Bluebeard." Yes, I was reading in Reader One, Reader Two, in books for teaching English to foreigners in Cyprus. I remember. Not blue eyes; a blue beard (I have never seen that but sometimes I see blue hair). When it said, in such a way, "Once upon a time there was a wizard," also, I remember. Those things from sixty years ago I can remember now because when a wisdom comes with a tale, it makes it firm, to keep it. Therefore Allah Almighty teaches people in the Holy Qur'an by so many tales. They are not just tales but they are events, yet as tales, they give so many wisdoms so that you may keep them.

Now we are living in a stormy time of denying; it is a new fashion to deny everything related to holy books. That is the new "head" which people have. And I am saying, "Alhamdulillah, I agree with my head to be safe, but you are changing yours. If you change your head from the head of a human being, what kind of head will you bring in its place? What head can be more honorable than the head of a human being? Nothing, no one's head. I am keeping my head, alhamdulillah, as it is." And I am speaking old wisdoms for those people who are now laughing at those who believe in holy books and who believe in Heaven, who believe in the Last Day, who believe in Paradise and Hell. So many people are laughing at believers. No doubt they are drunk but you must know how to defend yourself because they are attacking. If they attack, you must defend your faith. That is obligatory for everyone.

One day Sayyidina 'Ali, may Allah bless him, was sitting. Then seven philosophers came to him and said, "O Imam of the Muslims, we have come to you to discuss an important point."

"What is that matter which you have come to discuss?" Imam 'Ali asked.

They said, "We see that all believers, including yourself, also, are foolish people."

"What is the reason?" he asked.

¹⁵⁹ That is, awliya-Allah

"The reason is that you believe that there will be another life after this life and that there will be a Judgment Day, and that after death everyone will be resurrected and that there will be a judgment and some people will go to Paradise and some people will go to Hell. Then, as you fear those things, you keep yourselves from enjoyments and you make a discipline, difficult conditions, for yourselves, saying, 'You must make wudu, ablution. You must awaken early to pray.' And at noontime you pray, at 'Asr time you pray, at Maghrib time you pray, at 'Isha time you pray, and then you fast, waiting hungry, hungry, and your egos are angry."

Those seven philosophers, followers of materialistic ideas, did not believe in heavenly worlds or divine things. We do not believe in anything. And you are making such troubles for yourselves, fasting, and then also saying, 'This is halal, that is haram. Don't smoke, don't drink, don't fornicate, don't do this, don't do that, don't do this...!' Too many troubles you are giving yourselves without any reason, because nothing is going to happen after death. Therefore you are all, all believers, foolish people," they said.

Then Imam 'Ali said, "Finished? Now I will say something to make more clear this point about which group is foolish. It must be clear. I will ask one question to all of you to make it clear."

"Ask," they said. "You may ask."

Imam 'Ali had been given wisdoms from the Prophet's inheritance. He asked one question. "O people, look at me. Is it correct that a day will come - will come to us and to you, also - when both believers and unbelievers are going to be the same?"

Quickly, because they were intelligent people, they said, "Yes."

"You may bring a coffin for a believer. Then you may bring a coffin for an unbeliever, putting the two dead bodies in the same place. They are the same, equal. This is a dead body and that is a dead body. This is a believer, that is an unbeliever. Are we going to be equal one day, you and ourselves?"

"Yes," they said.

"You say that death is the finish. You do not believe in the Hereafter but you believe that all is going to be finished, that the dead body is finished. Believing or unbelieving, they are equal. Then I am asking you about that day. One of them was a believer and he made himself suffer by discipline -

you see it as suffering - but when he died his sufferings were ended. Yes? And you say that we are intelligent people, we allow ourselves to enjoy this life by every means. Yes, you have enjoyed yourselves. But for the one who has enjoyed himself, his enjoyment will also become zero. Zero equals zero.

"We never lose anything by giving ourselves 'sufferings' to make ourselves under disciplines we never lose anything. And you, also - you leave yourselves without discipline, running after your enjoyment, taking every enjoyment, every pleasure, but at the end your enjoyment is also going to be zero. Zero of suffering, zero of enjoyment.

Then we look at it, we have not lost anything and you have not gained anything. Therefore there is no foolishness in it ultimately. If there is nothing after death, you are not more intelligent than ourselves because finally we are going to be on the same level, equal. If there is nothing after death, you will not have anything from enjoyment when you are dead and we will not have any sufferings when we are dead. We will become equal. Then why do you say that we are foolish?

"But if, as we believe, there is going to be a new existence, a period of life after death, we will gain and you - you must think what become to this head" (Hazrat Ali was so strong, doing this on his head like a hammer). "You must think about that point. If everything finishes in this world, you are not going to be gaining too much and we will not lose anything. It is all right. But if after death there is Paradise and Hell, you will go your way to Hell but our way will go to Paradise. You must think about this." And he hit like this on his head.

Then the chief of the philosophers searched amidst his knowledge, looking for a way out, acting like the pendulum of a clock in order to escape - looking, but no exit. And then he said, "O Imam, yes, you are right. We are foolish because we did not think, since wisdom says to be cautious." You must take the way of caution, yes; wisdom orders people to be cautious. And he said, "O Imam, teach us what we are in need of to believe. We are saying with you, "Ashhadu an la ilaha illa-Llah, wa ashhadu anna Muhammadan 'abduhu wa rasulahu.' We are witnesses to the existence of the Lord of the universes, the existence of the Lord of the Children of Adam, and we are witnesses that beloved Muhammad, p.b.u.h., is His Prophet, and we believe that after death will come a new life. Wisdom commands us to believe in this." And the seven of them came into Islam, and went and made thousands of people come to Islam, to true faith.

Every religion calls people to believe in the Eternal Life, and caution says to believe. If you believe, you have contentment within yourself and your life is peaceful. But unbelievers are like salt melting in water; they are melting. And they look in the mirror; if one white hair comes on their heads, they cry. And I look and try to see if there are any more black ones there or if they have all become white, and I am happier day by day because it is approaching - going from a suffering world to a peaceful world, I hope. I hope for my Lord's endless mercy. I am not hopeless; even though I look at myself as the biggest sinner among people, yet I do not lose my hope in my Lord Almighty that His Mercy Oceans are greater than my sins. I hope that His endless mercy will forgive me and that He will give me, from His endless favors, peace here and Hereafter.

This is the end of this period for this year,¹⁶⁰ and I don't know if we are going to meet again because in each moment there is endless change. It is impossible for everything to be in the same form, even in the smallest unit of time; always quickly changing. Therefore you won't be able to find this assembly next year as it is now; it is impossible. Must be changed, even if we come to be here next year or at any time, here or any place else. I don't know. Only He knows, but we are asking anywhere, at any time, to be under His divine shelter.

At the end I advise you and myself to run from sufferings under His divine shelter, and you will find there endless peace and happiness for yourself and for everyone, and His shelter is enough for all creatures. They may find enough room for themselves, for everyone. And we are saying "Astaghfirullan." I am thankful to my Lord, Almighty Allah, that He enabled me to do it, and thankful to beloved Muhammad, p.b.u.h., through his intercessions, and thankful to Grandsheikh and to other grandsheikhs¹⁶¹ that they supported me through this month to fast and to give these lectures to you. It is a divine favour to you and to me. And we are saying "Alhamdulillah." For all these lectures, their inspirations come to my heart through my Grandsheikh. That is a grant. If they were to be prepared from books, it would be difficult for me and for you, also. We are thankful to our Lord, Allah Almighty, and to His beloved Prophet Muhammad, p.b.u.h., and

¹⁶⁰ This was the last lecture in Ramadan

¹⁶¹ That is, the grandsheikhs or awliyā of the Naqshbandi Tariqat, whose spiritual support and presence enabled him to bear the unbelievably heavy strain of his duties during the month of Ramadan, in addition to bodily fasting, and provided him with the inspiration for his daily sohbeets or lectures

to the grand sheikhs, particularly to our Grandsheikh, 'Abdullah ad-Dāghistāni, may Allah bless him.

Jum'ah/June 21, 1985

O mumins and muminahs, Ramadan, Holy Ramadan, has just passed away. What is going to happen after Ramadan? If we are going to be Muslims, mumins and obedient servants only for one month, what about the other eleven months? Because it is a strange way of thinking among people: when the holy month comes, they make some discipline for themselves, but after Holy Ramadan they feel a freedom for themselves, saying that now Ramadan is finished.

Now your ego is saying, "You are free now. You are not in Holy Ramadan any longer." Yes, this is something that our egos say to us, but we are slaves of our Lord, Allah Almighty, forever. O people, you gave your promises on the Day of Promises: "Alastu bi-Rabbikum. Qalu, balā¹⁶²". You must remember your promise to your Lord, Allah Almighty. You did not give your promise for only one month, but we have given our promises to be His slaves, to be His obedient servants, for a whole life.

Therefore it is dangerous after 'Eid. It is a period which is more dangerous for our ego because it attacks us to get its freedom, to be as free as it was before Ramadan. Then what is the benefit of the holy month, of fasting, of praying, of doing every goodness to try to be obedient servants? Is it all going to be nothing?

Yes, a person may live for one hundred years, but "Innama-l-'amalu bil-khawatim¹⁶³." Only the end, our final position, is important. It is not important how you begin but how you are going to end, how your final action is going to be - that is important. That hadith indicates to people that you may be an obedient servant for one hundred years and at the last moment you are disobedient. Then beside your name is written "Rebellious."

¹⁶² A reference to the Day of Promises in the spiritual world before the creation of Adam, when Allah Almighty assembled all the souls of human beings to be born, asking them, "Am I not your Lord?" to which they replied, "Yes, truly" (VII:172).

¹⁶³ Assuredly works are (judged) by their endings. (Hadith)

You must look at Satan, what he was, which position he occupied. He never left even one square-foot of earth, of the Heavens, without putting his forehead on it for sajdah. He was such a worshipper and he had been given knowledge, but at the end he was rebellious to his Lord Almighty and then all of it went away.

Don't say that during Holy Ramadan I was an obedient servant and it is written in my book; now I am free to do everything. No. That is nifac, hypocrisy, that is kufr, that is real shirk. You must keep your ego on the same path as during Holy Ramadan; you must keep your body under your control for eating, drinking, looking, listening, grasping, walking and thinking.

That thinking is a more important thing for the life of Muslims, mumins, because when you think, you intend. After thinking, you are going to intend, and after intention you are going to act. Therefore you must control your thoughts. What am I thinking? You must know that Allah Almighty is looking at you because you are thinking, and He says, "What is My slave thinking to do?" When you are thinking of a goodness, it is an intention for good actions. When you intend, you are going to be successful in that action.

A whole month, the holy month, has just passed away. It was a difficult practice, fasting. It is not an easy worship, it is a difficult worship. But alhamdulillah, thanks to Allah Almighty, that it was so easy for those who fasted, who intended to fast. You must realize, you must know, what power you can find in intention. When you intend, it is going to be easy. When you intend to do something, to carry out some action, you must make intention that it is for the sake of Allah Almighty because I promised my Lord to do it for His sake. And when you intend to do an action for the sake of Allah Almighty, He is going to be helper to you and to be supporter to you. Don't be afraid. He is your Helper, alhamdulillah. An entire holy month may be a difficult fasting, but it was so easy for us because we intended to fast according to the holy command of Allah Almighty.

O believers, you believe in the holy commands of your Lord, Allah Almighty, and you have been invited to be obedient servants forever. If this life goes on for eternity, we will not change, we do not intend to change, our way. Perhaps your ego says, "How long can we be patient for such a discipline? We must be without discipline for some time."

Now people are giving so many satanic thoughts to others. We hear also that sometimes some foolish people say, "Now we have reached a station in which there is no more praying, no more orders. We are going to be free." It

is a wrong idea, but we hear that so many people are saying that they have reached a station in which there are no more obligations for them; now they are free. But man, as long as his ego is with him, must look after his ego, must control his ego, because it is impossible for men to change into angels. If they change and became angels, then finished; there will be nothing for us. Otherwise, if we are not human beings, we will be like wild animals in jungles, like a zoo. Wild animals do not control themselves in jungles, but human beings must be controlled.

Therefore, o muminis and muminahs, you must look after your egos after Holy Ramadan and forever because we are Allah Almighty's servants and slaves, and we gave our promises; before reaching this life, in the spiritual world, we gave our promises, and we will be asked on the Day of Resurrection about our promises. Days, months, years are running, and our breaths are becoming less one after the other. Everyone has an assigned number of breaths. With every breath you must know that your 'ajl ¹⁶⁴is approaching; every breath makes us closer to death. And death is not going to be nothing, but through death we are going on to another Life on the Day of Resurrection.

Now we have finished fasting, alhamdulillah, by our Lord's endless favor. If we have made our Lord pleased with ourselves, it is all right for us to have 'Eid. That is 'Eid mubarak¹⁶⁵. Whoever has made his Lord pleased with him, for him it is 'Eid mubarak; otherwise it is not 'Eid mubarak. And then, what is the sign? If you are asking what is the sign of its being 'Eid mubarak, you can understand from yourself. You must look at your intentions. If your intentions carry you on to be an obedient servant, also, that is the sign of our Lord's pleasure with you and you must continue; otherwise you must look at your actions, you must look at your intentions. We hope that Allah Almighty will support us against our egos and make us successful in being controllers of our egos. Even a minute makes a danger for our spiritual life. You must be very careful.

Now we are finishing Ramadan and it is going to be the season of pilgrimage; that is coming now. And who knows whether, if a person has enough strength to go on pilgrimage, he may reach another one. When he reaches this year's pilgrimage, Hajj, he must look to himself and he must try to fulfill that obligation that Allah Almighty orders for us. Don't say, "Next year

¹⁶⁴ Term, time-span

¹⁶⁵ A blessed Eid

I will go," because we never know if we are going to be in life next year. Therefore everyone must think and then must intend to do Hajj; it is obligatory. That is important, because Allah Almighty calls people to visit His Holy House in Makkah al-Mukarramah. Don't say that I am so busy; no. Perhaps your ego makes too much business in front of you. You must say, "Everything can stay behind. Then I will go." And you must say to yourself, "If I die, what about all my business?" Then, "I must go this year," you must intend.

And, O people, this dunya is not for us. We have been created for Paradise, and we have been invited to be in that Paradise. Listen to the invitation, the holy invitation, the heavenly invitation, or your Lord, Allah Almighty, and you must prepare for that journey. Pilgrimage is only for a short journey, but the long journey - that is to be in the Divine Presence. Now we are only going and looking at a simple, covered building; here Allah Almighty invites you to visit His Holy House but in Paradise He invites you to see Him, also, to visit Him, Almighty. That is the greatest honor that we have been given by our Lord, Almighty Allah.

O people, here you are eating, drinking and dressing, running after good places to live or good houses, palaces, cars and businesses, everything - but what is after that? It is passing on; all of those are nothing. And people will be standing there, taking away the earth with those shovels in their hands and putting your body inside. Try to be for your Lord's invitation on the Day of Resurrection, the Last Day.

You must think of the Last Day, O believers. You must not be deceived by this city's satanic pleasures, no. Keep yourself for the Divine Presence. No one has ever seen or heard nor has it come to his heart what pleasures and favors Allah Almighty has prepared and made ready for you, O people, O believers. Don't be like unbelievers; you are mumins, you are muminahs. Don't look at those people who are running after such nonsensical pleasures of this life. They are nothing! Keep yourself for the invitation of your Lord, Allah Almighty.

Perhaps this may be my last khutbah, sermon, to you. Who knows? Only He knows if we will come next year to be with you or not. Therefore my advice to you, O people, is, don't be deceived by this temporary life's pleasures. They are nothing, no meaning - eating, drinking, dressing; nothing. But something, the important thing, for you is to reach your Lord's Divine Presence with

honor. All the prophets came just to give that invitation. Be prepared for that divine invitation.

We are asking forgiveness for every bad thought and bad intention and bad action. Keep away from bad actions, keep away from bad thoughts, keep away from bad intentions. That makes you dishonored. Always ask for forgiveness. And I am asking forgiveness for me and for you and for all mankind.

Morning/ June 22, 1985

(A newcomer to the group asks Sheikh Nāzim to explain what sufism is: -)

Sufism is the way which guides people to their heavenly stations; that is the meaning of sufism. It has been given so many meanings but, shortly, it is only the way to Heaven, leading people or guiding them to it.

Everyone has a private station in Heaven, in the spiritual world, because we just come from the spiritual world to this world and our spirits, our souls, are asking for a way to their Homeland. The physical body's homeland is this world but our soul's Homeland is the spiritual world. Therefore, people may be here from America, from Germany, from Turkey, f'rom Syria, but even though they are with me for only a short time, they are asking for their homelands.

This is a characteristic of souls, to love their Homeland. For this reason there is a hadith, "Hubb al-watan min al-Imān." Love of homeland is from your faith, the Prophet, says, p.b.u.h. Therefore it is 'amrun tabi'i¹⁶⁶, - it is normal, natural, for a person's heart to go toward his homeland. We have a saying that if you could put a nightingale in a golden cage, still it would want its trees or its nest, saying, "I don't care for this golden cage, I have no need of it. I like to be in my nest which I made." Therefore the people who were born here never ask for Cyprus or Turkey or Damascus, but their parents still say, "Ah! Our village, our mountains, our rivers, our seas, our people," always. That is an attribute of souls, and our souls always ask to reach their Homeland from which they came to this physical body.

¹⁶⁶ A matter to be followed as a natural course that which is natural or normally accepted as right

MURID: Sheikh, many of the Sufis say that they're not seeking Heaven and its pleasures, and that they're not afraid of Hellfire. They want only the face of Allah. And then you say that we're going to heavenly stations. I thought we were supposed to aim higher than that.

SHEIKH: Yesterday we said in the Jum'ah khutbah what we were ordered to say, about pilgrimage to Hijāz.. Then They made me say that pilgrims now go to look at the Lord's House¹⁶⁷ in Makkah, but the most important thing is to look for the Lord of the House, and we have been invited to His Divine Presence.

When we speak of the ways to heavenly stations, it means that people are seeking and looking at the Divine, Glorious Face. Why am I going to Buckingham Palace if there is no Queen there? If Her Majesty the Queen or His Majesty the King is not there, for what am I going? You would not even come to this humble place if the person your heart loves is not here; you would not be here either. You came from Canada, such a far-away place, to London to see London? If that person were not here, London would be empty for you. Therefore London is now full for you, and even if that person were in a cave, yet he fills London; you would find him, even in a cave. You are interested in that person. Therefore, when we speak of heavenly positions or divine stations in the Divine Presence, it is the same thing.

MURID: Is there a point at which one becomes united with Allah so much that one loses the sense of his own existence?

SHEIKH: When you are melted in Unity Oceans - then. Now you are a drop. When you end in Unity Oceans, each drop is going to be oceans. You do not lose; you gain endlessly.

MURID: Is that the same as the heavenly stations or is that another station?

SHEIKH: It is the heavenly stations. But we are only giving too short a description of it because it is impossible to give an exact understanding of that, just as you can never give a little boy a description of what a mature-age youth understands. That little boy may see so many things on the "Shaytan-box," but he may think that they are quarreling, nothing else; he never understands. And sometimes I ask Allah Almighty to let my eyes be as the eyes of little children, pure; they may look but never does dirtiness come

¹⁶⁷ The Holy K'aba in Makkah. The meaning of the "Lord's House" is that it is the place of His continuous sanctified worship and remembrance, which is filled with His Holy Presence

into their eyes from their looking, never does anything come here (indicating his heart]. That is the sign of sainthood - to be pure.

Therefore, it is a difficult point for description, but people mostly ask, ask, and never find satisfaction - impossible. And when they do not get satisfied, they quarrel, asking for more, more of a description. But it is only within limits because the "screen" is within limits, and they are asking for an unlimited screen. With this body's power it is impossible. When your drop reaches the Ocean, it quickly becomes Ocean, not losing its looking, its listening, its tasting, its touching, its knowing, its understanding at that time. Never; only coming out of limits. That is absolute pleasure.

MURID: But he keeps his personality?

SHEIKH: How can you say not? Personality belongs to the Divine Existence, to reach that Ocean. Therefore a human being is more valuable than all the universes because if his true personality appears, it covers the whole universe. But now you can't imagine this. We may say only that that drop comes, reaching the Ocean. You can't ask about that drop; the drop just became an ocean. You are in it with your personality that you have been given by the Divine Presence, that you have been granted by your Lord, Almighty Allah. Don't ask "How?" When you reach, you will know how.

MURID: Sheikh Efendi, are there any ways or short-cuts outside of Islam to reach that?

SHEIKH: Outside of Islam, a person is asking to keep himself in himself. Islam is asking surrender. Out of Islam, people are asking to have their wills in their hands. As long as they keep their wills in their hands, they are not going to reach any station; finished. Because all religions order Islam, surrender to your Lord's will.

There is a misunderstanding of every religion. Christians misunderstand their religion, as Jews also misunderstand their religion. Even now, Muslims misunderstand what Islam is. As long as you keep your will that was granted to you by your Lord Almighty and say, "O my Lord, I know that your will is over our will, but I like to use my will, also. I do not surrender to Your will. I must do as I like," that person will never go up to heavenly stations until death comes and takes his will from his hands. At that time, by force he is taken up. When he reaches the first Heaven, he is thrown down; that is, his ego is thrown down. His soul is accepted but his ego is thrown down. But those who surrendered to their Lord's will, leaving their own wills, all the

Heavens will open their doors to that person to greet him, up to the Divine Presence.

MURID: So a person cannot be surrendered in another religion, even if he's following that religion carefully?

SHEIKH: He still has that will in his own hands, still not saying that Islam is from Allah Almighty. He still says that this is my choice and that I am far from the choice of the Lord, Allah Almighty. Therefore, no improvement for a person who is asking to reach heavenly positions or divine stations in the Divine Presence in such a way.

I am looking throughout East and West at all nations, at all people who are asking to climb, and they are using ladders. When I am looking - not with these eyes; with other eyes, inspecting from East to West - I see so many people who are trying to climb to heavenly positions and they are using ladders for the fire brigade; so many people I see. For what are they doing this? Those people are asking to reach their heavenly positions and they are using these ladders, a small one or a tall one. They are trying to climb up, and then – whooh! coming down. So many people, those. I understand that all of them are asking for a way to reach Heaven without using Islam, the rocket of Islam. Therefore, don't tell me that without Islam and its ways someone has reached heavenly positions. I am looking. Some of them disappear because they have fallen down. It means that they went down, not up.

MURID: Sheikh, what are the signs that the rocket has taken off?

SHEIKH: What signs? When you go up, the earth is going to disappear bit by bit. When dunya disappears from your heart - that is the sign. This world is going to become smaller, smaller, smaller, and then disappear from the screen of your heart; looking, looking, looking, and then it disappears. Then divine manifestations come upon your screen. You can understand that now we are reaching Heathrow Airport because there are so many lights; you can understand where you are landing. Don't be worried about your arrival, your heavenly landing; don't be worried. Therefore, as you are asking for a sign, when all dunya disappears from the screen of your heart, that is the sign that you have reached your divine station.

'Asr/Jume 23, 1985

Through the Holy Qur'an, Allah Almighty teaches people everything that they may be in need of, individually and collectively. Each verse gives exact directions for everyone so that they may find their way.

I was astonished at how a fly finds its way through darkness, at nighttime, to come from East to West. It is not in need of looking down. Yes, it looks at a private map for itself and perhaps it goes automatically. In such a way, each verse of the Holy Qur'ān may give your direction to your destination in safety.

There is a verse saying, wa li-kullin wijhatun hūa mualliha¹⁶⁸." In this verse Allah Almighty is speaking about everything; it has a general or collective verb, which means for everything in existence. You can't find anything that is in existence which has been created useless; in everything, the atoms come together and these worlds and the universe appears. Therefore each particle, even the smallest particle, must be directed to a destination. It is not in existence without a purpose.

And when you look at the whole universe, you can't find anyone more perfect than man; among creatures, mankind is the most perfect. Then, if for everything in existence there must be a direction, must be a destination must be a purpose for being in existence, what about for mankind? Do you think that mankind was created or established on earth accidentally? To say that we are on earth accidentally is to deny science and knowledge because for knowledge and science there is no "accident," since they say that everything happens on earth according to natural laws. Yes - you can't find any branch of science without rules. No one can say that anything is accidental but rather everything appears on earth according to or governed by a rule.

Therefore, as we are on earth and we are perfect creatures, there must be a purpose, generally and individually. Everyone occupies a place on this earth, and everyone does something that is not the same as others. Each person works or acts, but each one thinks something different; even if you can find workers of the same work, their thinking is so different. It means that, as Allah Almighty says, "I am the Creator and I am the Director. I am directing," And that is correct, because each one keeps, each one thinks something in his mind. Now we are all of us attending here, but each one of us has a particular kind of understanding and each one has something in his mind

¹⁶⁸ And for everything there is a direction (destination, goal) to which it turns. (II:148)

which he thinks about that thing. And that is what Allah Almighty says: "I direct people, and each one has a different idea and opinion." That directs people to their destinations.

Yes - one of our brothers thinks that when we finish here, he will go in a certain direction; he is waiting for this meeting to finish so that he can run to what he is thinking about. Khurshid is thinking about one thing, 'Abdul-Haqq is thinking about America, Isma'il about Germany, Deutschland. You can't find two people whose thinking is going in the same direction - so different, because Allah Almighty says, "Wa li-kullin wijhatun." For each one there is a private direction to which he has been directed, because everything has a destination.

That is the greatness of the Creator. He can look after everything in existence. You can't imagine His greatness and His endless power, to look after every particle, even a particle so small that you cannot imagine how small it is. And its Creator looks after that and makes its direction for it. How does each atom come to join with this one or that one, and how many others come around each of them? It is impossible for one of them to lose its group and come to another one, it is so exactly-directed.

That is a teaching for the Children of Adam so that they will be arranged and organized in everything. Don't suppose that you are alone and you are free; don't imagine that you have been left free, no. You have been caught. If you do not see from the outside view that such things are catching you, then you must look at your thoughts, your thinking. That thinking, those ideas which came, opinions falling on your mind - those things are tying you, catching you, because you can't be without opinions, you can't be without thoughts. You can't see how they catch you, but you are caught¹⁶⁹."

And through those ideas and opinions you have been directed, going on. Thinking makes intentions within you; through thoughts, through ideas, you intend, the second step. First thoughts come to your head, to your mind or to your heart, and then you intend. When you intend, you are going to act. Actions follow intentions, and actions make your way toward your destination.

¹⁶⁹ That is, an individual is caught and bound by his particular mind-set, the over-all mental framework in which he views reality, of which his individual thoughts, ideas and opinions are a part

Now, you are thinking of going to a place after this meeting. When you finish, you intend to go in that direction and then you go to it, to that destination. "Wa li-kullin wijhatun hūa mūalliha"; the Lord of the Heavens, the Lord of mankind, says, "I am that Director - for everything." Therefore you can't find anything in existence without a destination and without a direction. Each thing must be directed to its destination.

What is the benefit if we know this? Firstly, this makes peace and satisfaction in your heart and gives you trust in your Creator for your future, and it takes away sufferings from you, because if a person does not trust a driver, he can't go in that car and sit with him. You trust the driver, and then you get in and go with him. Maybe you may sleep and the pilot flies, and makes you fly. And you are in peace, no trouble within yourself.

Therefore this body belongs to our Lord, Allah Almighty; He is the Creator and we are surrendering to His will. We know that the Director guards His creatures, and we hope that our Lord will never take us to a dangerous place. Therefore, the one who believes in his Lord and wants Him, believes that He is my Driver or He is my Director, and then I am in peace and in satisfaction because He is directing me to a safe destination.

When you put your will-power to change your direction, then you fall into troubles. Most of mankind who live in our time are asking to change the direction of their lives and they think that it is so easy. And when they ask for a change in their lives and they can't make it, they lose their hope of living. When they lose hope of life, they are going to die quickly. Even if natural death does not come to them quickly, they make their lives end by their own hands, suicide, because they think that they can change the line of their lives, and it is impossible.

Believe and trust; then you are in safety and in peace, Believe in your Creator, Allah Almighty, and trust in Him that He must take you to a safe destination. Don't put your will against the will of your Lord; then you may fall into troubles. It is a part of a verse that we are speaking on, but thinking people, if they can use their thoughts, their minds, on that point, may find endless knowledge for directing people individually and collectively. And the most important thing for the life of man is to believe and to trust.

You must believe in your Lord, Allah Almighty, and you must trust in Him. But it is a little bit difficult because you are always accustomed to looking at a person and to believing or trusting in him. To trust a person, you' must believe in him, and to believe and to trust in Allah Almighty is a great favor

from Allah Almighty and it is so difficult. For this reason Allah Almighty sent His prophets to be His deputies with people; then they could see someone from mankind. Therefore Allah Almighty never sent prophets from among angels. He is able to send prophets from among angels but it would be useless for mankind because the level of angels is not the same as mankind's; therefore you could not get any benefit from an angel- prophet. You are in need of prophets from among mankind; they can understand you. For this reason, Allah Almighty sent His prophets to mankind from among themselves, and it is a characteristic of ourselves to believe in a person and to trust in him.

That is the first step to believing in Allah Almighty and trusting in Him. We look at the Prophet, and he says, "O people, you must believe what I am saying because I am true." When he says that he is true, then you believe in him and, also, if he offers some commands and orders, you trust that he is to be trusted for keeping every order he brings. If you do not see the Prophet as trustworthy, how are you keeping five prayers or how do you fast? To trust a person, it is important that he must be a true one. If a person is not true, your heart says, "Don't trust him."

This is an important point, particularly in our time. So many people may say so many things, may offer so many things to people, but finally you must ask your conscience. If your conscience says, "He is all right, trust him," you may trust. But if you find hesitation in your conscience, don't trust him because that hesitation signals danger.

Therefore it is easy for a person to believe in a man and to trust him. Then he may improve from that to trusting the Prophet, to belief and trust in Allah Almighty. When you believe and trust, you can be in peace and satisfaction.

For this reason this verse is such an important one, even if it is only part of a verse, "Wa li-kullin wijhatun hua mūallihā." Then following that Allah Almighty says, "Fa-stabiqu-l-khairat."¹⁷⁰ O people, I am your Director, and don't suppose that I am directing you toward sharr, evil - no. Only when you put your will to stop My directing of yourself, then you fall into evil. If you surrender to Me and leave My will to operate, it will take you, will direct you, to your destination. You will find absolute peace, absolute goodness and happiness and absolute Mercy Oceans if you do not try to prevent My will concerning you."

¹⁷⁰ "Then compete (with one another) in goodness." (11:148)

And in our time people are fighting against Allah Almighty's will. As long as they are fighting, they are falling into troubles and sufferings. Let your Lord's will carry you to your destination because He knows what is useful for us and what is harmful for us, now and for the future, here and Hereafter. Everyone must think that, since I am one of the things which are in existence, I must be directed. If I am directed, why am I putting my willpower against that one who is my Director? "Aslim, taslam¹⁷¹". For this reason the Prophet, p.b.u.h., says, "O people, give up fighting. Give up your wills and let your Lord's will go on. Then you will be in peace and safety here and Hereafter."

Finally, everyone must look at his actions, whether he is fighting or surrendering, because by each action you can see if you are fighting your Lord or surrendering, going according to His will. You can understand that easily; with every action you can see that.

If you are fighting, stop fighting; that is best for you. If you continue fighting, it is going to be a terrible end for you, or for your wife or for your children or for your business or for your life, spiritually and physically. Look at every action, whether it is fighting your Lord, Almighty Allah, or it is a suitable way for your Lord's will. Awliyā, a group of people who are on earth during every period, are those people surrendering to Allah Almighty, saying, "We have finished. We are under your command and, O our Lord, We trust that you are leading us to a good destination. And that gives us peace and satisfaction and pleasure, and also gives to our hearts from His endless divine favours, and gives us from divine knowledge."

And we are asking forgiveness for every action which is fighting against our Lord. Like Nimrod; every action of his was fighting against Allah Almighty, and then Allah Almighty destroyed his kingdom and killed him. Don't be like Nimrod; rather you must be like your Prophet, p.b.u.h., surrendering, All prophets were under surrender to their Lord's will; they never made any objection. It is terrible for a person to say "why?" The one who says. "Why?" has not yet surrendered. And the first to say "Why?" in the Divine Presence was Satan; he started asking "Why?" - not anyone else. Among all creatures, only Satan said that why?" That objection made him Satan; he was on a throne, respected, and that word, "Why?" brought him down and he fell. He is falling yet because he still does not leave off that word, "Why?" "Why should I make sajdah to Adam?" he says. "I can't do that." If you can't do that, you may get out!

¹⁷¹ Surrender; then you will be in peace (or safety)." (Hadith)

Every action that we do in objection to our Lord is a sin. We are asking forgiveness for every objection to His commands or to His will, saying "Astāghfirullan." And we are thankful to our Lord, Allah Almighty, for His endless favors in making us understand, and saying, "Alhamdulillah, alhamdulillah, wa shukrulillah."

Morning) June 24, 1985

(In a morning session, Sheikh Nazim emphasizes the importance of Muslim children learning their parents' mother tongues: -)

If a person knows two languages, he is two people; if three languages, three people; if four languages, four people - that is the meaning. Every language allows a person to be one more person. Therefore it is important to know as many languages as possible. But our people are foolish. They are losing their mother-languages.

I never speak to my children in Arabic. They were born in Damascus but I always speak Turkish at home because they learned Arabic in school. Then why should they lose their Turkish? Therefore they know Turkish as well as they know Arabic.

In our homeland, Cyprus, we were living with Greeks. The Greeks were the majority and we were the minority. We learned Greek, all of us, but they did not learn Turkish. It was a loss for them; if they had learned it, it would have been better for them.

I asked our brother if he has any problem and he said, "I am not married." What does it mean? Two meanings come: If no marriage, no problem, or, to be unmarried is my problem.

That is correct; the second one is the problem for him - to be unmarried. But some people get problems when they marry. And in Western countries, all people get into problems, into troubles, after marriage. Actually Allah Almighty made marriage to take people away from problems and troubles, but Satan is now making marriage a source of problems and troubles and sufferings. Our brother now has one problem, to be unmarried, but when he gets married that one problem is going to be one hundred problems.

That is an illness among people now. He may marry anyone, but as long as there are the same conditions on earth, it will be the same. Now the whole

world, and particularly Western countries, are under an illness, covering people, and that illness sometimes comes to the husband, sometimes comes to the wife. It is so difficult to keep wife and husband together. It is Allah Almighty's order, when a couple marries, to fix their eyes on each other. Before marriage their eyes go, one like this, one like that, but when they are married their eyes must come only on each other. But after a short while you see that their eyes - sometimes both of them - are going around. Sometimes one looks and escapes, or the other looks and then escapes. Then begin endless sufferings in the family,

As long as the wife is looking at her husband's eyes and the husband is looking at his wife's eyes, it is a strong building, that family - a strong fortress. But if one goes like this, looking and then escaping, finished. And if anyone, when he is married to halal, runs after haram, he will never be satisfied; it is impossible for a person who leaves halal and runs after haram to be satisfied throughout his life. You can see so many bad people who have wives but yet they are running after dishonored people. And they are suffering and dying and never satisfied. If he can keep his eyes on his wife's eyes, that is satisfaction; otherwise it is impossible,

That is suffering in Western countries; no more normal family relationships in those countries. Yes - as long as you put your eyes on her eyes, you are supporting Allah Almighty, and as soon as you take your eyes away from your wife, you are supporting Satan, the kingdom of Satan, the kingdom of devils. Satan takes so many people as supporters for himself, and as long as a person looks at women, he is supporting devils. He is a married person; he must be a supporter of the divine kingdom on earth, not of the satanic kingdom.

Therefore it is good advice for anyone who wants to marry to keep that rule, the husband always looking at his wife's eyes and his wife always looking at her husband's eyes. When you go out, your wife must say to you, "O my darling husband, keep your eyes to yourself when you go out," and he must say, "O darling, keep your eyes on me when you go out." And when they have a good intention, Allah Almighty protects that couple.

'Asr/June 25, 1985

By the name of Allah, All-mighty, All-merciful, Most Beneficent and Most Munificent, the Lord of Jesus Christ, the Lord of Abraham, the Lord of Noah,

the Lord of Moses, the Lord of beloved Muhammad, peace be upon them all, the Lord of the worlds, the Lord of the Heavens, the Lord of the universes. And we are His slaves and weak servants, not strong servants.

Allah Almighty, Rabbi-I'-alamin, the Lord of the universes, is the Creator. His existence is from pre-eternity to post-eternity. All things that we see are creatures and the Creator is only one. It is impossible for there to be two creators. If there were two creators, one would have to create the second one. Therefore He is one Creator, the Lord of all creatures.

He has, among creatures, endless servants, endless worshippers. The number of worshippers, the number of servants - from mankind, from jinn, from angels - may be like the numbers of particles of atoms. Yes, we may say that the number of our Lord's worshippers and servants is as many as the number of atoms or particles of atoms. Then, if you are only one among that huge number, you may do only as one atom does. What is your worshipping going to be to a Lord who has endless existence, endless glory, endless powers, endless Mercy Oceans, endless territories, endless servants? What are you going to be in that endless number, worshipping and glorifying the Lord, Almighty Allah? He has endless glories in Himself; He gives glories to His servants. No one can give Him glory because He has endless Glory Oceans, and worshipping means glorifying the Lord, Almighty Allah. Then, o believers and worshippers, what do you think of your worshipping? Who is made proud by his worshipping when our worshipping is going to be nothing in an endless Glory Ocean?

Every prophet came from the Heavens. Their message came from the Heavens to earth; divine messages came to people through our Lord Almighty's prophets. All of them warned people against being proud. And a person may be proud because he is a rich one. He may be proud of his power, also; although some animals are more powerful than people, still some people are proud of their physical body's powers. A person may be proud of his beauty, but a day may come when it is gone. May be proud of his knowledge, but a day may come when he forgets what he knows; may be proud of his worshipping, also. And the prophets came to say to people, "O people, you must be humble. Don't be proud of anything because everything that you have been given throughout this life is temporary and will go away.

O believers, you must know about your enemy, who is your enemy. Don't say, "That one is my enemy"; don't say, "That nation is our enemy" - no. The only enemy for mankind is one. That is Satan, and his armies, devils. Don't

go and register yourself with Satan, saying, "I am coming to be a volunteer in your army," and in our time, most people are volunteers for Satan and devils, registering themselves. And Satan gives orders to his armies: "This person is already one of us. Leave him, and look after those people who are escaping from our territory. Catch them," Every day Satan orders his devils to look for those people who are escaping from him. He is our enemy. We must know this.

If mankind do not learn who is their enemy, they are never going to save themselves from troubles and sufferings and fighting during this life, and they can't save themselves from Hell. And they are nearly falling into Hell during this life. Therefore we must know our enemy; when you recognize your enemy, you can protect yourself from him.

What is the first protection for mankind from Hell? It is to believe in their Lord, Allah Almighty, and to try to be supporters for His divine kingdom. Now there are two kingdoms on earth. One is the kingdom of Allah Almighty, the divine kingdom, and against that kingdom there is the kingdom of devils, the kingdom of Satan. And you must look after yourself. There is not a third one; only two kingdoms, and you have been asked to be a supporter of either this one or of that one. Everyone is a supporter either of the divine kingdom or of the Devil's kingdom.

You are Children of Adam. How are you going to be supporters of Satan, when he made your grandfather and grandmother go out of Paradise? You may say, "How could I be a supporter of the enemy, of Satan, of devils?" By your actions you may be a supporter, by your intentions you may be a supporter, and by your ideas you may be a supporter. If Allah Almighty has sent His Message to you through His prophets, then you must put your mind on that Message and you must keep to that Message, to that command - by your ideas, by your intentions, and then by your actions.

Therefore you must look at every action that you are going to do to see whether it is suitable for keeping to the Message of Allah Almighty or not. How can you understand whether it is suitable for keeping with it or it is not? Look at every action. If it is useful for you or for anyone else, then it is all right. If it is something which harms you yourself or harms anyone else, it is forbidden, it is a support for devils. It is so simple.

To be proud of anything is a support for devils, because Satan was proud in the Divine Presence. Then Allah Almighty took away everything that he was

proud of - took it from him and made him such an accursed and ugly and dirty one. And then, humbleness is the characteristic of all the prophets.

You can't find any prophet not being humble, and around all the prophets there came mostly weak people, poor people, and the prophets sat with them. Didn't Jesus Christ, p.b.u.h., sit with them? And he rode on a donkey, while we are asking to ride on a horse. And then the Seal of the Prophets, beloved Muhammad, p.b.u.h., gathered around himself poor people, slaves, weak people and he kept with them. That is from humility.

Be humble as much as you can. Then your degree and rank in the Divine Presence will improve and become higher. To the extent that you may be humble, Allah Almighty will give you more honor. Don't suppose that when you are proud you are going to be given more honor; no. From proud people honor is taken away, and that honor is given to humble people. Humbleness carries the hearts of people; therefore the hearts of prophets gathered people to themselves. And the most important thing that we must look out for is our egos because egos are proud, or always claim to be proud, and pride is a common illness now in our time. People are proud or like to be proud of everything, and that pride makes people run away from each other and that harms mankind because we have been ordered to be all together, to meet in the love of the Lord, Allah Almighty. When you are proud, the other person is also going to be proud, and that makes a distance and coldness and enmity between people.

Everyone now claims to be something, to have some title, and in our time you can find everyone running after titles. We have so many universities which give titles and every organization also gives so many titles. If a person doesn't find some title, there are shops selling medals. Very happy when he puts some thing here (on his chest] - looks like some thing!

Yes. This is our egos' characteristic. We must know about our egos' characteristics. If you don't know about your ego's characteristics you can't be in safety from harm through your ego, through Satan. That is our characteristic, and Satan and devils make a chance to catch you by means of that title, catching people, saying, "You are something. You are important."

Knowledge or scholarship is one of the reasons to be proud but it is wrong. For this reason our scholars often come to tariqats, to Sufi ways, to take that pride from themselves. Therefore, all people are in need of a trainer for their egos, training them so that they may take away that pride from their egos.

Otherwise, through knowledge and through scholarship, everyone looks at himself as if he is something. But you are nothing. Until you know that you are nothing, nothing are you given of divine rewards.

Therefore I am saying that if a person is proud of his knowledge, a day may come to him when he is going to forget everything and to be ignorant. For everything that gives a person pride, Allah Almighty punishes him, taking that reason of pride from him, as Satan was very proud of his knowledge, of his worshipping, of his station in the Divine Presence, and then Allah Almighty took everything from him, yet left in him knowledge although that knowledge is not divine knowledge. Most people are able to learn, but no matter how much they may learn they must be humble. If they are proud, then Allah Almighty punishes them, taking from them those riches or beauty or power or knowledge or ranks, and leaving them to be cast aside in front of people. That is a divine punishment for those who are proud of something that they have been given by their Lord, Allah Almighty.

Therefore all prophets just came to make people humble. If they do not become humble, then they are going to fight with their Lord, Allah Almighty, as Pharaoh and Nimrod fought, claiming that they were the Lords of people. If you allow your ego to be proud of itself, of everything, then it is going to claim that it is Lord, and there is no Lord but Allah Almighty.

Be humble, and you may reach happiness here and Hereafter. And as a punishment for proud people on the Last Day, they will be under the feet of people. To the extent that a person was proud during this life, he is going to be under peoples' feet on the Day of Resurrection. And you must know, o people, o believers, that if you are proud, you are supporters for the Devil's kingdom. Be humble and be supporters for the divine kingdom, and you will be under the divine shelter during the Armageddon that is soon coming to people on earth. Before the Day of Resurrection that is coming; it must be, and devils are going to destroy everything on earth of man and of his civilization. If you are asking for a shelter, the divine shelter is for humble people only.

And we are asking forgiveness, saying "Astaghfirullah." And we are thankful to your Lord, Allah Almighty, that He is giving us a feeling of humbleness so that we may worship, we may glorify our Lord, and saying "Alhamdulillah, alhamdulillah, wa shukrulillah."

Kent/June 29, 1985

(At an afternoon tea in a private house, Sheikh Nazim addresses a gathering of English men and women who are interested in spiritual matters. Present is an Anglican clergyman, Mr. Dent, to whom the initial and closing remarks are addressed: -)

You can't find anyone who does not have holiness, although we are only saying "holiness" for Mr. Dent; "His Holiness." But "holiness" may be said of everyone because every person bears holiness in himself, in herself. Our holiness comes through Heaven. For 340 days we are in our mother's womb, and then that holy soul comes from Heaven, not coming from earth. Therefore we are half-and-half: from the physical body's side we are earthly creatures and according to our souls, heavenly creatures.

When you die that partnership is going to be finished. Our soul says to our physical body, "Bye-bye. Now I am going. Up to this day our partnership was going on but now it is finished. I am going to my Homeland."

All of us come from a homeland. People say, "My homeland, England. My homeland, Turkey. My homeland, Arabia. My homeland, Cyprus." Those are temporary homelands. Therefore the soul says, "I am leaving and going to my permanent Homeland," and it says to our body, "You go to your homeland."

Where is that person? Where did he go? This physical body belongs to earth; earth accepts that body but there is no soul there. The soul has returned to its Homeland. And everyone's soul likes to be in or to return to its Homeland but our physical body never wants that because it knows where it is going; when the soul goes, the body finishes.

This light has an on/off switch. When it is "Off" in your body. finished. Everyone has a switch in Heaven, and the Angel of Death looks. And according to traditions among religions, in the last Heaven there is a Tree; its roots go up and its branches down. It has as many leaves as the number of the Children of Adam, and on every leaf is written a name that belongs to a person. When that person is soon to leave this life, that leaf falls down - falls down in front of the Angel of Death and he looks at that name. Forty days earlier that leaf falls, and he knows that that person should die after forty days. And when that leaf comes down, it may touch so many other leaves; perhaps your leaf may be touched. Then you may hear some sound in your ears, a ringing. That is the reason why it has been mentioned; such things

science can't know. But we are believers; we have some knowledge through the prophets and it is correct. And when we hear that ringing we say, "Inna lil-Lani wa inna ilayhi raji'un¹⁷²." We know that someone of the Children of Adam is just returning to his Homeland, and the Angel of Death has switched off the owner of that name, switching "On" to "Off." And when he switches it off, he falls down. No need to be in his bed; he may be walking in the street but when that happens he falls down - finished.

What has happened to that person? A physician comes to see. "What has happened? What has happened?" He died, finished. It is going to be "off," "off" from this life. And the soul is happy but the body is crying because their partnership is finished.

We hope that our ends may be good because no one knows how the ending of his life is going to be. But, according to traditions, we know that a believer - one who believes in Paradise and Hell, who believes in responsibility, who thinks about Judgment Day, the Day of Resurrection - runs to do charities and to worship, runs to be an obedient servant or at least to be thankful to his Lord, Almighty Allah, and one who is as much as possible an obedient servant to his Lord and charitable toward creatures must meet with a good end. It is so difficult, or impossible, for an evil-doing, bad-actioned person to end with a good end, but a good end is normal for an obedient person, because all religions and all faiths just teach people two things only, two points: one, to be obedient and thankful to their Lord, and second, to be compassionate and charitable toward creatures, nothing else. No one can say that religions have brought anything else, no; only two pillars for every religion which every prophet brought from his Lord, Allah Almighty, calling people to be obedient servants to their Lord and to be compassionate and charitable toward creatures, and nothing else.

And that is enough. That is the top point of humanity. Yet, I am sorry to say it, but it is an actual fact that in our time people have lost those characteristics, to be obedient servants to their Lord and to be compassionate toward creatures, because most people in our time are running after material things. They are fully interested in material aspects, day and night, the whole day running after material things; then they come to rest a little bit, then awaken and run again. And I ask some people, "O my friend, I see that every

¹⁷² Indeed, we belong to God and to Him do we return" (II:156). These words are said by Muslims at the news of a death or any calamity

morning you open your door and run. After what thing are you running? And at sunset, nighttime, you return tired. Did you reach what you were running after?"

If he says, "Yes," I say, "Then tomorrow don't run. Today you got what you were running after. It was enough. But I see that tomorrow you will run, also. After what thing are you running? What is that thing which, no matter how much you run, it runs faster than you?"

For this reason visiting cemeteries is good for people. Cemeteries give us a breath from the Etemal Life, give us teachings. Therefore it is important for people from time to time to go and visit cemeteries. For myself, I find rest and satisfaction among them, particularly if I am alone among those people. Sometimes they speak, addressing me; sometimes they address by their souls but sometimes they address by words. They can understand by the outward appearance of a person because sometimes a person may tell his condition without speaking; when you look at him you can understand. And our hearts have eyes, have ears; may see, may listen, may speak. Because we are excellent creatures. We are not animals; we are human beings. Therefore the manner of our creation is different from others. Most creatures put down their mouths to eat but we put food into our mouth. Have you ever thought about that? Yes. And we are the most perfect creatures of the Creator. He gave us from His Holy Attributes, and we have such extraordinary attributes through our hearts.

But we are occupied with our outward life and are uninterested in our inner life. Here is a gigantic city, London; there may be eighteen million people in it. How many people can you think of who may be interested in their inner lives? Could you say one million? But one million is too big a number, and it is impossible to find even one hundred thousand, even to find ten thousand. Perhaps there may be one thousand who are interested in their inner lives. I am not speaking of worshippers because in our time worshippers are worshipping as a custom, as a tradition, not tasting or feeling; going to church, going to synagogue, going to mosque - going there with their physical bodies but making their hearts guardians over their business.

In our time most people have materialistic ideas, wanting everything of material things, and therefore, as long as they are running after material things, they are losing the good attributes of their souls, becoming more blind, more deaf, more nonsensical people, like robots throughout their lives. That is not a real life, it is a tasteless life. Your life must be full of color; your

Lord wants for you a life of color, not always the same - no. But for that reason you can't find people who can feel with their hearts, who can see with their hearts, who can hear with their hearts, and who can move, also, by their hearts. Yes - all the prophets could see what we can't see, they could hear what we can't hear, they could know what We can't know, they could move from earth to Heaven in less than a minute's time. They could be at the same time in the East and in the West, in the North and in the South, and in as many places as they might want to be.

Because man is the most perfect creature. He was created for the Lord Almighty, and the whole universe was created for mankind and all creatures are servants to mankind.

Allah Almighty, the Creator, the Lord of the Heavens, the Lord of Jesus Christ, the Lord of Abraham, the Lord of Moses, the Lord of beloved Muhammad, peace be upon them all, created man for Himself, and He created everything for man. Therefore every prophet had extraordinary powers, and each one of mankind also has an extraordinary structure through his or her soul, because souls represent the Lord in mankind. You can find every divine attribute within yourself, within your soul, but we are imprisoning our souls in our physical bodies, never giving them what they are asking for. They should be the kings in our physical bodies' territory, but we are imprisoning them and making our egos king.

Therefore we are in prison. For this reason we see, in our time, a kind of punishment for mankind. They call it depression. That depression is common among people, and in Western countries you can find it among all people. Their Lord gave them everything but yet they are not happy, they are not in peace, they are not in satisfaction - depressed people. And that is the reason: because we give our ego its desires, and its desires are unlimited.

If a person has no car, for example, he may want a car. Then his Lord grants him a car, and for the first few months he may be happy. But after three months, four months or six months he says, "What is this second hand car? It must be a new car. Yes, then try to find a new one." He may get a new one. After a while he may say, "This new car is not a good model. I must look for another one - a German car." Then he runs after a strong car, a good-brand car, a Mercedes. Then, when his Lord grants that to him, after a while he is ingrateful and asks for another, another. Then he makes it his goal to have a Rolls Royce.

O mankind, it is not your goal to have a Rolls Royce; that is the playing of little children. When you are older you must be more perfect than your nafs, your ego. If you follow your soul, you may keep your ego thankful for everything, but if you do not control it, it is not going to be satisfied throughout your life. That is the reason for depression in our time - because everyone has unlimited desires. If you have no money, you ask for money, asking for it to be £ 100. If you have that £ 100, what do you ask for? It must be £ 1,000 - better. If it is £1,000, then you ask, "Why only 1,000? Must be 10,000, at least. I must try, because there is an opening for me to reach 10,000. Yes, I must run after 10,000." And he runs and gets 10,000 and then looks. Not seeing that I have 10,000; I must be thankful, I must rest. Saying, "Why? There is 100,000, and I must run after that 100,000."

But do you think that if anyone reaches 100,000 he says, "Enough"? No. "Why? Must be half-a-million," and he runs after half-a-million. If reaching that, he says, "Why a half? A whole million." Then he runs after one million. Does he stop and say, "Oh, alhamdulillah, thanks to Allah was I now have one million"? He never says that. Therefore I am saying that our egos' desires are endless, and you run, run, run to reach something, and you get tired and you die tired.

(Sheikh Nazim then tells the story of Alexander the Great's order to his courtiers to put his hands outside his coffin when he died so that everyone must see that Alexander the Great never took anything with him of his treasures; they must know. Yes. He was given all treasures, and he fought people - all believers, particularly - that even if you have been given all the treasures on earth, you can't take anything with you.) He was wise person to show that; otherwise he would have taken so many treasures, like the pharaohs. They took so many treasures under those huge hills, the pyramids, but finally, as a punishment for them, people came and looked for the doors of those huge pyramids. Mostly English people and French people are so interested in that, coming and doing like this, like that; where must the entrance be? And finally finding it and taking out all those treasures and taking out the pharaoh, also, and bringing him to the British Museum. You can't find Alexander the Great coming to be for exhibit in British museums or in the Louvre Museum or in any other museum; no - finished. But pharaohs were such foolish people; they thought that huge pyramids would protect them, guarding their treasures. Everything was taken from them and now they are like this, sleeping in British museums - so many.

Therefore, be simple and humble. When you are simple and humble you will reach, here and Hereafter, peace and satisfaction and love and endless Beauty Oceans in the Divine Presence.

I think that Mr. Dent's time is over. Therefore we may say thanks to everyone for listening. We are happy with everyone. And I am asking him not to forget me when he is called, invited, to enter Paradise, looking after me, saying that I met a sheikh in Kent once upon a time; looks at me, takes my hand and enters. (Mr. Dent: and you to me.) I promise. Thank you very much.