

Sulṭān al-Awliyā'
Grandsheikh 'Abdullāh Fā'iz ad-Daghistānī
may Allāh sanctify his blessed soul

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH
THE ALL-BENIFICENT, THE ALL-MERCIFUL

MERCY OCEANS

BOOK TWO



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

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

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INTRODUCTION

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

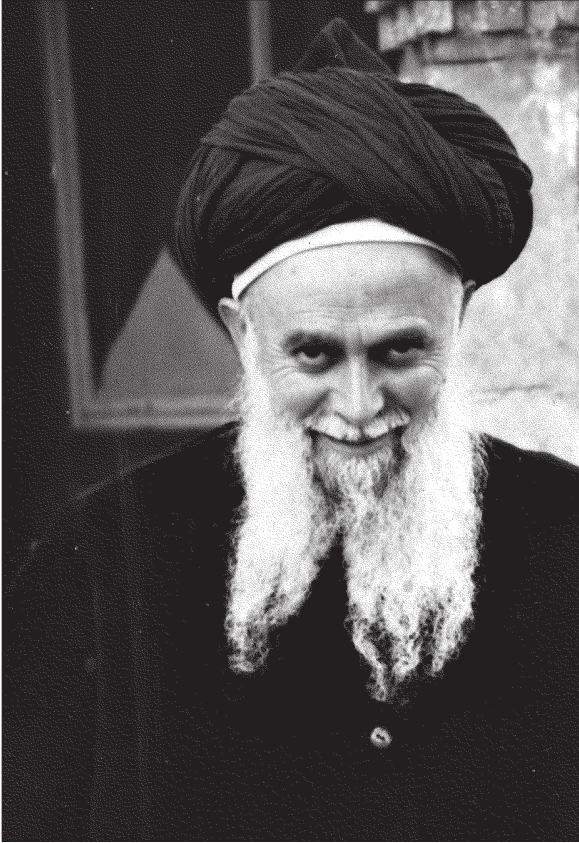
«Say: This is my way, that I am inviting you unto your Lord, Allah Almighty, with exact vision and perfect guidance which I am on as are they who completely follow me.»

(Surat Yusuf, Verse 108)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SIGNS OF REAL FAITH

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



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Nazim Adil al-Qubrusi an-Naqshbandi

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

* * *

YOU SHALL BE TRIED

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

* * *

IMPORTANCE OF ENDURING TROUBLES

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

patient, or giving up? When you are patient, your heart is given satisfaction, and a light comes on your real eyes and is coming more faith. At each opportunity you may advance or come down. This time is particularly filled up with unliked things, the world full of evils and devils. The Prophet said, to keep religion in this time is more difficult than to keep fire in one's hand. We must be patient. Allah gives to those enduring unliked things endless reward. It is the way of real faith, like the way of Prophets and of Awliya', to endure the badness of people.

* * *

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

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

Our Grandsheikh is asking, what is that which Allah and his Prophet don't like? You must know, and when knowing, keep far away from it. He answers that it is to look after a person's faults. Allah has prohibited this. It is a big sin and the worst action a person can make. You

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

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

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

Therefore, we are always in need to repeat the word of *shabādah*, to put us on the right way.

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

* * *

BELIEF IN THE UNSEEN

I am asking Divine Help from Allah and for power like He gives to His Prophets and Awliyā’. All Awliyā’ have divine power and holy breath, breath that gives life to people. Anyone sitting with them and listening to them is brought to real life. Our Grandsheikh told that we must have faith in the unseen, believing without seeing. It is the first step for improvement, helping every believer to his destination. Everyone has a destination;

it is a veiled thing we can’t see. But you may know it and see it if using the ways Allah Almighty is teaching us. Anyone wanting to know about his fate and the fate of the world must believe in unseen matters. If a man is not believing, he is never improving and may stay always imprisoned in his five senses, unable to know or understand more. It is impossible for him to reach the heavenly stations. What kinds of unseen things must we believe in? Most important for all people is belief in God Almighty, Creator and Lord of the Universe and all creatures. Even though we can’t see him, we can find His existence with certainty of knowledge. Our minds and our knowledge tells us His existence must be. Anyone denying this is denying and fighting real intelligence. They are no-mind people.

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

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

We must believe that our destinations are written and known by Allah before our coming to this life. He is our