

25 August, 1997

IN THE SHADE OF
THE MOST DISTINGUISHED
NAQSHBANDI ORDER

FROM THE TEACHINGS
OF
OUR MASTER
SULTAN AL-AWLIYA

COMPILED BY
THE SHAFI'EH HAQQANI NAQSHBANDI SERVANT
ADNAN AL-TAHER

In The Name of Allah, The Merciful, The Compassionate

Behold! Verily on the adherents of Allah, there is no fear, nor shall they grieve. Those who believe and constantly guard against evil :- For them are glad tidings, in the life of the present and the hereafter; no change can there be in the words of Allah. This is indeed the supreme

Felicity.

(Yunus 62,63,64)

Allah, the Most High, is the Truest.

In The name of Allah , The Merciful, The Compassionate

Our master Umar bin al-Khattab (R.A.A) related that he heard the Holy Prophet (S.A.W) say : “ Amongst the servants of Allah, are servants whom are neither prophets nor martyrs , but prophets and martyrs envy them on doomsday for their place with Allah .” They said , O Messenger of Allah ! Tell us who they are and what their actions are so that we may love them .The Prophet (S.A.W) said ,

They are in love for the sake of Allah, with no blood relations, and no money to deal with. By Allah , Their faces are light, and they are on pulpits of light . They are not afraid when people are afraid and they are not sad when people are sad.”

From Allah’s Messenger’s (S.A.W) *Hadith*, The chosen of my nation, in every century are five hundred, and the select are forty ... They forgive those who oppressed them and they give charity to those who wronged them, and they console themselves with what Allah has granted them.”

Abu Hurairah (R.A.A) said, I kept by heart for Allah s Messenger (S.A.W) two vessels. One of them I dispersed , but were I to disperse the other one , it would cut my throat.

By which he means, people would kill him for they would judge him to have committed blasphemy , for they would not understand what he would be pointing at in his speaking of realities of meanings and the secrets of pure legislation . Just as what

Radhi Allah A'laih – (May Allah be pleased with him)

happened to Hujjat Al-Islam Abu Hamid Al-Ghazali ,when he clarified some secrets of religious treatment . They accused him of sanctimony , blasphemy and going beyond the bounds of religion. Thus there is no escape from keeping it from those who are not its tribe, until the time of its appearance comes , by the will of Allah (S.W.T.) , for matters are due to their times :

For one has situations, and a situation has opportunity;

Age has times, and time has an event.

Kastalani relates, in the *Physiological Talents*, and other books of Prophetic *Hadith* , the Messenger of Allah (S.A.W) said

... and Allah asked me , but I could not answer Him. Thus He put His Hand between my shoulders, without qualification and limitation , and I found its coldness ,thus I inherited the learning (knowledge) of the first and the last. He taught me various learnings (knowledge) , one of them I promised to keep secret , for He knows that no one other than I can bear it, and the other learning (knowledge) he gave me the choice, and he taught me the Koran, of which the angel Gabriel used to remind me , and a learning (knowledge) He ordered me to inform the particular and the general”.

From this *Hadith*, it is clear that besides the learning (knowledge) of legislation and decree which Allah ordered the Prophet (S.A.W.) to give to the particular and the

Sallah A'laih Wa Salam – (Peace be upon him)

Subbahan Wa Ta'ala - (The Most Glorified and The Most High)

general, there are various other learnings (knowledge). The Prophet (S.A.W) said all these learnings (knowledge) are true. The learning Allah ordered the Prophet (S.A.W) to conceal is the learning of Prophethood, for no one knows it or can bear it but a prophet, and there is no prophet after the Prophet (S.A.W.), and the learning for which the Prophet (S.A.W) was given a choice was the learning of rule, for it is the secret of legislation, its fealty and the secrets that are treasured and concealed, that the Prophet informed to his special companions, and they in turn informed their special companions. For this learning (knowledge) is taken in the true states, in the strong dogmas, in the good deeds, accompanied with sincerity and pure intentions, keeping the mention of the name of Allah, the stream of the intellect, and the observation of the presence with Allah (S.W.T).

Presentation

In the name of Allah the Merciful, the Compassionate

All praise be to Allah , and prayer and peace be on the master of
messengers and all his family and companions

I present this book to my master the healer of hearts, the life of existence, the life of the soul , my professor and my sheikh, the educator of knowers, the power of realisers, the secret of our masters, the Naqshbandi sultan of awliya (saints), preacher of the nation Sheikh Abdullah Al-Daghestani , may Allah sanctify his secret, and also to his reverence, the most righteous successor, the inheritor of his great secret, to the spirit of his most sanctified holiness, our sheikh and our shelter , and the healer of our hearts, the truest Naqshbandi, whom Allah ,the Most Cherished, the Most Dignified, guided by his hands the Arabs and the non-Arabs, the hidden treasure, the unique, the magnate, the helper, sultan of awliya (saints), our master Sheikh Muhammad Nazim Al-Haqqani, may Allah sanctify his secret. Also to our generous sheikhs of the Most Distinguished Naqshbandi Order, especially his reverence, it's imam and our master Shah Al-Naqshbandi, may Allah sanctify his secret, and to the Imam of the Khatm Khawjagan (Zikr), our master, Abdul Khaliq Al-Ghudjwani. And I wish to specialize this presentation to the great friend (*Siddiq*), our master Abu-Bakr As-*Siddiq* ,and to our master Uways Al-Qarni, who led those generous sheikhs with spiritual education, may Allah sanctify their secrets. I also present this presentation to the pride of the Arabs and the non-Arabs, and the pride of Adam's descendants, the offering of mercy, the master of predecessors, and the master of successors, Abu Al-Qasim, our

master Muhammad the best of praise and prayers be upon him, and upon his family and his companions, and upon his followers with benevolence up till *Qiyama*.

I wish to thank whoever helped or made an effort and to all persons who shared in contribution, either materially or spiritually to publish this book especially Mr. Zainudin , Animah and Zahrah Awang, and to also all lovers. May Allah reward them instead of us, and to all the followers of the Most Distinguished Naqshbandi Order, all benevolence . . . Ameen

The Nation's servant,
The Haqqani Naqshbandi,

Aduan Al-Talib

Advice

From the guidance of our master Imam *Rabbani*
Renewer of the Second Millennium
Ahmad Al-Farouki Al-Sirhindi
May Allah Sanctify his Secret

O brothers! You must know what is necessary, and why Allah made us responsible for obeying orders and avoiding prohibitions, Allah (S.W.T.) says,

What the Messenger brought you, adopt it, and what he prohibited you abandon it.

We are ordered to be sincere because what can not be experienced without extinction and self-love, may be experienced by going straight, on the road of sufism, leading to extinction and self-love, until it is realized by the reality of sincerity. And when the sufi ways are dissimilar in pursuit of completion and perfection, so the brilliant sunnah that you hold yourself responsible for, and the performance of rules by self-choice, as priorities, is the way of the Naqshbandi masters, may Allah sanctify their secrets. Those noble Naqshbandi masters found themselves responsible for this way to complete the sunnah and to avoid innovation. They did not do the deeds permitted by tender of legislation, although they found a state having benefit inside it, but they adopted the determination of legislation, because they knew such deeds were apparently not tolerated by the passer-by. By making situations and passions in coordination with the legislative rules, tastes and knowledge, to be in service of the Heavenly Knowledge.

Not exchanging the precious jewels of legislation like children, with the sweetness of passion and the raisins of situations (i.e. their situation is as Ever and so is their Time), the inscription of creation was erased from their insides, even if they were asked to do it (remember the inscriptions of creation) for 1000 years in order to remember it, they would not be able to do it because the Divinely revelation which

for others may seem as a flash of lightning, is for them permanent, and presence followed by absence is not contemplated by such cherished people.

Men whose bargaining and purchasing do not divert their situation from mentioning the name of Allah

Thus is their situation, because their way is the nearest way to reach finality and cover. The end of others is written as the beginning of those noble Naqshbandi masters, and their relationship which is attributed to the greatest *Siddiq* (friend) (R.A.A.), is above the relationship of all sheikhs, who can never reach the taste of those masters, for they are beyond the understanding of anyone. There is no similarity between the special specialty, and any imitator, for even if all books were filled in the clarification of the characteristics of those people with their perfection, it is but a drop from an ocean with no end.

Those are my fathers. Bring me the likes of them .O Jarir ! If meetings can gather us.

Our Master,
Ahmad Al-Farouki
May Allah Sanctify his Secret

Introduction

In the name of Allah the Merciful, the Compassionate

All praise be to Allah whose Benevolence is Generality, His Advice is Abundance, His Rhetoric is Eloquence and His Gratitude is Greatness, Granter of Boons, where His state is Permanent, Granter of Generosity, where affairs are softened by similarity and adaptation. We thank Him for His guidance, to follow the master of all beings, upon whom be the best prayers and peace, with the thanks of a servant to a Kind Lord. We witness there is no God but Allah, the One who has no partner where His Presence is not limited and His Boons are Countless, and we witness that Muhammad is His servant and Messenger, the Prophet of mercy, and the pre-emptor of the nation, Allah (S.W.T.) prays upon him, upon his family and upon his companions, the guides of the believers and the callers to all the worlds, Allah the Most Great is the Most True, His Greatness be Exalted and His Word be Elevated High. He informed Muhammad (S.A.W.) where His Message should be realised, and where His Mercy should be spread.

O Lord! We beseech you, by our great lover and our great Prophet to make us realise our aims, and to make Islam victorious, in order that this religion may cherish and the necks of the disbelievers be lowered by it.

Generous adherents ... great Sheikhs... and respected guides... who ascended with their souls, and thus they were nonexistent, Allah and His Messenger (S.A.W.) loved them and they loved Allah and His Messenger (S.A.W.). Their movement and their respiration are but honour, their states are but penetration to habits (extraordinary). They only pray, fast and serve the people. They have a face with the Creator, and have a face with the creation. They are the symbol of the aid of Allah in the presence of the representative of Allah, upon whom be Allah's peace and mercy, for in the world of inspiration and lights they started to teach the realities of the world of realities. They accompanied and

repaired the lights in the world of lights . They ascended with the ascension of the Messenger, the representative of Allah, the Most Cherished and the Most Feared, in the worlds of Allah (S.W.T.), to sit on the throne of the hearts, phases of Divinely Names and Attributes. They are the people who guided the people whom Allah has favoured. They were happy and they made happy those whose lights were cast, thinking they were solid mountains, where they ascended with the ones whom Allah, the Most Cherished and the Most Feared and his Messenger, Allah's Mercy and Prayer be upon him, made them attend to on the day of promises in a place of two bows length or less. They manifested existence from non-existence and vision from of blindness, you see in their faces the greenness of bounty, and the features on their faces as a trace from prostration, for they are survivors by Allah, and the exit of the epoch's jewels by the Messenger of Allah (S.A.W). They were ornamented by the beauty of the World of Divinely Names of Allah, The Most Cherished and the Most Feared, and they were carved from the Divinely World of Attributes of Allah, for they were the mirror of,

Know that amongst you is the Messenger of Allah (S.A.W).

They lighted the way to Allah for the passer-by, and by the guidance of Allah's Messenger (S.A.W.), they helped the ascenders to Allah, (S.W.T.). They took the love of the world out of their hearts, and reconstructed it with the light of Faith and Charity, for they asked only for Allah and abandoned all others. Their motto:

"O Lord! Thou art my destiny, and Thy satisfaction is my objective"

If you look at them you mention the name of Allah, the Most Cherished and the Most Feared, and if they spoke you would pray upon Allah's Messenger (S.A.W.), for their miracles are hidden and their permanent progress to their companion is the best miracle. They condemn vice and they prescribe virtue. They urge obedience, adoration and mentioning the name of Allah. Their friendship is shelter, their companionship tranquillity

and to ask them for shelter is also tranquillity. They are the people, with whom the people who sit with, do not see hardship. Of them Allah says,

Verily on the adherents of Allah there is no fear, nor shall they grieve

Those who love them shall be loved by Allah and His Messenger (S.A.W.), but for those who harm them or hold enmity towards them, Allah and His Messenger shall declare war upon them. They are described by forgiveness and reformation. Wrong is repaid with charity. These are the Imams whom the people call upon on *Qiyama*,

On that day people are called by their Imam.

They are the bridegrooms of the Divinely hall of the bride of the Kingdom of Allah, the Most Cherished and the Most Feared. For their sake and his sake, the Most Right says,

**Do not despair from the Mercy of Allah, for He forgives all sins,
For He Is The Most Forgiving, the Most Merciful**

They are Seas of Mercy of the Most Merciful Oceans of Mercy of the Most Compassionate. As much as they are mentioned, it is still but a drop from an ocean, and to describe them is beyond the realms of possibility. Their life and their states are distinct for we can not find the words or phrases that can express how the waves clash in their seas and their furious oceans as if they were horses set free to speed the wind and fold the time and places.

All that we get is the fragrance that emanates in the heart of lovers, from the fragrance of their flowers, to add the light of sincerity with love upon the absolute human framework which the Most Compassionate specified by his saying,

**(Allah) The Most Merciful;
He has taught the Koran ;
He has created man;
He taught him rhetoric.**

Showing the flash of a shadow of someone whom, we can not describe the reality of their essays , their situations and their deeds from the Prophet (S.A.W.), to the greatest *Siddiq* (friend) to the last adherent, from our master Sheikh Abdullah Al-Faiz Al-Daghestani , to the reign of the absolute successor, sultan of adherents, Sheikh Muhammad Nazim Al-Haqqani, may Allah sanctify their secrets ... in a simplified language so that all readers may understand and every heart may be reached, and giving very little clarification of the Most Distinguished Naqshbandi Order, the fragrant scent of the virtues of its Imams (Allah's satisfaction be upon them) and awards, it's practices and invocations and clarifying it's language and its idioms, for perhaps the dust would dispel from the hearts of mankind by mentioning the Name of Allah, the Most Cherished and the Most Feared, and by the light of peace and prayer upon the Messenger of Allah, so that the mentioner becomes the mentioned, and the one who prays becomes the one prayed upon, and the prayed upon becomes the one who prays upon you, and so you emerge from the darkness of the self (ego) to shine by the Light of Intimacy in the Divinely Oceans of Light. Thus you remain in the conservation of Allah and His Messenger (S.A.W.), and you will be honoured and granted the highest rank of *Wilaya* by Allah, the Most Cherished, the Most Feared and the Most Wise, and then raised by the *Wasila Al- Uzma* (greatest Means)(S.A.W.) to the Rank of Witnesses and Prostration, in the presence of the Lord, the Most Worshipped.

O you , lover! Contradict the Self and Satan, disobey them, and if they advice you, do not heed their advice and denounce their evil. Beware of the tongue of the knowers of the misguided parties who are spread through out the Nation, denying the Prophet (S.A.W.), shaking the beliefs of the adherents and lying to the good servants, in the name of a followed affection, a spoilt dogma or a false belief.

O Allah! By the sacredness of your lover (S.A.W.), and your adherents, do not make us of the forgetful people, but make us of those who guide and are guided, in order to avoid the ignorant people and do by your saying,

And if the ignorant address them, they say, peace.

Make us realise the period of the Proprietor of the Age, our master Muhammad Al-Mahdi (Peace be upon Him). Make us your soldiers and his soldiers. Honour us by your adherents and the followers of your Prophet (S.A.W.) and make them a delight to our eyes, a cure to our souls and a balsam to our hearts by Your Favour, Your Generosity and Your Charity .

O you, ancient clarity doer, Allah's peace and prayer be upon our master Muhammad (S.A.W.), the seal of Prophets and the master and Imam of all messengers, the beauty of Allah's Property and the appearance of the Light of Allah's Throne, and upon his family, his companions and his followers, with a charity to all of them up to *Qiyama*.

The Servant of the Nation
The Mortal Haqqani Naqshbandi,

Adnan Al-Taher
12 Rabia Awal 1416 H.
8 August 1995 AD

PART 1

DEFINITIONS

OF THE

FOUNDATIONS AND PRINCIPLES

OF THE

MOST DISTINGUISHED

NAQSHBANDI ORDER

In the Name of Allah the Merciful The Compassionate

All praise be to Allah, who gives whomever He wants the place He leads people to, and He determined the people of prayers, especially the servants with the fragrance of generosity, and granted them godly (holy) revenues, and He promoted them to the happy places.

Prayer and peace be upon the lover, the witness, the witnessed, the owner of the praised place and the good standard, who taught us to say prayers, in prostration and whenever we get up or sit down, Allah's prayer be upon him, upon his family and upon his companions who have the Divinely Source (of knowledge), and upon the followers, with benevolence up till *Qiyama*, whenever branches shake, with much peace as long as there is existence.

Know O you the follower! You persist on picking up the blossoms of prayers, from the gardens of supply, in the presence of cheerfulness, when we saw the selves in love with the blossoms of prayers, desiring that which is there in the garden of supply, in order to lighten up the paths, then we came by what delighted our hearts, especially the prayers that helped us follow the path of the Most Distinguished Naqshbandi Order, which is the mother of all Higher Ways, and its beginning is the end of all the other Sufi Ways, and its Imams were famous for their piety and adoration, reaching the World of Divinely Witnesses, in the Presence of the One who is Worshipped. We realise that we should follow their footsteps, until by them, we reach the bridegroom of the Kingdom of Existence, the loved lover, our master Muhammad, upon him be the best peace, thus obeying the command of the Most Powerful;

You have indeed in the Messenger of Allah a beautiful pattern of conduct for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.
(Al-Ahzab 21)

Confusion and loss is followed by a great wonder;

Who are we? Why do we exist?

Thoughts collide with the intellect, then with the self (ego) and with the physical body, then with the heart, perhaps dust might dispel with the answer which becomes tranquillity to the emotion. Hence confusion overwhelms man, particularly this nation of the last epoch.

The Way as described by describers, is the path that connects the World of *Mulk* to the World of *Malakut*, or the creation to the Creator, in the World of Divinely Witnesses, where the Most Revered Lord urged us in His Koran;

(And Allah's Message is): If they (the pagans) had only remained on the right Way, We should certainly have bestowed upon them Rain in abundance.
(Al-Jinn: 16)

O Lord! Guide us to straightness in the right Way that you are satisfied with, for the jewels of necklaces, and the essence, exir of the decoration of existence, steady us by the steadfast saying in this life and in the hereafter. Make us Your best chosen people and servants whom You are satisfied with, and have permitted for them the shining Light of Your Face, making them Your choice in your Oceans of Unification - reflecting the Worlds of Your Attributes and Your Divinely Names, in the ranks of Your Inscriptions that You put in the Divinely Presence of (there is no God but Allah) those you made appear in the mirror of the phase of Your Being Alone (Muhammad is the Messenger of Allah (S.A.W.)).

Hence we comprehend the question that is spread among the creation, that did not get an answer, because people ran away from the fold of religion, and stuck to the peels of learning, and their concerns are to resemble all that satisfies the selves (egos), and to make them govern in the rank of the heart.

Should He not know He that created, and He is the One that understands the finest mysteries and is well acquainted with them
(Al-Mulk:14)

It was related in the Holy *Hadith*;

The Heart is between two fingers of the Most Merciful, who rolls it however He wishes

From the weakness of Faith, and the lack of guidance, came the appearance of the misguided parties in the world of man and spirits that liked the tendency directed towards the base desires and to the mortal lusts in satisfaction of the rank of selfishness, in the spirit of humanity as Allah describes;

Nor do I absolve my own self of blame, for the human soul is certainly prone to evil
(Yusuf:53)

Because the ego sits on the throne of hearts, pretending godliness, in the world of creation, the wise is he who abandons the ego that orders in the rank of the wrong, and promoted with her to the rank of proprietor, making it a tranquil ego, satisfied and satisfying, and being obedient to the Lord the Most Praised and (S.W.T.)

Where did we come from? What did we promise Allah, the Most Dignified and (S.W.T.), on the Day of Promises and Charter? Allah, The Most Dignified and (S.W.T.), describes this Day by saying;

When the Lord drew forth from the Children of Adam from their loins - their descendants, and made them testify concerning themselves, saying: Am I not your Lord who cherishes and contains you? They said: Yea! We do testify! This less you should say on the Day of Judgment: Of this we were never mindful.

(Al-Araf: 172)

From what rank in the World of *Malakut* have we risen? In whose presence have we been deposited? For what purpose have we been created? And where are we going? Hence we have to verify as did the companions in the time of the Prophet (S.A.W.), after having been in ignorant paganism, bewildered and lost in darkness, till Allah, the King who Knows the best, supplied them with the Light of *Ahadiyah*, and the appearance of His *Wahdaniyah*, the Beloved Muhammad the Messenger of Allah (S.A.W.), who took them out of darkness, into the light, by his prayers and asking for forgiveness for them, where Allah, The Most Dignified and the Most High, says;

And pray on their behalf, verily thy prayers are a source of security for them
(Al-Tauba:103)

And ask Allah for their forgiveness, for Allah is the Most Forgiving, Most Merciful
(An-Nur:62)

Thus Allah teaches us that by the prayers of Allah's Messenger (S.A.W.) and by his asking for forgiveness, and by the prayers of Allah and His angels, we came out of the depths of darkness of the selves (egos) into the World of Divinely Lights, ascending from the World of *Mulk* to the World of *Malakut*, for Allah says;

It is He who sends blessings on you, as do His angels, that he may bring you out of the depths of darkness into light, and He is full of Mercy for the Believers

(Al - Alizab:43)

With our promotion to the World of *Malakut* , we reach to the World of the Attributes, for the World of *Malakut* is a world solely for Allah, (S.W.T.), where it is the place of realities, to everything that appeared in the World of the *Fiardane'en* (the rank of the highest special adherents), and was deposited in the World of Divinely Names, because for every part that can not be partitioned, there is a reality and a *Malakut* , where Allah the Most Glorified says;

So glory to Him in Whose hands lie the dominion of all things,
and to Him will ye all be brought back
(Yassin : 83)

It is Allah's decree for His creation, that the servant can not reach the Worshipped One but through a sultan, and can not ascend from one rank to another but by a sultan, and that sultan is the *kiblah* to the servants and all that their worlds contain, for them to understand the reality of truth, in the Heaven of Lights of Beauty to Allah (S.W.T.).

When Allah the Most Cherished and the Most Distinguished wanted the angels to attain His Presence, and among them was Azazil (Iblis) who was a peacock among the angels, He bound them in the World of Realities, from which they were created, and were found to be of its lights. Allah ordered them to prostrate for our master Adam (A.S.) , as a proclamation that Adam (A.S.) was the manifestation of His Divinely World of Names, where Allah says;

Behold! We said to the angel, "Bow down to Adam", they bowed down, all except
for Iblis, he was one of the *Jinns*, and he broke the command of his Lord
(Al-Kahf :50)

Alaihi Salam - (Upon him be Peace)

All the angels confessed their inability in the rank of Absolute Ability of Allah The Living, Self-Subsisting and Eternal. They obeyed the order of Allah (S.W.T.), that our master Adam (A.S.) was to them the *kiblah* like the Kaaba which is the *kiblah* for all peoples. Our prostration is to Allah and not to the Kaaba, where it is our *kiblah*, and the prostration of the angels was to Allah and not to Adam, though he is their *kiblah*. This is the proclamation of Allah to the angels, that by the light he put in Adam (A.S.), He made Adam (A.S.) a proof, a *kiblah* and a sultan to them from Allah, in order to make them attain the Seas of the Lights of Allah (S.W.T.), from which they created and brought out of. As He ordered the angels, so He ordered Iblis;

...except for Iblis, he was one of the *Jinns*, and he broke the command of his Lord
(Al-Kahf :50)

As our master Adam (A.S.) is a *kiblah* for the angels, he is also a *kiblah* for the *jinn*, in order to make them attain the rank from which they were created. This applies to all creation except Allah, for they are all under that order, and must take our master Adam (A.S.) as a *kiblah* to make them attain their World of *Malakut*.

And we ask: Which names were taught to our master Adam (A.S.), from Allah (S.W.T.)? Which names were put in our master Adam (A.S.)? Although the worlds, paradise, the skies, and the Earth were filled with creation (i.e. - of animals, solids, liquids and angels inhabited them) before the creation of Adam (A.S.)(and yet He chose Adam as the *kiblah* for all).

Do you think that Allah only taught our master Adam (A.S.) that that is a horse, that is an eagle, that is a whale ...? In fact Allah (S.W.T.) put in our master Adam (A.S.) and taught him something of the world of His Divinely Names (i.e. By what name can existence be found in the World of the Most Right), where every atom, every cell and every part that can not be partitioned, all exist in the World of Allah (S.W.T.), by

a name of the Divinely Names of Allah the Most Right and (S.W.T.), and the angels and the *jinn*s are unable to understand, for it is a learning which is pertains to the learning of the Unseen, whose keeping is with Allah, (S.W.T.).

For instance, how many cells are there in a man? Every cell, every atom and every part that can not be partitioned, exists by a name from the Divinely Names of Allah and for this name an angel is appointed, glorifying and praising Allah and is chaste. If that name is withdrawn, that cell will die. Thus when those names are gathered, and they simultaneously make up this creature, his picture is reflected from the World of *Alahkut* to the World of *Mulk*, through the World of Divinely Names which was put in our master Adam (A.S.), and which were evident in him, hence he became a *kiblah* in his world, for whomever wanted to go from the World of *Mulk* to the World of *Alahkut*, for the realisation of the great lover (S.A.W.), by whom Adam (A.S.) implored when he asked the Lord to forgive him after eating from the eternal tree, and this is an etiquette that will never decay, for our Lord decorated the Throne and wrote at its base:

There is no God but Allah and Muhammad is the Messenger of Allah

...and We Raised high the esteem in which thou art held.
(Al-Inshirah:4)

Ibn Al-Jawzi related that;

Maisara said, "O Messenger of Allah! When were you a Prophet?" He (S.A.W.) said, "After Allah created Earth and returned to Heaven, making them seven heavens, then He created the Throne, and wrote at the base of the Throne, "...Muhammad is the Messenger of Allah and the Seal of Prophets". Then he created Paradise where Adam and Eve dwelt by His permission. Then He wrote my name on the door's; on the leaves, on the domes, on the tents ... and Adam was between the soul and the body, then Allah (S.W.T.) brought him to life. When He did so, he (Adam) looked at the throne and saw my name, then Allah told him that he was the master of his children. When Satan seduced them, they repented and implored Him by my name."

AH (Al-Fatawi-Part 2 -Page 150)

As soon as life entered into our master Adam (A.S.), his gaze fell at the base of the Throne, it was decorated with;

There is no God but Allah and Muhammad is the Messenger of Allah

then he was inspired and knew Muhammad (S.A.W.) was to Allah the most beloved of all the creation. Thus, he made a soliloquy unto Allah (by the sacredness of the Most beloved among creation to forgive him, and thus he was forgiven)

Umar Bin Al Khattab (R.A.A.) related that the Messenger (S.A.W.) said, " When Adam committed the sin, he raised his head and said: O Lord! By Muhammad, forgive me, then he was inspired: What is Muhammad or who is Muhammad? Then he said : O Lord I When you performed my creation, I raised my head unto Your Throne, on which was written: There is no God but Allah and Muhammad is the Messenger of Allah. Then I knew that he was the most generous of Your creation, for You joined his name with Your Name. Then He said : Yes I forgive you, for he is the seal of prophets from your issue. For his sake, I created you."

(Al-Fatawi-Part 2 - page 150)

Thus our master Muhammad (S.A.W.) became the *kiblah* of Adam (A.S.), and Adam's *kiblah* is the *kiblah* of all his issue. So Adam (A.S.) asked for pardon for the sake of Muhammad, and for the sake of Muhammad he was forgiven. Muhammad

(S.A.W.) is his sultan and guide to the world of Allah, the Most Cherished and the Most Dignified. It was mentioned in a *Hadith*;

I was a Prophet while Adam was between water and clay

And it was also mentioned in the *Hadith*;

O Jaber! The first Allah created was the light of your Prophet

Our Lord the Most Dignified and (S.W.T.) says;

(Allah) The Most Merciful
It is He Who has taught the Koran
He has created man
(Al-Rahman: 1-3)

To whom did He teach the Koran when the creation of man was after He taught the Koran. This verses imply that we were represented in the first place in the World of Divinely Names of Allah. The speech of Allah is of yore. If our Lord is the speaker than there should be one spoken to, otherwise to whom was he speaking to? Who was the one spoken to in the World of *Lahut*? Who is the one spoken to from the Essence of *Ahadiyahit*, in the Place of *Wahdaniyahit*? For it was mentioned in the *Hadith*;

There was Allah and nothing was with Him, and now He is as He was .

Essentially there is no one with Allah. But Allah is the speaker, and every speaker has one spoken to. There is no speaker without the one spoken to. Who was the one spoken to? His speech, (S.W.T.), is to the realities of His inscriptions , to the lights of his sacredness and to the revelation of His lights, in the descend from His place of *Ahadiyahit* to the place of *Wahdaniyahit* , by the Absolute Light. And also to whomever was given the whole speech as an appearance of His Attributes and Divinely Names, which is a mirror of *Ahadiyahit* in the Seas of *Wahdaniyahit* , to His Jeweled Inscriptions of the Worlds of His Presence, since pre-eternity, and was set in jewels and decorated in the Worlds of *Lahut*, *Jabarut*, *Azamut* and *Malakut*, and

everything that came out of the World of His Lights to the World of Attributes and His Divinely Names. So the Ahmadian reality is the *kiblah* of realities and of lights that rose from the World of The *Ahadiyah* (There is no God but Allah) in order to reflect in the World of *Wahdaniyah* (Muhammad is the Messenger of Allah), for the creation to realise the reality of their inscriptions in the presence of "There is no God but Allah". Dignified be he who says, "From God we come, and to Him we return". It was mentioned in the Holy *Hadith*;

**I was a hidden treasure. I wanted to be known, so I created the creation -
They knew me then by Me**

Hence, know then O servant of Allah! That you realised your reality in the World of Attributes, which is the perfect place of benevolence, that you adore Allah as if you see Him, and if you don't -- [due to the of the world of your humanity and your organism clouding your Light of Existence, as He becomes relevant in you, where the reality of the Light of Existence, the Light of Allah, seen by the mirror of Muhammad, the Messenger of Allah (S.A.W.)] -- see Him, He sees you.

Allah (S.W.T.) says;

**So did (Allah) convey the inspiration to His servant, (conveyed) what He meant
to convey.**

**The (Prophet's)(mind and) heart in no way falsified that which he saw
Will ye then dispute with him concerning what he saw
For indeed he saw him at a second descent
(Al-Najm:10-13)**

The speech of Allah is an inspiration from Allah to His Messenger (S.A.W.) where His Messenger is the *kiblah* of His realities, and the translator of what Allah inspired him with (It is He Who has taught the Koran), and after the ripening of His realities in the world of knowledge according to the inspiration of Allah to His servant Muhammad, Messenger of Allah (S.A.W.), then Allah permitted them to appear in

the World of *Nasut* (He has created man). Thus, man appeared in the World of *Mulk* by a seclusion, where the progress from one rank to another rank is by his passing from the World of Allah and returning to the World of Allah, where he needs preparation and readiness, to be portrayed by the Name of the Portrayer, and to appear in the Name of Appearance, and to be given his livelihood by the Giver of Livelihood. So, you need readiness so that your reality is perfected, that you may descend from the World of Attributes to the World of Divinely Names. Your return to the World of Divinely Names by the Ranks and Revelation of Allah in order to be an appearance of The Divinely Names of Allah.

By those Divinely names, you will then be dressed by the Sultan of Names, the Crown of Names, the Names of Allah, the Greatest Name, and you will only be permitted to come out to the World of *Mulk*, when your dressing by the Sultan of Names is completed. If you knew the Sultan of Names and you approached your Lord by it, you would reach Him. Allah says;

O ye who believe, be *Rabbanium*

It was mentioned in the *Hadith*;

He who knows himself, knows his Lord, and so he becomes godly

Thus, Allah, the Most Cherished and the Most Dignified, made your outing from the World of *Malakut* to the World of *Mulk*, by spending a recess by Allah's Might in the of womb of your mother, a period of nine months and ten days, in order to be dressed by what you were granted in your World of *Malakut*, from the World of Attributes and Divinely Names in order to be a representative of the Power of Allah, the Provision of Allah and the Revelation of Allah in the Land of Allah, hence you become the Caliph of Allah;

O David! We made you a caliph in the land, so rule among people rightly and do not follow the base desires which may mislead you far from the way of Allah.

As it was mentioned in the *Hadith* of Allah's Messenger (S.A.W.);

Every child is born on the *Fitrāh*

The origin of existence is in the *Fitrāh* that Allah created, on the religion of Allah;

To Allah, religion is Islam

The eyes of the heart of the new born remains open, connected to the world that he came from, though he is in the world he was born in.

Everyone of us has spiritual senses, like the ordinary senses in the World of Humanity. Those senses go back to the place of the spirit, and the spirit is a gift from Allah (S.W.T), and is from the World of Allah's Command;

**They ask thee concerning the spirit.
Say: The spirit comes by command of my Lord
(Al-Isra':85)**

Allah, the Most Cherished and the Most Dignified, is Creator, and everything linked to His World or Coming out from His World is in harmony with His Command. He the Most Dignified says;

**When I have fashioned him and breathed into him of My spirit, fall ye down in obeisance unto him
(Al-Hijr:29)**

Thus, our Lord blew by His Sacred Self from His Godly (holy) spirit who settled into the World of Attributes and Divinely Names, sitting on the throne of the Ranks of Names, in the Worlds of *Lahut*, to be dressed, after his settling, his making and his straightness by the spirit of Allah, where that man is our master Adam (A.S.), and he was a created being, so how does a created rank comprehend a godly (holy) rank (i.e. the spirit).

Hence, there is a remark that the wisdom of Allah is done, as in order to hold the spirit, there is in the Perfect man a place described by the godly (holy) rank belonging to the Divinely World of Allah. This refers to the rank of gentleness in man, gentleness being derived from the Most Gentle –Allah, the Most Cherished and the Most Dignified;

Should He not know He that created? And He is the Gentle One that understands the finest mysteries and is well acquainted with them
(Al-Mulk:14)

That rank of gentleness is a grant from Allah, which descends from the World of Attributes to the World of Divinely Names, so the spirit dominates the heart (the World of Divinely Names) in order to control by Allah's permission, the movement of the *Wahdaniyah* of Allah (S.W.T.) in the World of the Perfect Man (Adam (A.S.)).

Every new born is born on the *Fitrah*, his metal, his essence, his spirit, his light, Allah's inscriptions, Allah's Baptism, where Allah (S.W.T.) says;

Our religion is the Baptism of Allah, and who can baptize better than Allah
(Al-Baqarah:138)

Allah dresses the newly born, by Islam, the absolute surrender and the perfect surrender to Allah, (S.W.T.), unrestrained and unconditional.

Allah (S.W.T.) says;

Do they seek other than the religion of Allah?
While all creatures in the Heavens and on Earth have, willing or unwilling,
bowed to His Will (in Islam), and to Him shall they all be brought back.
(Al-Imran:83)

We see the new born between creation as a suckling baby, but he has all the worlds unconcealed to him, from the world where he descended from to the World of *Mulk*

and the World he now inhabits, and by the Wisdom of Allah, he is forbidden to talk so that these secrets remains concealed.

His parents can make him a Jew, a Christian or a Magian, from the time he starts sucking milk, by the reflections of the conduct of the one giving him milk, and all the darkness surrounding him, About the Prophet Musa (Moses) (A.S.), Allah (S.W.T.) says:

And We ordained, that he refused (to) suck (milk) at first...
(Al-Qasas:12)

Lest any (bad) conduct that opposes the command of Allah be reflected onto our messenger Musa (Moses) (A.S.) through sucking the milk from other than his own mother (who was a pious lady). Then the eyes of the heart and the senses of the spirit, withdraw into the darkness of the tribe so that in the Worlds of Ghosts(Physical body), where his spiritual senses break down, and this are substituted by his materialistic senses. Thus you may see how, when the eyes of the heart of the baby closes, the eyes of the face of the baby's face opens, then followed by his hearing and then by all the other senses. Then his parents can make him a Jew, a Christian or a Magian (i.e. -- dress him with any man made conduct). But as industrious as the parents may be, they are of the rank of created beings, can they then break down the Attributes of the Creator? Or the Baptism of Allah? Or the *Fitrah* of Allah? Or the inscriptions of Allah? Or the Light of Allah?

Allah the Most Dignified says;

Yain would they extinguish Allah's Light with their mouths, but Allah will not allow but that His Light should be perfected, even though the unbelievers may detest it
(Al-Taubah:32)

As much as they try to extinguish that light, that baptism, that *Fitrah*, with the mud of blasphemy and defilement, it is only with their mouths. The Light of Allah is the

Light of the Creator and can never be extinguished by the work of mere creatures. And Allah will not permit but that His Light should be perfected. Allah polishes that essence, which He baptized by His Baptism, and made him to be born on the *Fitrah*, in order to take his own way, in his own orbit, by the Knowledge of Allah, taking that absolute Light in the rank of its continuous spectrum, which is connected to the World of Allah, the Most Cherished and the Most Dignified, in order to complete his ascent to Allah (S.W.T.).

Allah (S.W.T.) says;

And both in orbit swim

Man works in his life, either in the path of right or in the path of wrong.

The right path, is the path which Allah (S.W.T.) planned and it's Imam's are the Holy Prophet (S.A.W.) and the Muhammadan inheritors, *Siddiqs* and true people, of whom Allah commanded us;

**O ye who believe! And be with those who are true in word and deed
(Al-Taubah:119)**

Allah described those who are true as;

**...men who have been true to their covenant with Allah
(Al-Ahzab:23)**

They have reached the rank of maturity in the World of Allah, and they have completed their ascent by the master of the first and the last, Prophet Muhammad (S.A.W.), to Allah. They were given responsibility of the affairs the servants by their master Muhammad (S.A.W.) and the responsibility to drive the servants to the absolute light, where every part can not be partitioned, and to return the servants to the World of Divinely Lights of Allah, (S.W.T.), from which they originated. Allah says;

Allah is the Light of the heavens and the earth
(Al-Nur:35)

The wrong path, leads to the lights being hidden by darkness, spirits being hidden by selves(egos) and it results in misery. It is the path of the devil, where the self (ego) becomes commander of the heart, and makes the *Fitrah* which Allah granted to be covered and polluted by the mud of the base desires, and a devil's disobedience to his Lord. Hence the saying among dervishes;

He who has no sheikh, has the devil as his sheikh

He who does not chose the right path, and takes the wrong path, despite Allah making before him a clear example for all the creation in Iblis (Satan) and his helpers, it is as if the devil has become his guide and his sheikh and is leading him to the absolute destruction, with the help of the devil's helpers which are: the self (ego), the world (*dimya*) and the base desires (*hawa*). These are the four foes of humanity. In the world of Propriety, the servant is commanded by Allah to fight them and strive against them in order to conquer them and be rid of them, so that the servant may be able to reach the Light of Allah. Allah recommends that the servant goes along the road that lead to survival by Allah, after annihilation in Him.

We should stride with the foot of truth, and follow the good example immediately and truly, by word and deed, by heart and form;

You have indeed in the Messenger of Allah a beautiful pattern of conduct
(Al-Ahzab:21)

Since from the canal of the Messenger of Allah (S.A.W.) flows the reality of eternal life and the continuously eternal life in the hereafter, descending from the World of *Malakut* to the World of *Mulk*, in which the spirit ascends to attain the Beloved, Whose Divinely Worlds annihilates in Himself, *Wahdaniyat* annihilates in *Ahadiyat* and *Ahadiyat* annihilates in His Absolute Essence and the spirits survive by Him (S.W.T.).

The Children of Adam are invited to the secret tables (to taste the fruits of Divine Secrets), by abandoning the worldly bad manners, and the human fancies in their human ranks, they will be connected to the worlds of their spiritual ranks and ascend to their World of *Malakut*, and reach the rank of geniality with he whom the worlds became genial with by his human features. However, this does not take place except by *Zikr* and offering prayer and peace be upon Allah's Messenger whom Allah and the angels prayed upon, for the sacredness of his shining lights, from the seas of the sacred lights of Allah. Allah, the Most Cherished and the Most Dignified, and all the angels prayed upon those lights. He (S.W.T.) says;

It is He who prays upon you, and (so do) His angels, to bring you out of darkness
to the light. With the believers, He is Compassionate
(Al-Ahzab:43)

Those lights, emerging from the absolute light, in the World of the Sacred Lights of Allah (S.W.T.), are unable to comprehend from whom it came out and from whom it shone out, and also are unable to honour him and make him great, to respect him and to cherish him, by prayer and by peace. So, they authorised Allah, the Most Cherished and the Most Dignified, the case of prayer and peace upon that absolute light, existing in the world of His Lights, (S.W.T.) (i.e. We authorise You on our behalf the matter of praising him).

O ye who surrounds him, but he does not surround You, we say: O Lord on our behalf we authorise you to pray and salute upon Muhammad and upon his family.

Thus the newly born human being grows up in his surroundings, and is dressed by what he is surrounded by in his world of darkness and spiritual badness, where the self (ego) conceals the reality of the Divinely Lights, moving away from the ranks of Allah (S.W.T.), taking the Devil as a guide and a sheikh, along the road leading to Hell, the Fire of Pity, which is far from tranquillity and the rank of absolute deliverance to Allah (S.W.T.).

Thus Allah sent the Messengers and the Prophets, receiving the light of Prophethood from the Seal of Prophets (S.A.W.), who received the Rank of Prophethood and the Light of the Message (S.A.W.) from Allah and whose name has been joined with the Divinely Name of (S.W.T.) since pre-eternity (There is no god but Allah, Muhammad is Messenger of Allah). Allah (S.W.T.), says;

And raised high the esteem (in which) thou (art held)?
(Al-Sharh : 4)

So, prophets used to represent the Light of the Message and the Light of the Prophethood, and in accordance with their concepts lead those who wanted to put out (with their mouths) the Light of Allah, and suspected the Jewels of Allah (S.W.T.), wearing the dress polytheism and blasphemy, the dress of disbelief and oppression, to the adoration of Allah, the One, who has no partner. Thus the prophets used to drive the creation to the Creator and to clean the *Fitrath* that Allah made in the creation, from the spiritual badness that surrounds the creation. Our Lord, the Most Dignified and (S.W.T.), took from them the oath (promise) and the charter on the day of promises. He (S.W.T.) by his Wisdom manifested Muhammad (S.A.W.) as the owner

of the genuine rank , representing the Prophethood and the Message, representing Allah in His Worlds, and to be sworn fealty by all the Prophets who were to follow him and be one of his nation.

Allah (S.W.T.) says;

Behold! Allah took the covenant of the Prophets, saying I give you Book and Wisdom, then comes to you a Messenger, confirming what is with you, do believe in him and render him help. Allah said: Do ye agree and take my covenant as binding on you? They said, "We agree." He said, "Then bear witness, and I am with you among the witnesses "

(Al-Imran:81)

The realities of the prophets and messengers were addressed and educated from the reality of the seal of Prophets, for he was addressed, educated and taught by Allah (S.W.T.), then he was inspired by Him, the Most Cherished and the Most Knowing. Allah made him educator and instructor of all prophets and messengers, their guide and their leader and their sheikh to their Lord, the Lord of the Worlds. So what about their nations and his nation? Thus Allah, the Most High describes him;

Ardently anxious is he over you, to the believers he is most kind and merciful
(Al-Faubah:128)

and Allah (S.W.T.) says;

..and thou standest on an exalted standard of character
(Al-Qalam:4)

Allah's Messenger (S.A.W.) said;

My Lord educated (in behaviour) me too well

The Mother of Believers, Aisha (R.A.A.) was asked about the conduct of the Prophet (S.A.W.), she said;

His conduct was the Koran

Allah, (S.W.T.) dresses him by His Attributes where Allah is the Most Merciful, the Most Compassionate. By informing and proclaiming that the one who raised him up

and educated him and made him the owner of the exalted standard of character, and also taught him the Koran;

(Allah) The Most Merciful
It is He Who has taught the Koran
He has created man
(Al-Rahman: 1-3)

Allah made him educator and Imam to His lights and inscriptions and His shining revelation, in the World of 'There is no God but Allah', whom appeared in the World of 'Muhammad is the Messenger of Allah' descending them to the World of Divinely Names, our master Adam (A.S.)

So there were believers and disbelievers. The believer is the one who puts his soul (spirit) on the throne of his heart and ascended with his beloved to his Lover. But the disbeliever is the one who has put his self(ego) in the rank of his heart and fell to the depths of misery, away from the rank of lights and followed the sly Satan who promised to take him out of light into the darkness, leading him to the Anger of Allah, the One and the Almighty.

Allah followed every darkness by light, then light follows the next darkness and then Allah follows it with light, from light to light, from prophet to prophet, and from messenger to messenger, till Allah sent a word from Him and a spirit from Him (our master Isa (Jesus) (A.S)) to announce the coming of the Prophet of the last times, whom is the eldest Prophet in the presence of Allah, but the last to come in the World of *Mulk*, the king of the messengers and prophets. Isa (Jesus) (A.S)) called for the worship of Allah, saying, "I am the servant of Allah, the Messenger of Allah, a spirit from Allah and the Word of Allah, the one who has been brought from non-existence

to existence by my Lord and God who has no Partner, making me of His Spirit, in order to announce the coming of the time of the Seal of Prophets, the time of the Beloved of Allah, who is the appearance of the Worlds of Realities in the Worlds of Allah, the Most Cherished and the Most Dignified." So about our master Isa (Jesus) (A.S.), Allah says;

And remember Isa the son of Mary said, "O Children of Israel! I am a Messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad"...
(As Saff : 6)

Our master Isa (Jesus) (A.S.) wonders in the presence of the Prophet (S.A.W.) and in the Presence of Allah (S.W.T.), how he is described as being a God, when his existence is from Allah, the light of his Prophethood is of the light of the seal of all Prophets and Messengers (S.A.W.), he is a light and spirit from Allah, and he is surrounded by Allah, Who can never be surrounded. That is why Allah says;

In blasphemy indeed are those that say Allah is Christ the son of Mary
(Al-Maidah:17)

By saying this they have limited Allah with the limits of a creature, and they made Him to be able to be surrounded, Allah forbid that He be limited or surrounded. If they said that our master Isa (Jesus) (A.S.) exists by Allah and is a spirit from Allah, then the blasphemy would be denied. Thus Allah (S.W.T.) says;

And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them.
(An-Nisa:159)

Our master Isa (Jesus) (A.S.) delivers the command of Allah to the People of the Book (Jews and Christians), in the agony of their death our master Isa (Jesus) (A.S.) will be present to make them believe that he exists by Allah, he is a servant of Allah, a spirit from Allah, a Word of Allah and that Allah is the Lord, the Most Glorified and

the Most High, who has no partner, He does not beget nor is He begotten and there is none like unto Him.

Then (after our master Isa (Jesus) (A.S.)) there was darkness and then more darkness, overwhelmed by the Oceans of the Selves (Egos) and the idols of the base desires, where the spirit disappeared in the badness of human nature, and there appeared ignorant ignorance, till Allah, the Most Cherished and the Most Dignified, sent the Sun of guidance, the lover of the Lord of the Worlds who announced the Message, the genial with the angels and the bride of happiness in the Kingdom of the Lord of the Worlds, Muhammad, the Messenger of Allah (S.A.W.), in order to announce the learnings (knowledge) of the first and the last, to deliver the Messages of the Lord of the Worlds, to be the ascent of the Lights of Allah in the Children of Adam and to make them prostrate in the place of his prostration on the night of the *Mi'raj*, in the presence of the Most Merciful.

Allah (S.W.T.) says;

On their faces are their marks, (being) the traces of their prostration.
(Al-Fath:29)

Allah (S.W.T.) says;

We sent not a Messenger, but to be obeyed, in accordance with the Will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful.
(An-Nisa:64)

Till we find Allah Oft-Returning, Most Merciful, we should by all means obey His Command by accompany our mere deeds and our asking for pardon, with the Prophet's asking for forgiveness on our behalf. And faith is not completed but in the

Presence of Allah, the Most Cherished and the Most Dignified, in accordance with what the Beloved, the Chosen (S.A.W.) said;

O Umar! No servant believes until I become more loved than his Self

Because the Prophet (S.A.W.) is the absolute light, and the most perfect Man of the Children of Adam in the rank of Lights, and they all exist by his light in the Presence of Allah and by his humanity in the World of the perfect man. That is why the Prophet is the most preferable and essential for our existence in the Presence of Allah, the Most Cherished and the Most Dignified.

Allah (S.W.T.) says;

**Verily thy prayers are a source of security for them
(Al-Taubah:103)**

By the command of Allah (S.W.T.), the Prophet (S.A.W.) is the one who prays upon his nation, upon all nations, upon the Prophets and the Messengers, and upon Adam and all his issue. His prayers are to bring out the spirit from the concealment of the rank of the selves (egos) and to bring us out of darkness to the light, in order to make the spirit mount the throne of the heart, the House of the Lord, the Most High, Who ordered us to purify it. Allah (S.W.T.) did not take the Heavens, the Earth, the Kaaba nor the Furthest Lote-Tree, as a house for Himself, He (S.W.T.) said in a *Hadith Quds*;

Neither My Heavens nor My Earth can hold Me, but the heart of my servant, the believer, is a house for me.

Allah (S.W.T.) says;

...and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer).

(Al-Hajj:26)

Allah ordered his servants to sanctify his house from all idols, and not to let anyone to reside in it but it's Owner (Light of Allah), for till it's figurative interpretation becomes apparent, Allah (S.W.T.) says;

**(It is such a light) in houses, which Allah hath permitted to be raised to honour;
for the celebration, in them, of His name...
(An-Nur:36)**

Allah (S.W.T.) is He Who prays upon us, for He says;

**He it is Who prays upon you as do His angels, that He may bring you out from
the depths of Darkness into light
(Al-Ahzab:43)**

Allah's prayers upon His inscriptions supplemented by that of His Holy World of Angels, is the basis of their connection to the absolute light, in the Divinely Presence of 'There is no God but Allah', in order for their annihilation in the Divinely World of Lights and to purify them from the badness of the World of Darkness. This leads to the Divinely Lights of the Essence of His Purity rising in them by the descent of His *Ahadiyah* to His *Wahdaniyah*. Thus He will supplies them with the Lights of His World of Sacredness, the manifestation of which is 'Muhammad is the Messenger of Allah' to merge the lights with the perfect and original light, so that they may become the manifestation of tranquillity in the furious oceans of the World of *Lahut* and by the prayers of the Seal of Prophets connect them to the Worlds of his Lord, Whose Absolute World (There is no God but Allah) is the origin of his light and the manifestation of his reality.

So never will any deed in the rank of the self (ego) connects us to Allah (S.W.T.), for our connection is due to the prayers of Allah and His angels, without which we would

be concealed in the rank of darkness. But Allah (S.W.T.) is He Who brings you out of darkness to the light, where He (S.W.T.) says;

**He it is Who prays upon you as do His angels, that He may bring you out from the depths of Darkness into light
(Al-Ahzab:43)**

By His prayers upon them, He brings them out to the light, and not by their deeds or actions, but by a grant from Him, the Most Glorified, and they do not gain tranquillity but by the prayers of the Messenger (S.A.W.) upon them. Allah (S.W.T.) says;

**...and pray on their behalf, verily thy prayers are a source of tranquillity for them ...
(Al-Taubah:103)**

Allah entrusted the tranquillity of His creation and the getting them out of the darkness into the light to His prayers, the prayers of His angels and the prayers of His Messenger. Thus any attempt to draw close, deed, worship or plea for forgiveness unless accompanied by a plea of forgiveness from the Messenger (S.A.W.) is not desired by Him, and neither is there His Forgiveness nor His Mercy.

Allah (S.W.T.) says;

We sent not a Messenger, but to be obeyed, in accordance with the Will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful.

(An-Nisa:64)

Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.

(Al-Taubah:128)

**And know that among you is the Messenger of Allah
(Al-Hujurat:7)**

Hence we understand that Allah (S.W.T.), made in every creature a flash of light of the lights of the Prophet (S.A.W.), because it is for sure that the absolute light should

be for Muhammad, the Messenger of Allah (S.A.W.), who shines in the world of the light of creatures to make them attain the World of Absolute Light from the Almadian Light that was the source of the appearance of the Heavens, the Earths, the Throne and the Chair. All should be prepared for the revelation of the lights of the Lord, (S.W.T.), in the folded worlds (in their hearts), in the morsel that Allah created from His Lights to be a station for the descent of those who circumbulate round, the *muataki* and crowd by His Throne, especially the angels, the rank of which the Messenger (S.A.W.) described;

There is in the body a morsel, when it is good, all the body is good:
It is the heart

That heart (the throne of Allah, the House of Allah), from which issues the movement of the *Wahdaniyah* of Allah (S.W.T.), in the Worlds of Creatures, to make their planets rotate in their orbits, in the World of Ability. Allah the Most High says,

...and both in orbit swim

Thus our Lord the Most Dignified the Most High, shows us the ways leading to Him. We should not look for Him in the Heavens or on the Earths, but we should reflect about the greatness of the creation of the Heavens and the Earths. We should think about the creation of man and about the signs surrounding us. But to send our scattered and limited thoughts and reflections to the unlimited sacred world which is beyond the confines of our limited mind which though Allah, the Most Cherished and the Most Dignified, made to sit on the throne of humanity, is unable to comprehend that sacred world which surrounds (the mind) but can never be surrounded.

The right way to attain Him, the Most High, is by looking for Him, the Most High, in the right rank, then we may be able to find Him.

If you sincerely search, you will find.

We should go into the ranks of the heart which Allah made as a station for His revelations to find Him. He the Most High says;

**When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me
(Al-Baqarah :186)**

**for We are nearer to him than (his) jugular vein.
(Qaf :16)**

**But We are nearer to him than ye, and yet ye see not,
(Al-Waqia : 85)**

Allah (S.W.T.) said in a *Hadith Qudsi*;

Neither My Heavens nor My Earth can hold Me, but the heart of my servant, the believer, is a house for me.

The concealment of our Lord is so because we are unable open the rank (The Vision of the Eyes of the Heart) by which we can see, where Allah, the Most High says;

**... now have We removed thy veil, and sharp is thy sight this Day!
(Qaf :22)**

But we ignored that and we remained in absolute blindness (of the heart and of the eyes spiritual vision) and so we became a reference in this generous verse;

**But those who were blind in this world, will be blind in the Hereafter, and most astray from the Path.
(Al-Israa :72)**

**By no means! But on their hearts is the stain of the (ill) which they do!
(Al-Mutaffifin :14)**

Light after light, shining from the reality of the absolute Light of Prophethood, the last of all prophets and messengers. From his absolute reality, in the world of his treasured identity, in the world of (There is no God but Allah), which Allah from time to time sends from it a ray so that that reality shines discretely, guiding and illuminating, bringing out from the darkness to the Light, whatever the field of it's lights attracts from among the lights and the inscriptions in the World of *Malakut*, after which will be their (the attracted lights) announcements of embracing Faith, Islam and Absolute Surrender to Allah, the Most Cherished and the Most Dignified, in the World of *Mulk*.

Then that reality becomes known as the *Ullil-Azam*, prophet-messengers or mere prophets, until the Will of Allah, the Most Cherished and the Most Dignified, came to pass in the appearance of the Spring of Lights (Muhammad is the Messenger of Allah), in order to make the lights of his absolute reality shine in the World of *Malakut* (Ahmadian Reality), and to his human form, in the World of *Mulk* (Muhammad (S.A.W.)), to be a Mercy to all the Worlds, attracting all lights and inscriptions in the field of his lights, because he is the source and the seal of everything.

That godly Light appeared to emerge from the Muhammadi heart, after undergoing seclusions with his physical body in stages as a preparation to be made as a human, but not like a human. Allah the Most High says;

Say: "I am but a man like yourselves, (but) the inspiration has come to me..."
(Al-Khaf :110)

Even the honourable *Hadith* says;

I have a face with the creation, and a face with the Creator

and

I have a face with you, and a face with Heaven

He is as such to help you reach from the World of 'Muhammad is the Messenger of Allah' to the World of 'There is no God but Allah'.

The Holy Prophet (S.A.W.) used to go to the high mountains, in the cave of Hira' for seclusion with his spiritual powers, and to go through the ranks of the spirit, in order to attain his original world, the World of Allah, the Most High, where he is the cave of the worlds, Mercy comes down upon him. Allah the Most High says;

**...whoever enters it attains security;
(Al-i-'Imran :97)**

Allah ordered the companions of the cave;

**...betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease.
(Al-Kahf :16)**

Allah showered of His Mercy on that Cave. So, what about those who take shelter in the 'Cave for all the worlds'? The one whom Allah made a Mercy for all the worlds. Hence the Mercy of Allah descends on that Muhammadi Cave.

**...whoever enters it attains security;
(Al-i-'Imran :97)**

Allah made it an ark filled with all creatures, in the Oceans of *Wahdaniyaht*, bringing blessings to the rank of His Inscriptions and Lights and carrying them from the Oceans of *Wahdaniyah* to the Oceans of *Ahadiyaht*. Allah the Most High says;

**...and a sign to them that we carried their issue in the Ark that was filled with all creatures
(Yassin :41)**

Thus light shone , and Islam appeared, for it is the religion of Allah.

Allah the Most High says;

**To Allah, religion is Islam
(Al-i-'Imran :19)**

The complete obedience and the absolute submission is to Allah, the Most High, as our master Ibrahim (Abraham)(A.S.) says as was revealed in the Koran;

**For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah.
(Al-An'am :79)**

He (S.A.W.) was surrounded by Allah's Mercy, Care and Preservation, in order to penetrate the hearts and to get them out of darkness to the light, to be houses that Allah permitted to be constructed for the mentioning of His Beautiful Names, so that tranquillity will descend from the presence of Allah, the Most High to the Worlds of World of *Mulk* and World of *Malakut* in order to make them adore Allah (S.W.T.), have the attributes of His *Wahdaniyah* and to enable them to survive by Him after annihilation in Him. Allah (S.W.T.) says ;

O ye believers, be *Rabbaniun*

The people entered the religion of Allah in crowds, that godly light reached their heart from the heart of Muhammad the Messenger of Allah (S.A.W.). Allah (S.W.T.) says;

**And thou dost see the People enter Allah's Religion in crowds,
Celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy).
(Al-Nasr : 2,3)**

The forgiveness of the Messenger (S.A.W.) to the worlds, to the crowds entering the religion of Allah, in order to find Allah Forgiving, Merciful. In that furious ocean, the ark is Muhammad (S.A.W.), which Allah loaded and placed no obstacle in front of, hence it will never collide with the rocks of the Selves(egos).

The rank of the Self (Ego) bids to badness, and prevents the servants from traveling on the road of the Adored One, but makes it's owner a sacrifice to the devils, Thus the vile selves (egos) bidding to badness, and waving the swords to put out the Light of Allah, but never, never can mouths and swords put out the Light of Allah, the Most High who says;

Fain would they extinguish Allah's Light with their mouths, but Allah will not allow but that His Light should be perfected, even though the Unbelievers may detest (it).

(Al-Taubah : 32)

Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans, but the best of planners is Allah.

(Al-Anfal : 30)

Allah ordered that absolute light to leave his house (which was besieged) and Allah surrounded him with His protection and preservation ; as Allah says;

it was Allah: when thou threwest (a handful of dust), it was not thy act, but Allah's

(Al-Anfal : 17)

He (S.A.W.) resumed his emigration with he whom Allah the Lord of the Worlds witnessed, as did the master of the first and the last, that he is the companion, the *Siddiq*, and the believer. He who believed in him (S.A.W.) by his *fitrah* when they were in the World of Inscriptions and Lights in the presence of There is no God but Allah , and he accompanied him (S.A.W.) in the descent to the world of the absolute light Muhammad is the Messenger of Allah(S.A.W.) , so how can he not be the first to believe in the World of *Mulk*, when he is the manifestation of the lights of the sun and the guidance of the message of the Allah the Most High and the seal of prophets and messengers.

He was a *Siddiq*, getting friendship from Allah, to survive by Muhammad, the Messenger of Allah, after annihilation in him, Allah the Most Dignified and the Most High praised him when he said;

he had no more than one companion: they two were in the Cave, and he said to his companion, "Have no fear for Allah is with us"
(Al-Taubah: 40)

Allah made that cave (Cave of Thaur) a station for a great wisdom, and for a significant and great event, making it a channel for Divinely learnings, from the heart of the Ahmadian Reality, to the heart of the Muhammadi Reality, then to be poured into the bosom of the greatest *Siddiq*, the only companion, and the genial to Muhammad, the Messenger of Allah (S.A.W.), in his ascent over the ranks of Jibril (Gabriel) (A.S.), to the Divinely Presence of Allah the Most High.

His saying, "Have no fear." , means that that place is not a place to fear, but a place to feel tranquil and receive for good tidings, and to reach, "Allah is with us" , the rank of Companionship with Allah.

This cave is the rank of Companionship with Allah, the rank where there is no sadness, the rank of tranquillity and good news. Allah made it for the eyes of humanity a symbol which contains the true (Muhammad(S.A.W.)) and the *Siddiq* in order that they reach the Companionship with Allah. Allah ordered the angels of various ranks, from His *Ahadiyah* to His *Wahdaniyah*, to descend until the cave was full of angels created from the lights of the Divinely Essence of Allah, the Most High, announcing a great matter and a special event, which had been promised to appear in the Divinely World of Names, on the day of covenant and charter.

The Prophet, The Chosen (S.A.W.) orders our master Abu Bakr As-Siddiq to proclaim in the World of Realities of the inscriptions lights (the noble Imams and the grand saints) who inherited and were dressed in the World of Allah's Messenger (S.A.W.), by Allah the Most Cherished and the Most Dignified, with that Holy Breath that was blown in our master Adam (A.S.), when they were in his backbone, that they had inherited a great secret of the light of Prophethood, while they were in the back bone of the manifestation of the reality of the World of *Wahdaniyah* of Allah the Most High (Muhammad is the Messenger of Allah (S.A.W.)).

Everyone came from their own ranks to be represented on the threshold of their *Siddiq* and the lover, of whom the faith of a believer can not be complete until that lover (S.A.W.) becomes dearer than himself and his possessions, so what about those whom Allah described by His saying;

**Behold! verily on the friends of Allah there is no fear, nor shall they grieve;
(Yunus : 62)**

Allah made it obligatory to offer peace upon them in every prayer, saying;

Peace be upon us and the Good servants of Allah

They were all ordered to make a proclamation in their own times to those servants who were destined for them in order for the lights of the servants who were destined for them to be attracted to the field of their lights, so those lights followed those inscriptions to the field of his (S.A.W.) flashing light, from which they originated from, so that they would be gathered behind him (S.A.W.), obedient to the command of their Imam as Allah the Most High says;

On that Day, we call people by their Imams

They stretch their hands intending to swear fealty by his (their true Imam) honourable hand, and they (the true Imams) put their hand under the absolute light, the source of their lights, in order to be ascend to the *Siddiqi* light . Pouring *Siddiqiyat* in the hearts of the great Imams, and to all the lights that are connected to them, he (S.A.W.) puts his hand over their hand so that they will be ready for the descent of the Divinely Hand of *Qudrat* of the One Whom the Prophet (S.A.W.) represents, Who completed him and made him govern on the Throne of the World of His Divinely Lights, of which Allah, the Most Cherished and the Most Dignified, says;

Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then anyone who violates his oath, does so to the harm of his own soul, and anyone who fulfils what he has covenanted with Allah, Allah will soon grant him a great Reward.
(Al-Fath : 10)

Allah ordered the Prophet (S.A.W.), that all that was in his honourable bosom, especially the inspiration, the Holy breath, and the great secret, was to be poured into the bosom of Abu Bakr As-*Siddiq*, and he in turn was to pour it into the bosoms of his inheritors, whose lights were acquainted with the Divinely World of Lights within the field of their own lights.

He (S.A.W.) said;

Whatever Allah poured into my bosom, I poured into the bosom of Abu Bakr.
in the book 'Nuzhat Al-Majalis'.

Allah's Messenger (S.A.W.) said; "Abu Bakr does not surpass you by his fasting and prayer but by what entered his heart, 'The love of Allah and the advice to His creation'"

(Related by Ibn Rajab in the explanation of the Forty)

By that Holy Inspiration from Allah to His Messenger (S.A.W.), and from Allah's Messenger (S.A.W.) to the *Siddiq*, and from the *Siddiq* to his inheritors, and from

them to whomever of the servants heart's, the inherited light reached. Allah inspires by His Holy breath;

**Allahu Allahu Allahu Haqq
Allahu Allahu Allahu Haqq
Allahu Allahu Allahu Haqq**

in order to promote them and prepare them by the name of His Majesty so that they can realize the survival by Him, after annihilation in Him.

There was Allah and nothing was with Him, and now He is as He was

Then He taught by His Holy Self the Khatm Al-Khawajagan, and appointed for it an Imam from the Imam's of the Way, from the Muhammadi inheritors, a very well known Imam with shining lights, known as Abdul Khaliq Al-Ghudjwani, who sees by a holy power from Allah, the Most Cherished and Dignified, and from Allah's Messenger (S.A.W.), and he extends his support to every one sitting in his circle of mentioning the name of Allah (Khatm Al-Khawajagan) up till *Qiyama*. From the breast of the finger of the Holy Hands of *Quadrat* of Allah, the Most High, He suckles all those who are present with pure honey, in order to make their survival by Him sweet, after their annihilation in Him, so that they become the manifestation of the rank 'Die before ye die'.

After this meeting where they mention the name of Allah and received Allah's Holy Inspiration, which was a grant from Allah to whoever was present and witnessed this great scene, everyone present emigrated in the company of the Messenger (S.A.W.) and the greatest *Siddiq* in order to get the virtue of the emigration, for they never left the absolute lover, the lover of the Lord of the Worlds, after Allah made them attain the rank of survival by the Prophet (S.A.W.) after annihilation in him. When they

reached Al-Madina, singing what was inscribed on the preserved tablet, and what covenant was made on the day of covenant and charter for the receiving of the Prophet of Allah (S.A.W.) when he enters Al-Madina. They were the first people to sing, and the people of Al-Madina were repeated after them;

**The Full Moon rose upon us
From the folds of farewell
Thanks are due upon us
When a caller calls to Allah
O Envoy among us
You brought the obeyed command
Your coming honoured Al-Madina
Welcome, thou art the best caller**

In fact, we wonder how the people of Al-Madina know its name is Al-Madina? Its name was Yathrib. After the Prophet's stay in it, it was called, Al-Madina Al-Rasul, then by the light of its inhabitants Al-Madina Al-Munawara.

After their swearing of fealty to the Messenger (S.A.W.), their atoms remained with him as a manifestation of their lights and the existence of their lives, up till the Prophet's (S.A.W.) passing from his physical state and moving from one state to another, his rapture from his common appearance among the people, as if it were death, in order to survive in the rank of his state after passing.

I am in my tomb alive and tender

**Anas Bin Malik said that Allah's Messenger (S.A.W.) said,
Prophets are alive in their tombs, they pray.**

It was related by Abu Yaala, Al-Bazar and the men of Abu Yaala who are true narrators. In another account;

Anas (R.A.A.) related that the Prophet (S.A.W.) said,

Prophet s do not leave their tombs after forty nights, and they pray between the hands of Allah, till the trumpet is blown

Abu Al-Darda a (R.A.A.) related that the Prophet (S.A.W.) said, Pray upon me too much on Friday because it is witnessed, the angels witness it and one will not pray upon he till he finishes his five prayers. He said, And after death? He said, Allah forbade the earth to eat up the bodies of the prophets. Allah's prophet is alive and he is provided for by Allah.

It was related by Ibn Maja in the Sunan

By his (S.A.W.) leaving, he left them in the hands of his great secret, the appearance of his lights, the inheritor of the worlds of his realities in order for them to be in the field of the lights from which they shone. Our master Abu Bakr As-Siddiq was the first of successors, the crown of all scholars and the father-in-law of the Prophet (S.A.W.), and he was known as the owner of the two wings of learnings of the Prophet(S.A.W.), he was the secret of his Prophethood, and the appearance of all his realities. Among the companions, he was the manifestation of their lights and the imam of their realities in the World of There is no god but Allah, Muhammad is the Messenger of Allah .

He was the one in that rank who promised to take them from the rank of the selves (egos) which bids to badness, and to be happy with the rank of getting out from darkness to the light, to attain the rank of their spirits, and to go through the rank of their hearts to attain their aim, and prostrate in the Divinely Presence of Allah, the Self-Subsisting, Eternal, by whom their heavens and their earth exists, in order to be a manifestation of His saying;

Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration.
(Al-Fath :29)

And to let them prostrate in the company of and by their Imam, Prophet Muhammad (S.A.W) in the Divinely Presence of the One Who settles on the throne of their hearts.

But their self selves (egos), bid to vice, and are attributed to the World of Meanness, the world of this life, and takes the form of the serpent which disgusts the spirit. Our master Abu Bakr As-Siddiq, promised to sacrifice himself for their sake, and to save them from the serpents of their selves (egos), which are represented by that serpent (in the cave), who was the absolute appearance of the human and devilish selves (egos). Our master Abu Bakr As-Siddiq was the cushion of the Messenger of Allah (S.A.W.) in the cave. He put his foot as a strong barrier over a hole in the wall of the Cave (from which came the serpent), so as to remove the devilish self of those who survived by Allah's Messenger after annihilation in him, represented by the big serpent biting the foot of the Siddiq, in order that they may attain the world of their origin which is the Ocean of lights of their spirituality (Allah's Messenger Muhammad (S.A.W.), who made the perfection of the World of *Mulk* (Our master Abu Bakr As-Siddiq (R.A.A.)) his cushion, in the cave.

Rivers of tears flowed from the tranquil selves, of those shining lights, in the Divinely perfection of the World of *Mulk*, obliging our master, Abu Bakr As-Siddiq (R.A.A.), to shed tears on the face of his beloved (S.A.W.) from whom the lights of their

realities were reflected, and their inclination and implorations for his absolute aid in the face of their inability, to be their shield and their fortified fortress.

The Prophet (S.A.W.) asked his companion, O friend! We are here in this place of happiness and good tidings, we are not in a place of sadness, So what are your tears for?

He says, O Messenger of Allah (S.A.W.)! It is beyond my control, without a feeling, it is a matter beyond my will, that these tears flowed down on you honourable face.

He then told the Prophet (S.A.W.) about what happened with the serpent. The Prophet (S.A.W.) summoned the serpent, who was the appearance of the rank of the selves (egos), so the serpent left the *Siddiq's* foot, and with his honourable saliva, the balsam of all hearts and bodies, the life of our existence, and by saying, 'In the Name of Allah the Most Merciful, the Compassionate' he wiped the foot of the *Siddiq*, and the foot became as it was prior to the serpents bite, with no trace of the serpent's bite.

Then from the Muhammadi generosity, the Messenger (S.A.W.) insisted on purifying the rank of selves (egos), extinguishing its wildness and hence changing it in to a tranquil self by making the serpent see his honourable face, and declaring *shahadah*. Then the Messenger (S.A.W.) asks the serpent, 'Hasn't it been forbidden for you to eat the flesh of the *Siddiqs*?' The serpent said, "O Messenger of Allah! It is true but I ate it because it prevented me from fulfilling my promise on the day of Covenant and Charter that I wouldn't like to leave the world without seeing you and declaring *shahadah*.

Then the Holy Prophet (S.A.W.) ordered the serpent to come out of the hole completely . It took one hour for the serpent to do so, coiling in front of the Messenger (S.A.W.). Then the Holy Prophet (S.A.W.) ordered the serpent to look at his honourable face and declare the *shahadah*, after which the serpent dropped dead (and so all the egos of those who were present with the Holy Prophet (S.A.W.) perished).

Thus there is a promise that no one leaves this Earth, especially of those whose light reach the Light of Inheritance, from the Messenger of Allah (S.A.W.) to our master Abu Bakr *As-Siddiq* (R.A.A.), and from our master Abu Bakr *As-Siddiq* (R.A.A.) to his inheritors, and from the inheritors to all who annihilate in their lights, till they become manifestations of the generous verse;

(To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!
"Come back thou to thy Lord, well pleased (thyself), and well-pleasing unto Him!
(Al-Fajr : 27-28)

Then the Messenger (S.A.W.) ordered the *Jinns* to throw the serpent behind the barrier built by Zulkarnain, for the benefit of *Gog and Magog*.

The Golden Chain

The successor of our master, the Messenger of the two worlds, the Caliph of Allah in His creation, His Representative, the Sun of Prophethood and the Moon of Guidance, Muhammad (S.A.W.), is his companion, the second of the Two when they were in the cave, his companion from pre-eternity to eternity, our master and our imam Abu Bakr As-Siddiq. He is the one whom the Messenger (S.A.W.) poured into his bosom what Allah poured into the Messenger's (S.A.W.) bosom on the night of the Mi'raj.

The successor of the companion of the master of all Messengers the manifestation of the Hadith Salman is one of my family (*Ahl-Bait*), is the Muhammadan inheritor our master and our imam Salman Al-Farsi.

The successor of our master Salman Al-Farsi, is our master, the Imam of Saints, the owner of lights, the educator of good guides, Sheikh Qasim Bin Muhammad Bin Abu Bakr As-Siddiq.

The successor of our master Sheikh Qasim Bin Muhammad Bin Abu Bakr As-Siddiq, is our master and our sheikh, the most famous banner and the red sulphur, Imam Jaafar Al-Sadiq.

The successor of our master Imam Jaafar Al-Sadiq, is the Sheikh of sheikhs, the foreteller of realisation, the Imam of knowers, the example of realisers, the owner of *Karamats* and *Fiyuddats*, our master and our Imam Sheikh Abu Yazid Al-Bistami.

The successor of our master Sheikh Abu Yazid Al-Bistami, is the owner of the Age, the treasure of lights, the educator of secrets, our master Sheikh Abu Hassan Al-Kharaqani.

The successor of our master Sheikh Abu Hassan Al-Kharaqani, is the merciful knower, the *Rabbani* educator, the pole of the time, the helper of men, our master Abu Al-Fadl Bin Muhammad Al-Farmadi.

The successor of our master Abu Al-Fadl Bin Muhammad Al-Farmadi, is the owner of supernatural elements and *Karamats*, Imam of the people of Tawhid, our master and Imam, Sheikh Yussuf Al-Hamadani.

The successor of our master Sheikh Yussuf Al-Hamadani, is the eternal inheritor, the shower of organic science, the owner of All Ages, Abu Al-Abbas, our master Khidr (A.S.).

The successor of our master Khidr (A.S.), is the sultan of knowers, the unique of the age, Imam Khatm Al-Khawajagan, our Imam Sheikh Abdul Khaliq Al-Ghujdawani.

The successor of our master Sheikh Abdul Khaliq Al-Ghujdawani, is the owner of his age the narrator of truth and clarification, Imam of the chosen people, our master Sheikh Arif Al-Riwgarawi.

The successor of our master Sheikh Arif Al-Riwgarawi, is Imam of guides, the owner of wisdom and generosity, the spring of wisdom, our master and our sheikh Mahmmod Injeer Al-Faghnawi.

The successor of our master Mahmmod Injeer Al-Faghnawi, is the Imam, the inheritor, the owner of *Karamats* and *Fiyuddats*, our master Sheikh Ali Al-Ramitani.

The successor of our master Sheikh Ali Al-Ramitani, is the perfect inheritor the eternal framework, the unique of the age, the Imam of people of truth and sincerity, our master Sheikh Sayyid Amir Kulali.

The successor of our master Sheikh Sayyid Amir Kulali, is the Imam of the Way, the aider of creation Khawja Baha -d Din An-Naqshband Muhammad Al-Uwaysi Al-Bukhari.

The successor of our master Khawja Baha -d Din An-Naqshband Muhammad Al-Uwaysi Al-Bukhari, is the most famous banner, the most bright light, the owner of conquests, the connector of the two seas Sheikh Ala u-d din Attar Al Bukhari.

The successor of our master Sheikh Ala u-d din Attar Al Bukhari, is the Imam of the true narrators, the educator of guides our master Sheikh Ya qoub Al-Charkhi.

The successor of our master Sheikh Ya qoub Al-Charkhi, is the Muhammadan inheritor, the owner of *Karamats* and *Fiyudats*, the pride of all sheikhs, our master Sheikh Ubaydullah Al-Ahrar.

The successor of our master master Sheikh Ubaydullah Al-Ahrar, is the Imam of creation and truth the perfect inheritor, our master Muhammad Zahid Al-Bukhari.

The successor of our master Muhammad Zahid Al-Bukhari, is the owner of *Karamats* and *Fiyudats*, the sheikh of all sheikhs, or master Sheikh Darwish Muhammad.

The successor of our master Sheikh Darwish Muhammad, is the sultan of the people of truth, owner of the dazzling *Karamats*, the wise, our master Sheikh Khawja Al-Amkanaki.

The successor of our master Sheikh Khawja Al-Amkanaki, is the owner of *Fiyudats* and blessings, the constructor of the Way, Sheikh of Sheikhs, our master Sheikh Muhammad Al-Baki.

The successor of our master Sheikh Muhammad Al-Baki, is the Renewer of the Second Millennium, the eternal framework, the *Rabbani* Imam, our Imam and master Sheikh Ahmad Al-Farouki.

The successor of our master Sheikh Ahmad Al-Farouki, is the perfect saint, and the eternal pole, the people's protection, our master Muhammad Ma'soum.

The successor of our master Muhammad Ma'soum, is the Sun of Rule, the pole of creation, the sword of Allah and religion, our master Sheikh Sayfu-din.

The successor of our master Sheikh Sayfu-din, is the Sultan of the intimate people, the educator of good people, our Sheikh, the Sheikh of all Sheikhs, our master Sheikh Nur Muhammad.

The successor of our master Sheikh Nur Muhammad, is the Sultan of arraivers to Allah, the helper of the worlds, our sheikh, Sheikh of sheikhs, Allah's lover Jan Janan.

The successor of our master Jan Janan, is the Sultan of Knowers and *Zahideen*, our master, Sheikh Abdullah Al-Dihlawi.

The successor of our master Sheikh Abdullah Al-Dihlawi, is the Sheikh of knowers, Zil Janahein, father of *Fiyuddats* and blessings, the aider of the age, Maulana Khalid Al-Baghdadi.

The successor of our master Maulana Khalid Al-Baghdadi, is the revealer of secrets, the keeper of lights, Sheikh of shekhs, Sheikh Ismail Al-Anarani.

The successor of our master Sheikh Ismail Al-Anarani, is the pole of poles, the Sun of universes, our master Sheikh Khas Muhammad.

The successor of our master Sheikh Khas Muhammad, is the eternal Sheikh, the fragrance of knowers, Sheikh Muhammad Effendi Al-Yeraghi.

The successor of our master Sheikh Muhammad Effendi Al-Yeraghi, is the Sultan of knowers, our master Sayyid Jamalluddin Al-Ghumuqi Al-Husseini.

The successor of our master Sayyid Jamalluddin Al-Ghumuqi Al-Husseini, is the *Rabbani* pole, the owner of verses and *Karamats*, Sheikh Abu Ahmad Al-Sughuri.

The successor of our master Sheikh Abu Ahmad Al-Sughuri, is Zein-Al-Abidin, Sultan of knowers, the inheritor of the Miraj, father of the poor, known as the obeyed old man, Sheikh Sharaffuddin Al-Daghestani.

The successor of our master Sheikh Sharaffuddin Al-Daghestani, is our master, the Sun of Rule, the Light of guidance, known among scholars by Red Sulphur, the lonely, the unique, the key to the secrets of the Koran, the educator of knowers, the Caliph of Allah, the Sultan of saints, the guild-head of the nation Sheikh Abdullah Al-Faiz Al-Daghestani.

The successor of our master Sheikh Abdullah Al-Faiz Al-Daghestani, is the provision of Allah our master Sheikh Muhammad Nazim Al-*Rabbani* Al-Ilaqqani.

May Allah Promote Their Degrees Forever

May Allah help us get benefit from their holy breaths,

by the blessing of he after whom there is no Prophet

and by the blessing of the *Fatihah*.

They are the people of Allah, whom Allah (S.W.T.) made them ascend to become manifestations of the ascent to Him, to guide the people to the Worshipped One, through all centuries and times. They made themselves the passage to the World of *Malukut*, taking on themselves the responsibility to support those who travel on this path and load them on the ark which is sailing in the Divinely Oceans of Allah's

(S.W.T.) Seas of *Wahdaniyaht*, and enable them to reach the Divinely Shore of Safety and eternal tranquillity and bliss. Their way is an eternal bridge constructed over a furious ocean, giving a lifeline to anyone who tries to hold their ropes and to be under their watchful eyes while crossing the bridge which extends from the World of Selves (Egos) to the World of Spirits (Souls), and from the World of *Mulk* to the World of *Malakut*, and their way is also a strong barrier between the follower of the way and his four foes: Self (Ego), the world (*Dunya*), the base desires (*Hawa*) and Satan, protecting the essence of humanity from the harm of the four foes. Thus making the reality of mankind, the essence of humanity, that dear, valuable jewel of an essence, which is the Light Allah (S.W.T.). By their leadership and guidance on their path they help the follower reach His Absolute Ocean, supporting him and providing for him under their banner, with the provision of the *Wahdaniyaht* of Allah (S.W.T.), in order to make that godly life go on in humanity. So readiness is obligatory for every Muslim Sufi, in order to face the foes under the banner of the master of the first and the last, and his inheritors, leading the armies of spirits in their Greatest *Jihad* with the foes of humanity, who are preventing the spirit from returning to its original world, to worship, prostrate and be genial with Allah (S.W.T.), by whom the Divinely World of *Mulk* and *Malakut* exist.. These foes imprison the spirit and restrain it, in the dimensions of a sick physical body, jailed by the self (ego), the world (*dunya*), the base desires (*hawa*) and Satan, making it fall to the depth of the deepest depth of badness, controlling the mind which is the source of power in the physical world and the scale of the wisdom of the foes of humanity. By the readiness of the fitrah, the grouping under the banner of Allah's Messenger (S.A.W.), taking the Muhammadi Inheritors as an example, by their companionship and being ready with

them in the ditch of defence on the front line against Iblis (Satan) and his army and the enemies of humanity, obedient to Allah's (S.W.T.) Command;

**O ye who believe! persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.
(Al-i-Imran : 200)**

After this noble readiness (*Rabitah*), they make you enter their world, that leads to surviving after annihilation (die before ye die), till the servant becomes Rabbani, when he says be it will be. So he will be the manifestation of the *Hadith Qudsi*;

It was related on the authority of Abu Hurairah (R.A.A.) that he said, "The

Messenger of Allah (S.A.W.) said:

"Indeed the Almighty Allah said: " He who becomes the enemy of my friend I declare war on him. Nothing endears my servant to Me, but the doing of what I have enjoined him to do. And My servant continues to seek My nearness by offering supererogatory prayers, till I love him. When I love him, I shall be his hearing with which he shall hear, his sight with which he shall see, his hand with which he shall hold and his feet with which he shall walk. And if he asks Me, I shall surely give him and if he takes refuge in Me, I shall certainly shelter him.""

It was related by Bukhari

Their path is the straight path and their way is the right way to obliterate the selves (egos) in the World of Spirits, so that the spirit will take the helms of control, taking as an example the shining Imam (Grand Sheikh) who is appointed on that way leading to annihilation in the beloved, and who helps the follower to hoist the banner of *zikr* in the absolute hidden World of Light, represented by the greatest name (*Hu*), and to inscribe in the hearts and on the physical bodies, which conceals the ego, the Divinely

Name of Majesty (Allah). This helps those who travel or intend to travel on the path, to attain the rank of their trust and their covenant that they promised and bore on the Day of Covenant and Charter;

We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof; but man undertook it; - he was indeed unjust and foolish;
(Al-Ahzab :72)

So till the Divinely godly Light descends to the heart of the follower, who made his heart a house for Allah and a throne for His Light to settle on, then the follower will be given the ability of the Naqshbandi Way, which is represented by the power of its realities, which are;

♦ *Haqiqat Al-Jazbah*

♦ *Haqiqat Al-Fayd*

♦ *Haqiqat Al-Irshad*

♦ *Haqiqat At-Tay*

♦ *Haqiqat At-Tawassul*

♦ *Haqiqat At-Tawajjuh*

in order to use them in his guidance of creation, granted from Allah and from the Seal of Prophet s (S.A.W.) in order to be the manifestation of *Ilm Al-Yaqin*, *Ayn Al-Yaqin* and *Haqq Al-Yaqin*. There are also countless number of trusts, ranks and good tidings, related to the heart, that the traveler will be a manifestation of, after completing his *suluk* and completing his seclusion, his *riadat* and his *mujahadat*, where the Lord showers him the rank of geniality and the greatest rank of *wilaya*, making him to reach by the Godly captivation , the Rank of *Fardane en*.

THE ENTRANCE GATE

THE MOST DISTINGUISHED

NAQSHBANDI ORDER

In the name of Allah the Merciful, the Compassionate

Maulana Sultan of Awliya says;

Our method is companionship and benevolence in association which the Imam of the Method, Shah Naqshband, repeated 12,000 during his lifetime. He made it a title and a base for this way leading to Allah (S.W.T.), and to the Messenger of Allah (S.A.W.), the Most Distinguished Naqshbandi Order. He constructed it on companionship, advice and association (i.e. binding the hearts with each other by the leadership of its Imam), taking the greatest Imam as an example, our master Muhammad (S.A.W.) and his companions, for by accompanying the Prophet (S.A.W.) the light of the Prophet flowed in their hearts, thus they became like stars;

My companions are like stars, if you take any of them as an example, you will be guided

and by their accompanying him they were dressed with the rank of companionship (R.A.A.) and Allah made them satisfied.

Our master (S.A.W.), the pride of all creation says;

Religion is advice, religion is advice, religion is advice

Allah (S.W.T.) ordered all the generous prophets and the great messengers, to announce every order and prohibition that the Prophet (S.A.W.) came with. The orders are to be acted upon and the prohibited is to be abandoned. Maulana, Sultan of Awliya, Sheikh Abdullah Faiz Al-Daghestani (May Allah Sanctify his Secret) says;

Whoever of the beginners, or of our lovers, or of the prepared, wants to obtain the fruits of this Most Distinguished Naqshbandi Order, he must know the tongue of its idioms, for if he does not know the tongue of its idiom, he will never obtain its fruit.

It is an obligation to know the tongue of its idiom for the travelers on this road.

We say: On Allah we depend and ask prosperity.

The real meaning of 'the Way' is 'Adab'. The True Teller (S.A.W.) said;

My Lord educated me (in behaviour), and he educated me well

the true meaning of 'Adab' is 'Taslimiah';

the correct meaning of 'Taslimiah' is that 'the follower should be awaiting the order of the guide' because the Naqshbandi way is based on what the guide shows the follower;

the real meaning of 'waiting' is 'to follow';

the correct meaning of 'to follow' is 'holding fast to the order';

the true meaning of 'holding fast to the order' is 'love';

the true meaning of 'love' is that the follower should leave his will partly and wholly to Allah, the Messenger (S.A.W.) and to his guide, where he should bind all his will with them;

the correct meaning of binding the will, is that the follower becomes a manifestation of the first Rank of being Present, being present in:

- ◆ The Presence of Allah
- ◆ The Presence of the beloved (S.A.W.)
- ◆ The Presence of Sheikhs

the true meaning of being present is 'to have faith in them';

the true meaning of 'faith in them' is 'Taqwa';

the true meaning of 'Taqwa' is 'to notice them with you and their eyes upon you, in every blink of the eye',

at any moment, the follower sees anything that the Prophet (S.A.W.) ordered, he should do it at once lest it passes him by, and he should notice that they are looking upon him and whenever he sees something prohibited, he should leave it at once, noticing that they see him.

Everything is contained in the above phrase, but we have to explain it.

Knowledge is divided into legislation and 'the Way'.

In Al-Bukhari's 'Book of Science', Abu Hurairah relates;

I kept by heart for Allah's Messenger (S.A.W) two vessels. One of them I dispersed, but were I to disperse the other one, it would cut my throat.

The meaning of 'the Way' is traveling

Traveling means 'hard work'

The best action is 'struggle' and there is always struggling in travel.

Whatever hardships the follower faces in his *suluk*, he should show solidarity and patience and he should progress. If he does not do that he will never reach the Shore of Safety (the place of fulfilling his spiritual needs). He who does not follow 'a Way', can not fulfill his spiritual needs, and all the trusts he promised to carry on the Day of Covenant and Charter. He who says he is a scholar and he does not make *suluk* than he is not a true scholar. For the true meaning of knowledge is to practice as he was taught. He who claims to be a Sheikh, but does not make *suluk* than he is not a sheikh. Sheikh means guide, educator and leader, the helper of the follower, to lead him to the Divinely Presence of Allah (S.W.T.) and to the Messenger (S.A.W.). Therefore the one who does not make *suluk* can not be a sheikh or a scholar by the judgment of the Prophet (S.A.W.) and all saints.

A lot of people claim to be a Dervish (i.e. of the sincere servants of Allah), claim to be related to the World of Truth, to the World of *Awliya*, to the World of the Prophet (S.A.W.), to the Divinely World of Allah (S.W.T.), just because they mention the name of Allah (S.W.T.), but are they a dervish by the scales of the Prophet (S.A.W.) and by the scale of the Muhammadi inheritors, the adherent's of Allah the Most High.

So who is a dervish?

Is he who smokes a dervish?

Is he who does not lower his gaze a dervish?

Is he who backbites a dervish?

Is he who slanders a dervish?

Is he who commits vice a dervish?

Is he who shows rage a dervish?

Is he who tells lies a dervish?

Is he who steals a dervish?

Is he who commits injustice a dervish?

Is he who does not pay *zakat* a dervish?

Is he who is a miser a dervish?

Is he who enters coffee houses a dervish?

Is he who has no patience a dervish?

Is he who is lazy a dervish?

Is he who has no shame a dervish?

Is he who is not generous a dervish?

Is he who loves the world a dervish?

By Allah, whomever possesses these qualities is not a dervish.

O our loving children, let us travel on the Naqshbandi way, let us ask for Allah (S.W.T.), and His Messenger (S.A.W.), let us follow the Four Imams, let us hold fast to the Imams of the Way and let us set out along that road, for he who has no road to travel along is one of the common people, and the meaning of common people according to the people of truth, is strangers whom they have no permission to look at.

Responsibility for looking at the common people rests with Prophet (S.A.W.), by those who represent his spiritual power among the nation, whom are, the pole, the pole of poles, the pole of behaviour, the pole of guidance and the pole of countries, by these five poles, the Qasimiah of the Prophet (S.A.W.) flows among the common people (where he (S.A.W.) is Abu Qasim), for whatever Allah showers upon His Worlds of *Mulk* and *Malakut*.

The Holy Hadith says;

Allah gives and I divide

Qasimiah is not too heavy a burden for the Prophet (S.A.W.) for he is above that matter. As an illustration to the questioner we say:

Though the stores of rain are in the hands of Allah, the Most Cherished and the Most Dignified, He (S.W.T.) delegated the angel Mika'el to divide and dispatch the rain, by the command of Allah the Most High, so that the earth can survive by the pure water.

From the Rabbani knower, our master Sheikh Abdul Wahab Al-Sha'rani

(May Allah Sanctify his Secret)

O Brother! You must know that the secret of *talkin* is due to the binding of the hearts to each other, then to the Messenger of Allah's (S.A.W.) heart, to Allah the Most Cherished and the Most Dignified, and I say that the follower of the Way when entering the tribe by *talkin*, when he moves the chain he will be replied by all the spirits of the *awliya*, beginning from his sheikh down the chain to Allah's Messenger (S.A.W.), then by Allah (S.W.T.), but whoever does not enter in their way by such a

talkin, he is not considered to be one of them and no one answers him when he tries to move the chain.

Our master Sheikh Abdullah Al-Daghestani, Sultan of *Awliya* (May Allah Sanctify his Secret) says:

The education (in behaviour) of the common people is by laws, but the education (in behaviour) of dervishes is by guides (sheikhs)

The one who is well behaved at the hands of a perfect sheikh and a connected guide shall be cleansed from bad conduct, he will be patient and they will make him one of the best of the nation.

The qualities of common people is like a crude unripened fruit;
The adherent is like a ripened whole fruit.

If anyone comes to him, he (the adherent) uses beautiful words, for geniality and holy *Fayd* overwhelms the meeting. But the one who sits among common people is like one who eats crude unripened fruit, and may be struck by fever and sadness may befall him.

O our loving bothers! Eat ripe sweet fruits so that you may be whole and not struck by fever. Whoever is struck by fever goes to the doctor to get medicine, whoever does not go to the doctor will suffer and writhe from pain. So, O you patients come and take your medicine so you may be healed by the permission of Allah, the Most Cherished and the Most Dignified.

Maulana Sheikh Abdullah Al-Daghestani (May Allah Sanctify his secret) says:

The one who occupies himself with politics and Sheikhs who interfere in politics will be infected with a severe spiritual disease that enables Iblis to enter their hearts. Thus

Iblis binds them by the four foes of humanity (*ego, dunya, hawa, Satan*). Hence he becomes controlled by Iblis. Then he becomes unfit to be a sheikh, in the presence of

Allah (S.W.T.) and His Messenger (S.A.W.). As a result, he seems like a man whose four foes have tied him up, and so his followers will be shamed, lost and dispersed. The Grand Sheikhs of the forty Sufi ways never interfered in politics, but they went physically to battles and raids, in accordance with the Messenger's (S.A.W.) orders and the example of our master Abu Bakr As-Siddiq and our master Ali, the Satisfied, but spiritually they stayed in their *zawiyas*.

The *adab* in this Naqshbandi Way:

Don't feel vain, don't be proud, don't appreciate yourself and don't look at the shortcomings of other people. Keep the respect of the living and don't forget the dead. Remember the dead and think about death. Don't follow your desires. Never obey what is unlawful, and never abandon what is lawful.

Know your duties and your place. Then you will not have time to look at the shortcomings of others

Allah granted you a tongue as a blessing, keep it.

Don't stare at women and keep guard against all foes.

What you were granted of blessings is yours. Never use it in disobedience to Allah (S.W.T.) and His Messenger (S.A.W.).

The strength, health and wholesomeness that Allah granted you should be used in the way of obedience, avoiding the prohibited.

Allah(S.W.T.) granted us a great deal of blessings, but we seem heedless of them and of Allah (S.W.T.).

Thank Allah for his blessings and be patient in the time of adversity.

Kill bad conduct before it kills you.

Always show clemency towards people.

Obey Allah (S.W.T.) constantly.

Whoever observes the Sunnah of the Messenger (S.A.W.) will be protected in this world and the hereafter from affliction.

I wonder why the people and even I, do not take in to account the love of the Messenger (S.A.W.). They don't even consider this love, all wondering in accordance with their desires. His (S.A.W.) love and leadership should be taken into consideration and should be taken as an example.

Always look after the needs of people because looking after them is one of the strongest reasons for your receiving guidance.

Here are some instructions conveyed to you of the symbols of the tongue of it's idioms of the Most Distinguished Naqshbandi Order, to be obeyed and applied on the road to Allah, the Most Cherished and the Most Dignified, to His Messenger (S.A.W.), to the *Awliya* of Allah (S.W.T.) and to the *Fardane'en*.

Our master, Sultan Al-*Awliya* Maulana Sheikh Abdullah Al-Daghestani says:

He who asks to enter the Most Distinguished Naqshbandi Order, should keep the limits of Allah's legislation because this honourable legislation is the one that keeps the rank of reality, as an analogy, the shell of a nut keeps its pulp. If you damage the shell, disease enters the pulp and it becomes diseased.

Whoever disobeys Allah's legislation, spiritual disease enters his realities and corrupts his heart, thus he becomes unfit for *suluk* in the way of the People of Allah, which leads to the World of *Malakut*, in order to realise the survival by Allah after annihilation in Him. Hence the one entering the Most Distinguished Naqshbandi Order must adopt three principles, and he must hold fast to them.

• **If you enter, don't back out.**

This means if you start a deed, complete it and excel in it for the sake of Allah (i.e. Your deeds should not be like Iblis, done for a certain objective, or in order to obtain *karamats*, or to obtain a title or rank, or for a reward or a wage, deviating from your goal and your aim, that is the cause of your existence and your final ambition).

Hence;

O Lord! Thou art my destiny, and Thy satisfaction is my objective

• **The determination of a man can root out mountains**

The power of the determination is from faith. This means that you should have a powerful determination in your struggle to get to *Ilm Al-Yaqin, Ayn Al-Yaqin and Haqq Al-Yaqin*. Challenging the adversities of the world, like hunger, struggle, thirst, cold and hot, in the name of your goal and aim;

O Lord! Thou art my destiny, and Thy satisfaction is my objective

• **There is no rest in religion**

This means that you should fold your rest, and the rest of your self(ego), and throw them to the bottom of the Greatest Ocean of *Mujahadat* for good, and you should have patience.

**those who patiently persevere will truly receive a reward without measure!
(Az-Zumar :10)**

And with this struggle, you go on, holding the hand of your guide, who shows you the way, after he came back from the end of the path by the order of the Prophet (S.A.W.) in order to be the guide on that path, leading to Allah's Messenger (S.A.W.) and to Allah, the Most Cherished and the Most Dignified, without having any bad thoughts

or displaying any disrespect, from the whisper of your self (ego) and the pursuit of your desires. But one should obey whatever your guide orders you to do at once, and await new instructions from him. The Naqshbandi Way is what the sheikh sees fit or the sheikh shows the follower on the path he travels on. By obedience to the instructions, we reach '*Reeh Al-Sibba*' which is an invitation from Allah to enable you to reach Allah (S.W.T.), and thus comes your dressing in the rank;

'O Lord! Thou art my destiny, and Thy satisfaction is my objective'

The Messenger (S.A.W.) spent his life, obeying what revelation came down as an order from Allah (S.W.T.). Struggling to fulfill what was revealed to him. At the same time he awaited new revelations, ready to fulfill the new commands in the revelations, and so on till he joined the Highest Companion. His (S.A.W.) Way was what Allah saw (fit) for him or what Allah showed him, until truth came to him.

**And serve thy Lord until there come unto thee Certainty.
(Al-Hijr : 99)**

He did nothing but obey, even though he was the one who was given the wisdom and rules of the Koran

Ya-Sin. By the Koran, full of Wisdom.

We will not find him (S.A.W.) having questions and answers in the Divinely Presence of Allah (S.W.T.) as we find our master, Musa (A.S.) did, in the Holy Koran,

because he (S.A.W.) had been given the wisdom and rules of the Koran.

But as much as the Messenger (S.A.W.) progressed to higher degrees and higher ranks, in his ascent to the Lord of the Worlds, he was always instructed by Allah

(S.W.T.) to be within the orbit of revelation, and never to step beyond it.

... be not in haste with the Koran before its revelation to thee is completed, but

say, "O my Lord! advance me in knowledge."

(Ta-Ha : 114)

Move not thy tongue concerning the (Koran) to make haste therewith. It is for Us to collect it and to promulgate it: But when We have promulgated it, follow thou its recital (as promulgated): Nay more, it is for Us to explain it

(and make it clear)

(Al-Qiyamat : 16-19)

So as much as the follower may progress to high degrees, he must force himself to comply with the limits of the Way that his sheikh shows him to follow. He must never disclose the ranks which are open to him of the ranks of geniality, revelation and closeness by Allah's Messenger (S.A.W.) and by Allah, the Most Cherished and the Most Dignified. He must control his organs and his senses, to prevent the appearance of *karamats* unknowingly. The Messenger (S.A.W.) forbade the greatest sheikhs, beginning with our master Abu Bakr As-Siddiq (R.A.A.), and all the followers of the Most Distinguished Naqshbandi Order from displaying *karamats* and supernatural elements and ordered them to always feel shy before Allah (S.W.T.) and His Messenger (S.A.W.), so that the creation do not turn to him (who performs *karamats*), and abandon the Creator and the nation abandon His Messenger (S.A.W.), and so that the follower of the Way does not amuse himself with *karamats* and supernatural elements on both sides of his way hence distancing himself from Allah (S.W.T.) and His Messenger (S.A.W.) in his *suluk* leading to Truth. Thus to show *karamats* and supernatural powers by our generous masters and grand sheikhs was an example and symbol from one hand to another, to teach their followers that

Karamats of Awliyas is like the menstruation of man

though by all means the follower should be given weapons, armour, provision, tools and techniques attributed to the Divinely World of Allah (S.W.T.), to the World of

the Messenger ((S.A.W.) and to the World of *Awliya* (May Allah grant them complete satisfaction). The follower of the Most Distinguished Naqshbandi Order must take into consideration that although he may have all the tools, they bring him no benefits, however it is essential, for whoever leaves it approaches *kufr* and whoever uses it does not become sanctified, because sanctification is from Allah the Most High and His Messenger (S.A.W.). Allah (S.W.T.) says;

**were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah doth purify whom He pleases
(An-Nur : 14)**

Besides Allah puts limits on everything. He grants to whoever works hard up to a certain limit, an achievement of captivation from Allah (S.W.T.), preparing for him a *Burak* to take him to Allah's Messenger (S.A.W.) then to the Divinely Presence of Allah (S.W.T.). Then he becomes an example of the honourable Hadith;

The prayer of man is his ascension to Allah

When prostrates, he prostrates in the Divinely Presence of Allah and when he greets, he greets Allah (S.W.T.). Then his state becomes:

Having a face with Allah, a face with the Messenger (S.A.W.), a face with the nation and a face with creation.

He Acquires the guidance of the Messenger (S.A.W.), and follows his foot steps, where the Messenger says;

I am a human being like you, but I am inspired

He (S.A.W.) has a face with the Creator who inspires him, and a face with the creation among human beings. The light of Inspiration moves, the light of communication from the Muhammadi heart to the heart of the Muhammadi Inheritor,

who became a Siddiq of Allah's Messenger, in his presence, in his hall, with the *Haqq* sitters, by calling the name of Allah:

I am the One who sits with the ones who call Me

So blame and praise are equal. He meets people in goodness, even though they hurl abuse at him. Taking example of the perfect man and the clear Imam in the Divinely Presence of the Lord of the Worlds, the Seal of Prophets and Messengers (S.A.W.) when in the spreading of the Message, the people of *Taif* pelted him with stones and abuse. Though he was humiliated, he raised his hands to his Lord asking for them to be forgiven, guided and reformed and that he not be the cause of them receiving Divinely punishment.

O Allah! Please guide them for they are ignorant.

Allah's Messenger (S.A.W.) said;

The best of works are the hardest

The Naqshbandi Order is full of politeness, good character and practice. Whoever works hard in the Way, following the way of the *Awliya*, asking for the satisfaction of Allah (S.W.T.), forgiving those who have wronged him, dressing himself with the conduct of the *Awliyas* of Allah (S.W.T.), he will be raised to be one of the best of the nation, thus helping him to attain the rank of disclosure and will be granted with spiritual vision in the presence of the Prophet (S.A.W.) and in the Divinely Presence of Allah (S.W.T.), ready to enter the hall of Allah's Messenger, taking his seat

In an Assembly of Truth, in the Presence of a Sovereign Omnipotent.

(Al-Qamar : 55)

He will be dressed with the conduct of the owner of the great conduct, whose conduct is the Koran and he will obtain the *adab* of the Messenger (S.A.W.), respecting all

people, keeping good behaviour, his prayers and duties by hard work, noticing that the Lord looks at him witnesses him and hears him and realising that all his good deeds are from Allah, done well through him by Allah, to Allah. He must make himself non-existent in the Divinely Presence of Allah (S.W.T.), not claiming to exist, and he must see his human self as a piece of solid from among the innumerable pieces of solids, all from Allah.

With *tawfiq* from Allah (S.W.T.) to his human essence, by this *Rabbani* donations, he will not find favour or benevolence in himself, but on the contrary, he will know that evreything is from Allah to Allah (S.W.T.), thus his humanity and self become non-existent, absolutely melted in the crucible of faith. Then he becomes a manifestation of the speech of Allah (S.W.T.);

O ye who believe, believe
(An-Nisa : 136)

The rank of real faith is thus realised and veils are removed, hence the sense of hearing rises in him, so he hears solids, things, animals, human beings, *Jinns* and the angels of the Most Merciful glorify Allah, but like the sound of the buzzing of the bees, it is all mingled with one another, because he is still advancing on the path of the *awliyas* in his faith. By this traveling at the hand of the perfect sheikh, he will rise to the rank of distinction between the sounds, able to distinguish between the speech and the glorification of the angels to Allah (S.W.T.). He knows whom each speech and glorification comes from, each one: from human, from *jinn*, from things, from solids- it is all distinguishable and by his spiritual dressing he can understand every tongue and know its owner, hearing their glorification like the peals of thunder, till he becomes the manifestation of the rank of *Hujjat Al-Islam*, the speaking tongue of

Allah's *Qudrat*. By that tongue, the manifestation of his state, he ascends by the guidance of his sheikh to be promoted to the rank of closeness in the heart of his human self, which to the ignorant but a piece of meat, but in reality it is where all your worlds (related to the *Mulk* and the *Malakut*) are folded, and through it you ascend to reach the House of Allah, in which absolute Light descends and settles on the throne of your heart. As an analogy, a ring which you put on your finger in order to observe a great sunnah of the Holy Prophet (S.A.W.), and perhaps by observing this sunnah the guidance of Allah comes to you and you gain virtues, as the Prophet (S.A.W.) said;

Whoever relives my sunnah at a time of corruption of my nation, he will have a wage equal to that of a hundred martyrs

Back to the analogy, if we throw the ring somewhere in this universe, it will be lost, and even if all the people of the world with all their technologies tried to find it, they would not be able to do so, because of the smallness of the ring in comparison to the vastness of the universe. Similarly, if you put the Heavens and the Earth and all Worlds into the hearts of the Children of Adam, they would be lost in the Worlds of his heart. Hence Allah (S.W.T.) did not take the Heavens nor the Earths, nor the Throne, nor the Lote Tree, nor *Bait Al-Makmur*, to be a manifestation of His House, but he took the heart of the human essence to be His House. A *Hadith Qudsi* says;

Neither My Heavens nor My Earth can hold Me, but the heart of My servant, the believer, is a house for Me.

To the people of Truth (*Awliyas*) the heart holds several ranks and worlds, where Allah deposited trusts for every one of the Children of Adam. Allah (S.W.T.) says;

**We did indeed offer the Trust to the Heavens and the Earth and the Mountains;
but they refused to undertake it, being afraid thereof; but man undertook it; & he
was indeed unjust and foolish**

(Al-Ahzab : 72)

The Lord appointed *awliyas* to keep those trusts in the heart of the servant, to be a barrier between them and pretentious ones like Iblis and his soldiers, who try to steal these spiritual jewels and lay defile the House of Allah (S.W.T.). All Prophets in particular, and all the Children of Adam were commanded to ...

**... sanctify My House for those who compass it round, or stand up, or bow, or
prostrate themselves (therein in prayer).**

(Al-Hajj : 26)

Allah made the first rank, the Rank of the Heart, surround all other ranks. It is a station like a run-way where planes take off and land, anyone may take off or land; sometimes Iblis and his soldiers enter it or leave it, sometimes your self (ego), sometimes the world (*dunya*), sometimes the base desires (*hawa*) and sometimes your good deeds. Thus, that rank is the manifestation of the holy verse :

Those who believe, then reject Faith, then believe (again) ...

(An-Nisa : 137)

Sometimes in faith, sometimes in kufr, until they realise the rank of ability so that faith will settle. How do we make Faith settle? The Holy Prophet (S.A.W.) says;

**Whoever is sincere to Allah for forty mornings, springs of wisdom will flow in his
heart, as will be uttered by his tongue**

He also became the one referred to by the Holy Prophet (S.A.W.);

Beware of the vision of a believer for he looks by the light of Allah

Hence the rank of the Heart is the manifestation of the rank of colour in man reflecting the inner conflict between the spirit and the self (ego), between the

darkness and the light, between *kufir* and faith, between the good and the bad, between the spiritual powers and the satanic powers, found within your worlds.

The thoughts and reflections, that your tongue does not utter and that you do not convert into actions, but remain in the orbit of your heart, will not be written by the honourable angels appointed to record your every deed, and will remain buried in that rank. But you will be held responsible for what your tongue translates of these thoughts or those thoughts that you transform into actions, and it will be recorded by the angels appointed to do so.

**Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.
(Al-Zalzalah :7-8)**

As for the second rank, it is preserved by the hands of the *awliyas* of Allah, the Imams of the forty Sufi Ways, who inherited their secret through our master Ali (R.A.A.). Allah made them keepers of the Rank of Secrets, in the hearts of the Children of Adam, to guard the spiritual jewels, trusts and ranks of the servant deposited there by Allah (S.W.T.). The Imams of the forty Sufi Ways inherited from our master Ali (R.A.A.) the secret of reality, which he in turn inherited from the Prophet (S.A.W.), in order to be a manifestation of learning and knowledge, and to be a gate for Heavenly Knowledge and the *Sawatir' As-Samadaniyah*. The Holy Prophet (S.A.W.) said;

I am the city of knowledge and Ali is her gate

Then comes the third rank which is the Rank of Gentleness of Heart (Secret of the Secret), in which the Divinely Light of the Wahdaniyah of Allah rises in the Hearts of His Servants, and in it are all trusts related to the reality of man in the Divinely World of *Lahut*, beginning with the rank of our master Jibril (Gabriel) (A.S.) to the

Throne of the Most Merciful, where the Prophet (S.A.W.) ascended alone on the night of the *Mi'raj*. Then Allah comforted him in these ranks by the voice of his Siddiq, our master, Abu Bakr As-Siddiq, till he reached the rank of prostration between the hands of the Most Cherished and the Most Mighty. Allah the Most High says;

On their faces are their marks, (being) the traces of their prostration
(Al-Fath : 29)

Allah (S.W.T.) appointed the great Imams, dignified *awliyas* and the Muhammadi Inheritors (Grand Sheikhs of the Naqshbandi Golden Chain) who inherited the Greatest Secret of Prophethood from the Messenger (S.A.W.) and the Holy Breath of Allah (S.W.T.), through the Great Siddiq, our master Abu Bakr As-Siddiq (R.A.A.), in whose heart Allah's Messenger (S.A.W.) poured all that Allah poured into his (S.A.W.) honourable heart, in order to preserve the trusts of the Children of Adam until they can bear it, then they will become a key for his gate in the Presence of the Most Merciful.

Fourth, the Hidden Rank, where there is the manifestation of the Divinely Worlds of Names and Attributes of Allah (S.W.T.) and the absolute light from which your light emerged, and by it you inherited your Worlds of Realities from the absolute light, 'Muhammad is the Messenger of Allah (S.A.W.)'. This rank is preserved for all the Children of Adam by the Holy Prophet (S.A.W.). He is the only one in that rank, and that rank is known as, 'The House of the Prophet (S.A.W.)' and is also recognised by the Throne on which settles the pre-eternal Light of Allah (S.W.T.) in the World of His *Wahdaniyaht* (Muhammad is the Messenger of Allah (S.A.W.)). Allah the Most High says;

For verily He knoweth what is secret and what is yet more hidden.
(Ta-Ha : 7)

Fifth, the House of Allah, it is known as *Al-Khafa*, in which there is no partner, for He is the Governor, the Glorious, the Sender of Absolute Light of His Beauty and Majesty, with the angels of His Sacredness in the Rank of Concealment, which Allah took as a house of His. In it is the original Divinely Light from which the absolute reality of the servant was created from, when he was yet an inscription in the Divinely Oceans of Allah's Lights, where he was swimming in the Ocean of Allah's Ahadiyaht and in the manifestation of his Divinely Rank of 'There is no God but Allah'

**To Allah we belong, and to Him is our return
(Al-Baqarah : 156)**

About that rank which is in the hands of Allah (S.W.T.), who has no partner, Allah (S.W.T.)

My secret and the secret of servant

**So glory to Him in Whose hands is the dominion of all things: and to Him will ye
be all brought back.
(Ya-Sin: 83)**

The one whose spirit ascends in the rank of his heart, and knows the ability of his light in the Divinely Worlds of His Lord, comprehending the essence of that reality, he becomes Rabbaniun, by the Light of Allah in the World of Allah. The Messenger (S.A.W.) says;

Whoso knows himself, knows his Lord, then he becomes godly

So he comprehends the survival by Allah, after annihilation in Him. By this *suluk* and by this ascent, and by the guidance of a complete guide and educator, the solitary and the unique, the follower of the Naqshbandi Way will complete his *suluk* and be bestowed these trusts, entering the Divinely Hall of Men, bringing the spiritual sword

to bear on the Self (Ego), *dunya*, *hawa* and Satan. He will be dressed as a guide to guide whoever wishes to travel on the Way of the *Awliya*. Allah (S.W.T.) says in a *Hadith Qudsi*;

To Allah they are men. If they want, He helps them

By those Muhammadi steps, stepping in the way of Truth;

To Allah the pure Religion

the follower of the Way ascends to the Rank of *Ihsan*;

... to worship Allah as if you see Him, and if you don't, He sees you

By which he means that after annihilation in Him you will see Him because He sees you. Hence when you make your self, your existence and your humanity non-existent, only making the Light of Allah, from which you were created, to appear rotating in the orbit of your planet in your Divinely Worlds of Holiness, you will see the One Who surrounds all vision but can never be surrounded by vision., then you will drop into prostration on the carpet of the descending Lights of His Beauty and Majesty.

All this is constructed on *adab* and love. The Prophet says;

My Lord educated me (in behaviour) too well

He (S.A.W.) says;

None of you truly believes, until I become dearer to him than his possessions and his self which are on both sides of him.

This is our Way, the Most Distinguished Naqshbandi Order, paved with the Holy Lights of Allah (S.W.T.) and the Lights of the Sun of Guidance, the owner of the Message, the master of the first and the last, who was the Seal of Prophets when our master Adam (A.S.) was yet between water and clay;

I was a Prophet when Adam was between water and clay
and the Lights of;

... those who strive in Our (Cause), We will certainly guide them to Our Paths
(Al-Ankabut :69)

They are the Muhammadi Inheritors (Naqshbandi Grand Sheikhs) who accompanied the light of those who travel in their ways, from the Divinely Presence of 'There is no God but Allah' to the Divinely Presence of 'Muhammad is the Messenger of Allah' guiding them to the Greatest Satisfaction of Allah (S.W.T.), in order to be the manifestation of 'die before you die', comprehending the survival by Muhammad the Messenger of Allah (S.A.W.) after annihilation in him, as a manifestation of the rank of survival by Allah after annihilation in Him.

The Sultan of *Awliyas*, unveiled the constitution of this Way, its principles and its *adab*, pointing out that Allah created, all of creation, for the sake of the Holy Prophet Muhammad (S.A.W.), teaching him the *adab*. Thus Prophet Muhammad (S.A.W.) says;

My Lord educated me (In behaviour), and He educated me too well

For everything that Allah created, Allah made an *adab* for each and everyone, and in everything that the prophet bade or forbade there is *adab*. Allah completed the creation with *adab*.

Adab means to show thanks to Allah (i.e. to show the attribute of thankfulness in the servant when he is ascended to the rank of *Wilaya*), to the Rank of Fardane'en, with all those whom Allah selected from among his servants by dressing them in the Rank of Prophethood.

The fruit of this ranks is *adab*. To the People of Truth, mankind is like a tree and what Allah granted him of rank, degrees and virtues are like fruits borne on this trees, where to the tree of *adab*

We have honoured the Children of Adam

On contrary, leaving *adab* is manifests on this tree of mankind all ranks of hell, badness and misery. The foundation of and the perfection of *adab* is that servants should have high determination;

The determination of a man can root out mountains

The rise of determination is from Faith. With the existence of Faith, love and belief the means to reach perfection of *adab* is submission.

The most dignified *karamat* is the continuous progress of the servant

And when the servant believes it is right, and holds fast to it, he will progress continually.

For instance, if we wanted to transport water to a distant country, and we laid the water pipes from the spring to that country and one pipe is missing from the series of pipes, then will the water reach that country? Never! Therefore we must arrange all the pipes in series, every one in its place all the way from the spring to that country, all connected firmly, then water may reach that country.

Similarly, for our spirituality, in order to perfect this *adab*, we need to comply with the orders of legislation because the Naqshbandi Way is the spirit, of the determination of legislation for this *adab*.

The most dignified *karamat* is the continuous progress of the servant

Hence there should not be any slacking between the performance of one deed and another, and this will only take place by contemplate every morning and evening about the short comings in his deeds, in his states, in his conduct, in his diligence, in his behaviour, and thus he repents. He should contemplate about the rights of Allah, about the rights the Messenger (S.A.W.), about the rights of the Great Sheikhs, about the rights of the People of Allah, about the rights of the four Imam's (Satisfaction be upon them all). He should do so till he sees the short comings, and then he should repent, asking Allah for forgiveness. Thus he begets the eternal care from Allah (S.W.T.). By this sincerity, by this contemplation, he will be dressed by the pre-by the spirituality of the Prophet (S.A.W.), either by an inspiration in his heart, by a true dream or if he perfected his readiness, by seeing a vision of the Prophet (S.A.W.), and receive guidance to the ranks of closeness. Because the Prophet (S.A.W.) says that when short comings are over come, the servant is able to be present with him by the Will of Allah (S.W.T.). If there is no doubts in him on the scale of the Prophet (S.A.W.) then the follower will be entered into the Rank of Protection.

What is it that attracts contemplation in man like a magnet attracts iron?

It is to continuously be in a state of *zikr*, till the servant becomes as described by the Holy verse;

By mentioning the Name of Allah, tranquillity enters the heart

In order for the *zikr* to enter the rank of the five gentleness in man, the servant should hold tightly without any lapse to what his guide instructs him, for even if the servant worshipped with all the power and vigour of all the worlds of angels and men, that worship can not make that *zikr* enter into the rank of the five gentleness, as entrance

to that rank is not by the diligence of man but by the will of Allah through belief, love and obedience to the sheikh in the perfect way. The most Loved *adab* in the sight of Allah, is the rank of confession and acceptance of the state of man that is characterised by weakness and helplessness. So with complete diligence, submission, believe and love, the servant must show perfect confession of absolute weakness and helplessness.

The Most Distinguished Naqshbandi Order, has laws, duties and *adab* which the follower must comply with and complete by diligence, but he must also confess the lowest rank of weakness and helplessness. Within the twenty-four hours of a day, after the accomplishment of the practices prescribed to him, the follower must look at his heart and see what kind of worshipping his Sheikh is inspiring him to do, and do it, showing diligence so that there is no waste of time because every moment spent in *zikr* is connected and every moment spent away from *zikr* is cut off and dead.

Hence the servant should use all kinds of worshipping, shutting his eyes to the world and her decorations, where Allah the Most High says;

I have only created Jinns and men, that they may serve Me.
(Az-Zariyat : 56)

These duties are like the five pillars of Islam and the six pillars of Faith, and are obligatory for the people of determination.

However bear in mind, that whoever follows this Way with all the diligence of the followers of the Way, to the People of Truth his progress resembles that of an ant

(Gabriel) (A.S.) inscribed on each one, and we are given a coffee cup to empty the ocean to reach those jewels and take them.

Is it possible to empty the vast Ocean with a coffee cup?

How possible is it ?

All the commands of legislation, the Way and all duties, which we were given, resemble that coffee cup, by which we are to reach the Divinely Ocean of Allah's *Wahdaniyaht*.