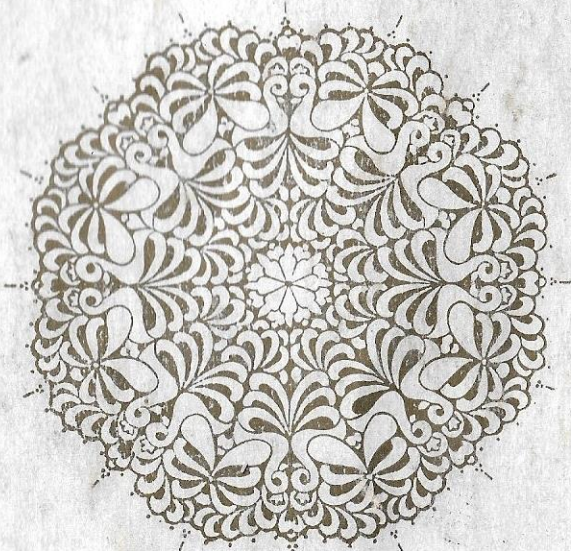


THE NAQSHBANDI
WAY :

A GUIDEBOOK
FOR SPIRITUAL PROGRESS



According to the Instructions of

Sultan Ul-Awliya

Sheikh Abdullah Ad - Daqhistani

ABIDA BILAL

ABIDA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah
the All - Beneficent, the All - Merciful*

THE NAQSHBANDI WAY :

A Guidebook for Spiritual Progress

The Spiritual Exercises of the
Naqshbandi Sufi Path

According to the Instructions of
Sultan Ul-Awliya

Sheikh Abdullah Ad-Daghistani
(May Allah Sanctify his Blessed Soul)!

With Commentaries by
Our Master
Sheikh Nazim Al-Qubrusi



(Text and Commentaries Translated From
the Arabic Original)

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Shah Muhammad Bahauddin Naqshband
Ya Hadrati Pir!

PREFACE

Dear Reader,

As-salamu alaykum wa rahmet Allahi wa baraka-tuhu. May the blessings of Allah Almighty be ever on our Prophet Muhammad, Peace be upon him and upon his family and companions.

The following collection of spiritual exercises and practices comprises the basis of the daily individual ritual discipline of the members of the Naqshbandi Sufi Order. The practices are gradated in order to accord with the ability of the murid to practice them; the Sheikh assigns the murid an exercise that accords with his level.

This booklet is a translation of the Arabic original that was published during the lifetime of Grandsheikh Abdullah Ad-Daghistani (May Allah sanctify his blessed soul!). Our Master Sheikh Nazim has added commentaries (which appear as footnotes in the appropriate places) to clarify the text and to rebut the groundless charges and accusations put forward by externalist scholars at the time of the publication of the original.

This booklet has been translated in order to serve as a working guidebook for the followers of Sheikh Nazim. Though it will certainly be of interest to others as well, one must know that it is through the following of the Sheikh and through the taking of an oath of allegiance (Bay'ah) to Allah, to His Prophet and

to Grandsheikh that the gates to success of these practices are opened.

The Holy Qur'an states: "Allah doesn't demand of anyone except what is within his ability to do." In accordance with this promise, Allah Almighty has made the basic mandatory practices of Islam light enough for any believer to practice with ease. For those who hope to approach their Lord's Divine Presence by means of supererogatory devotions, Allah makes their way most easy, in accordance with the Hadith Qudsi: "When My slave approaches Me one step through supererogatory devotions I reciprocate by approaching him ten steps. When he comes to Me walking, I come to him running..."

The practices outlined in this book are practices by which we may approach — however feebly and hesitatingly — towards our Lord. In thus doing we try to take our step and reap the fulfillment of the promise of our Lord to reciprocate tenfold. Our Master Sheikh Nazim always cautions us against becoming proud of our worshipping the Lord and against thinking that our devotions are of any worth. We must know that our devotions are totally unsuitable for the Divine Presence, can't do justice to His Glory and are, indeed, a sin. They may only become acceptable through His boundless Mercy and Generosity.

The Sheikh increases the daily practice of the murid only when that increase in content will be accompanied by an increase in the inner reality of those devotions; for otherwise, the murid's lower self might deceive him into thinking that he is a "great worshipper" (like Satan). In fact, the preparation of the murid to have the inner realities to be able to increase in worship without increasing in pride and conceit

is no small matter, rather it is the main task. Unless there is an acute awareness that the lower self and Satan not only may but certainly will make a most concerted effort to ruin one's worship and lead one astray, the murid will never get anywhere at all.

In the Naqshbandi Tariqah, therefore, the primary stress is not on "accumulating rewards" by the amount of devotion performed; rather, the murid must make sure that he is not accumulating a lot of "zeroes" which add up to naught (one small fraction of one is more than a million zeroes). This struggle to prevent the lower self from nullifying our actions was called "Jihad Al-Akbar" (the Greater Holy war) by the Holy Prophet — and the enemy should not be underestimated. This is why we have printed four volumes of "Mercy Oceans" before even considering the publishing of these exercises: as the advice given by Sheikh Nazim in those lectures (many of which concern the struggle against the Nafs), provide an essential background, in reality provide us with the necessary weapons and methods for dealing with the lying Nafs.

Also, factors in the murid's lifestyle — level of aspiration, amount of spare time and level of mental concentration — are taken into account, as these factors influence the ability of the murid to practice a devotional programme. (This is in accordance with the Sufi principle of the importance of Time, Place and Individual).

In the same way that a child is not expected to carry the load of an adult, so the novice in the Sufi Way isn't expected to do all that the Sheikh does.

A follower of Sheikh Nazim was once asked by a "learned" person: "What amount of Dhikr (Remem-

branch of Allah) does your Sheikh require of you daily?" The follower replied: "The Sheikh has assigned me a Dhikr of 1500 repetitions of the Holy Name of Allah everyday." The man replied: "But everyone knows that the Naqshbandiyya starts at 5000 repetitions. How can you claim to be Naqshbandi with such a low amount of Dhikr? And by what authority does your Sheikh assign less than 5000?"

The obvious answer to such a frontal assault is to say: "Respected Sir, far be it from me to claim that I am Naqshbandi. I say only that my Sheikh is, and that I am but his weakest and most disobedient servant. As to where he derives his authority for giving Dhikr from, you must know that his Grandsheikh takes permission from the Holy Prophet through Shah Naqshband, and my Sheikh receives it from his Grandsheikh."

The gradation of the spiritual exercises in the Naqshbandi Way is a sign of Allah's having opened His Mercy most generously to the people of the last time, for how many people could faithfully and consistently perform the highest level exercise right from the beginning in these times of distraction? Such people as the one who challenged that follower of our Sheikh are of the opinion that Tariqah practices are similar to the Shariah practices in that the minimum acceptable level is fixed and unchangeable. Such people don't take into account the inherent differences between "Fard" (Mandatory practices like the five prayers, Ramadaan fasting etc.) and "Nafilah" (Supererogatory) like the Tariqah exercises.

Some people say: "Tariqah Exercises have been passed down from the Imam of the Tariqah in such-and-such a form and thus are unchangeable; whoever

lightens them has gone astray." As a result of such inflexibility the Sheikhs would have to witness the sorry spectacle of Western aspirants to Sufi Orders struggling to recite many-hour long Arabic litanies (from transliteration) everyday in the midst of their hectic lives, in addition to performing the five prayers, and in the end leaving the whole practice — Fard and Nafilah altogether — because the burden of it was too heavy to bear.

Our Master Sheikh Nazim put forth the following example to describe what the situation of such unhappy people would be: "A spiritual exercise must be like clothing for the murid. It is a most natural and easy thing to wear suitable, well-fitted clothing — especially such a cloak of honour. But if the exercise exceeds the capacity of the murid it becomes like an excess burden of ill-fitting clothes that the murid can't wear. And so, if the exercise doesn't fit him he must carry it around like a bulky, heavy package — he will always be looking for a place where he can conveniently dump it."

— * —

We have compiled a glossary at the end of the booklet to explain Arabic words which have been used* in the text. The words left in Arabic often have no one-word equivalents in English and are words which many people reading this booklet may well already be familiar with.



I seek refuge in my Lord from Satan
the Accursed

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

And there is no power and no strength except in
Allah, the Exalted, the Mighty

This is the advice of our Master and Guide the Shaikh 'Abdullâh al-Fâ'iz, May Allâh sanctify his secret! And may He benefit us by the blessings of his sacred breaths, as passed on from the tongue of Allâh's Messenger (Peace and Blessings be upon him!).

Our Master the Shaikh says that whoever works according to this series of advices and acts on it, will attain the Exalted Stations, especially the Station of Closeness (Qurb) to Allâh (Who is Powerful and Sublime) on the Day of Resurrection. This is something which guarantees to temper the elements which exist in a human being: the Nafs (Ego), the Dunyâ (Worldliness), Hawâ (Vain desires) and Shaitân.

The Saints never speak of anything without first obtaining permission. This advice of Shaikh 'Abdullâh's is something which they usually learn and then keep in their hearts; it is knowledge which pertains to the time leading up to the appearance of our Master Muhammed al-Mahdi (on whom be peace!).

Our Master the Shaikh says that a person who manages to act on these principles in our times will

guidance and being present in their council. He listens to them with a great deal of attention, with faith and respect. And this Station belongs especially to those who obey their orders and do what they wish.

most widely in this time we would all be doomed to destruction and Divine condemnation — all of us, from the first of us to the last — as a result of the all-pervasiveness of depravity, affliction, tyranny and unbelief in these times. But because those mercy gates are wide open, those of us who cling to the Islamic Law and beliefs, and especially those who hold to the Prophet's Sunnah, will attain special stations that weren't opened to earlier people — not even to the Prophet's Companions.

But ignoramuses among the so-called 'learned' of our time, people who don't have the ability or the desire to interpret sayings correctly, and who are driven by their pride and envy to always try to find fault, will object, and did object (at the time the original Arabic version of this booklet was published). The view of such people is like the view of flies, who are always busy searching for wounds and pus on the bodies of animals and men to descend upon. Just like flies, the people of our time look for any mistake one might make, for any slip of the tongue or for any statement that might lend itself to being twisted in such a way as to provide them with an opportunity to condemn and rail against the one who said it.

To have such an attitude is opposed to the teachings of Islam; for Islam teaches us that to sometimes ignore what another believer says (especially if there is a likelihood that you simply missed the point or are not on a level to grasp it) is obligatory for Muslims. In this way we may either ignore the utterances of the Saints that are incomprehensible to us, or else we may try to search for the correct and sound interpretation of those startling sayings. The former attitude (ignoring the statements) is acceptable, as it at least keeps one from attacking knowledge that is above one's head, and from claiming that it is no knowledge at all (i.e. like the man whose headache was cured with aspirin and then condemned the whole pharmacy full of medicines as being useless and unnecessary). But the latter attitude (to look for the good and correct interpretation) is better, as it

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Then our Master the Shaikh cautions those who would meddle in politics and long for this world, because as a result of such things one is led away from the true path.

In the Name of Allāh, the All-Beneficent, the All-Merciful

Hadrat Murshid, our master the Shaikh 'Abdullāh al-Fā'iz says that whoever receives the keys to those Stations (Maqāmāt), i.e. the five Stations: Qalb (Heart), Sirr (Secret), Sirru's-Sirr (Secret of the Secret), Akhfā (Most Hidden), Khafi (Hidden) is the

opens one up to higher knowledge — that is the attitude of the real seeker of truth.

The matter which Grandsheikh mentioned here (that of the special ranks to be given to the loyal of the last times) is mentioned in the Qur'an and Sunnah. But despite the fact that they banter the terms "Qur'an and Sunnah" around so much, they don't seem to really look at those sources — and even if they did they would see nothing and be able to draw no valid conclusions, as they have not been given the gift of "fiqh", or clear understanding (the ability to draw the correct conclusions from the given information and circumstances). It is, indeed, as Allāh says in the Qur'an: "And we opened up the understanding of it (i.e. a difficult question of jurisprudence) to Solomon." Until they follow in the footsteps of the Prophet Solomon they will have no understanding.

Allāh Almighty has given rights and authority to the one who is in the right; and so, in these matters, we have been given authority — authority to stave off the enemies of religion, the enemies of Sufism, the enemies of the people of Truth, the enemies of Allāh's Saints. Whoever declares war on Allāh's Saints, Allāh, in turn, declares war on him. Those misguided people should fear Allāh, as He has said in a Holy Hadith: "I declare war on those who harm My Saints." Those who object to the sayings of the People of Truth never attain anything, as they are, in reality, fighting the Invincible Allāh, Who punishes them with debasement here and hereafter.

one who takes care to perform the Adâb and the Awrâd in their correct manner. Then the characteristics of the Station of Abâ Yazîd al-Bistâmi will become manifest in him. He was the one who said: "I am also the Real (al-Haqq)." Anyone who wishes to enter the Station of the two attributes of the Real One (Who is Powerful and Sublime), the attribute of Jamâl (Beauty) and that of Jalâl (Sublimeness/Glory), then he must follow this way.

I seek refuge in Allâh from Satan the Accursed. There is no Power and no Strength except in Allâh, the Exalted, the Mighty :

My beloved brothers! My beloved children! success is from Allâh. I have been ordered, ordered by the Prophet (Peace be upon him!) to make these techniques available.

In the Name of Allâh, the Beneficent, the Merciful.

In the Exalted Naqshbandi Order there is a Station called the Station of Annihilation in Allâh (Maqâmu'l-Faná'i billâh) and whoever wishes to attain this Station and the other Stations of which we have spoken must make a regular practice of these Wazâ'if.

THE PRACTICES (Wazâ'if)

In the Name of Allâh, the Beneficent, the Merciful. There is no Power and no Strength except in Allâh, the Exalted, the Mighty :

We shall set the foundation of this counsel by using the distinguished Basmalah and the formula which explains the absence of all strength and power which does not originate in Allâh, who is Exalted and Mighty.

Allâh (Who is Powerful and Sublime) taught the Prophet Mûhammed (Peace be upon him!) good man-

ners, for which reason the Holy Prophet said:

"My Lord taught me good manners and perfected His teaching."

And so we must be persistent in keeping to the Adâb of the Order, until we obtain knowledge of the fruit of the Shari'ah and Tariqah.

First of all we should repeat that we have not stumbled outside the Order, and we shall rush to enter it. Having decided this we shall begin with the Wazâ'if.

The beginner must always begin at the beginning, and he should recognise the difference between Shari'ah and Tariqah. Knowing the Shari'ah is to know a reality which is obligatory for every believing man and woman. Practically speaking the Shari'ah is to practice everything which was ordered by Allâh (Who is Powerful and Sublime) and avoiding that which He has forbidden. Whoever keeps to these two things, Allâh (Who is Powerful and Sublime) will be his teacher. This is the Shari'ah.

Now Tariqah is the firm intention ('Azimah) of the Shari'ah, that is to say that the Murid shall put his belief in the one who is his Shaikh and Guide, and should procede as indicated by him. The Murid may not ask his Shaikh any question refering to anything which he may order him to do.

The second description of Tariqah is that the Murid should be ready to take orders from the Shaikh. Just as the Prophet used to await the coming of Divine Inspiration (Wahy) from Allâh (Who is Powerful and Sublime), in the same way the Murid must follow his

Murshid's orders, carrying them out to the letter.* And he must have the Adâb of Anticipation, that is to say that he must constantly await the orders of his Guide; he must adopt the attitude of a hunter to his prey, being oblivious to all other directions. His sight,

* The Holy Qur'an tells us: "Verily in the Messenger of Allah do you have a perfect example." Through this verse we are encouraged to emulate the Holy Prophet's behaviour in every aspect of our lives. The Prophet never made any major decision nor answered any important question except with the help of Divine Orders: he would wait for the Angel Gabriel to arrive with a revelation from Allah Almighty, and only then would he speak or act.

One may ask how we, being that we are not Prophets, and are therefore not visited by the Angel of revelation Gabriel, may emulate this Sunnah of the Prophet. We may understand this if we truly understand that Allah does not leave sincere seekers without guidance. The Angel Gabriel was the Guide of the Prophets and the Prophet was the Guide of the Companions. As the Prophet awaited revelation (Wahy), so the Companions awaited guidance from the Prophet. Before the Prophet left corporal life he perfected his training of Abu Bakr As-Siddiq, according to the Hadith: "Everything that Allah poured into my heart I have poured into the heart of Abu Bakr", and thus was he able to provide guidance for the whole Ummah. When the Muslims of that time made the oath of allegiance (Bay'ah) they were, in effect, recognizing Abu Bakr as the one through whom Divine Guidance would come to them — that they wouldn't act according to their personal whims and opinions in opposition to his orders.

Allah Almighty has never allowed for a generation to pass — from the time of Abu Bakr on — without the Inheritor of the Holy Prophet being able to complete his training of one to succeed him in carrying the trust of guiding true seekers to the truth. This is the meaning of the Qur'anic Verse: "And follow the Path of he who has turned his heart to Me." What it means is that we must follow our Guide the way that the Companions followed the Prophet — and they followed the Prophet like the Prophet followed Gabriel.

hearing, existence and thoughts should be ready to receive orders and he should always be prepared to carry out some new order. Such a man will be a master of the Adâb of the Exalted Naqshbandi Order and this Tajalli will become manifest in him.

Hadrat Shaikh says: "I do not speak to you about any Station (Maqâm), Tajalli or Rank (Rutbah) without my already having entered that station or position or without having experienced that Tajalli. I am not like the others, I do not speak separating my sight from my chart, enumerating the Stations (Maqâmât) for you without my knowing their reality (Haqiqah). No! First of all I followed that path and saw what it was. I learned those Realities and Secrets which may be found along it, and I worked my way along it until I obtained the Knowledge of Certainty ('Ilmu'l-Yaqîn), the Eye of Certainty ('Ainu'l-Yaqîn) and the Truth of Certainty (Haqqu'l-Yaqîn). Only then do I speak to you, giving you a taste, as it were, of that which I have tasted, until I am able to make you reach that station without tiring you and without difficulties."

Our Master Abû Bakr As-Siddiq (May Allâh be pleased with him!) asked the Pride of all Existing Beings, our Master Muhammed (Peace be upon him!) about the meaning of the phrase 'Ajalu'l-Karâmât' (the appointed time for miracles) and he replied: "As long as success remains." (Dawâmu'-Tawfiq).

And what is the meaning of 'Dawâmu't-Tawfiq'?

It is that the Murid should keep to his Wazifah and should obey the orders of his Murshid without veering either to the right or to the left.

Flying in the sky or walking on water, entering into

fire untouched or knowing the secrets of peoples hearts are not praiseworthy miracles since Satan also possesses these gifts. With the People of Reality such miracles are never counted as being of the desirable kind, and our Naqshbandi Brethren compare these miracles to a woman's menstruation, saying:

"The Miracle of Walis is the Menstruation of Men."

The Masters of our Naqshbandi Order do not openly perform miracles even if skinned alive or tortured to death.

Our Sheikh, Maulana 'Abdullah al-Fa'iz (May Allah sanctify his secret!) says: "My tongue is the tongue of the Secret of the Shari'ah and of the Secret of the Qur'an." Then he asked a question, saying: "Who are the bearers and protectors of the Qur'an (i.e. Huffaz)? The bearers and protectors of the Qur'an are those who set foot in all these Stations and know them with true understanding. And is it not right, my children that I should indicate to you that you should follow this path so that you may reach and discover these Stations?"

And now I shall show you the Adab of the Awwad, and it is by means of these Awwad that you will attain the Gnosis of those Stations, this you will achieve by keeping to these Awwad. And they are of two kinds: those for the People of Determination (Ahlu'l-Aza'im) and the second kind is for those who are not able to practice the first kind.

The First Kind

The Adab of the first kind, during the course of 24 hours :

(1) For every Muslim man and woman: To repeat

the **Shahadah** three times every day, and the two phrases of the **Shahadah** are an expression of the Adab and the Soul of everything which the Prophet (Peace be upon him!) brought with him (i.e. the Sha-ri'ah) and it is obligatory for every Muslim man and woman.

(2) Seeking Allah's forgiveness: **Astaghfirullah** 70 times.

(3) **Fatihatu'l-Kitab**, with the intention of sharing in the Tajallis and divine favours sent down with it when it was first revealed, in Mecca - and without this intention it will be as if we have fallen outside.

Our respected teacher says: If a non-Believer should recite al-Fatihah, even if only once in his whole life, then he will not leave this world without obtaining at least part of those divine favours, because Allah does not distinguish between the non-Believer and the Fasiq (Wrongdoer) or between a Believer and a Muslim,* in fact they are all equal to him, since they are all included in the Ayah: (I seek refuge in Allah:)

* If the people who objected on this point had had any real understanding they wouldn't have objected, rather they would have been obliged to agree.

What does it mean if an Unbeliever reads the Fatihah (Opening Chapter of the Qur'an)? What it means is that he has become a Believer. In the same way that we say that an Unbeliever, once he pronounces Kalimat-ush-Shahada ("I bear witness that there is no God save the One True God, Allah Almighty, and that Muhammad is His Messenger) doesn't remain under the classification of "Unbeliever" but instantly becomes a Muslim, so we can say this about one who pronounces Al-Fatihah.

If pronouncing Kalimat-ush-Shahada is enough to make one a Muslim, then what about the effect of reading Fatihah, which is called "The Mother of the Qur'an" (Umm-ul-Kitab)? Does it make

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“And We have honoured the Sons of Adam.”

Here Allah (Who is Faultless and Self-Exalting) declares that He has honoured all the Sons of Adam. Inasmuch as these favours and these Tajallis which descended with Suratu'l-Fatihah belonged especially to the meaning of this verse, it is from this that the Kafir will get some portion of the divine favours. The Tajalli which came down with Suratu'l-Fatihah will

any sense that Allah should guide His servant to pronounce that most honourable chapter of the Qur'an and then leave him in unbelief? Is that how they imagine that Allah guides His slaves?

They object when we say that an Unbeliever, even if he should read Fatihah only once in his life, should benefit. But what if his reading of the Fatihah were to coincide with his death — if the reading of the Fatihah were to become one of his last actions? In such a case that person would have died a Believer — is that not right?

Those who have been bestowed with understanding and vision may understand that it is not the Way of Allah to let one's reading of Fatihah go to waste. No, reading Fatihah must eventually be the cause of that person's changing his ways, and should lead to a profound change of heart. God forbid that he should remain an Unbeliever once his tongue has been honoured in such a manner! He has come under the Safeguard of Allah, as He Almighty has guided him to read a Surah that is the summary of the Qur'an; a Surah within which is to be found all the other Surahs of a Book (Qur'an) which contains within it all the earlier Revealed Scriptures. And so, reading Fatihah is like reading the whole Qur'an along with the other Holy Scriptures. To say that Allah will keep such a person in unbelief is a blasphemy. Therefore, when Grandsheikh said: “If an Unbeliever reads Fatihah...”, he was indicating the good fortune of that person.

Then Grandsheikh mentioned that Allah Almighty regards His slaves with the Eye of Equality. Does this need any explanation? Can anyone really object? How can they object, when each

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never cease and it will last forever, and it belongs especially to al-Fâtihah. No one knows how much Tajalli there is except Allâh (Who is Powerful and Sublime) and His Messenger (Peace be upon him!)

Whoever recites Sûratu'l-Fâtihah with the intention of sharing in these Tajallis will obtain a high position and a great rank. And whoever recites it with-

time they pray and read Fatihah they address Him Almighty as “Lord of the Worlds”? If He wasn't the “Lord of the Worlds” He would have described Himself as “The Lord of the Muslims” If such people don't like to recognize what Grandsheikh says on this subject, then they will have to change the Qur'an so as to address Him as “The Lord of the Muslims” rather than “The Lord of the Worlds” — and to do such a thing would certainly be blasphemous! So, if they object to the statement of our Grandsheikh that in the sight of the Creator all His creatures are viewed with equality, and if they see this as being a mistake, they have, in effect, left Islam.

Through the Divine Mercy of our All-Merciful Lord, all of the Sons of Adam, all His slaves — Believer and Unbeliever alike — attain His Mercy in this life. In this life He bestows material blessings upon His creatures according to His Own Plan, not necessarily according to the belief or unbelief of the recipients of those gifts. But the difference between Believers and Unbelievers lies in what they will reap in the afterlife. What degrees of His Mercy one will attain in the afterlife is another matter. That is clear.

Thus there should be no objection, as what we are saying is a most basic and obvious fact: that Allah gives of His Mercy in this World without making belief in Him a condition. Proof of this can be found in the Quranic Verse that Grandsheikh cited: “And We have been generous to and have honoured the Sons of Adam”. Allah Almighty didn't say: “And we have been generous to and have honoured the Believers from among the Sons of Adam”, no, rather He made it a general, all-inclusive statement. How can they object? He who objects, objects in his ignorance, not his knowledge. He objects in his pride and enmity — and that isn't worth anything.

out this intention gets general divine favours only, and not the special ones. This Sûrat possesses innumerable and limitless stations (Maqâmât) in the sight of Allâh (Who is Powerful and Sublime.)

(4) **Bismillâh** and the verses '**Âmana'r-Rasûl**', until the end. (Surat'ul Baqara, Surah 2, Verses 285 - 286)

Whoever recites this Âyah even a single time will attain a high rank and a great position, and he will get the safety of al-Ammân (Allâh) in this world and the next. He will enter the circle of security in the Presence of Allâh (Who is Powerful and Sublime) and will reach all the Stations of the Most Distinguished Naqshbandî Order. He will get what the Prophets and Saints could not get, and will arrive at the stage of Abâ Yazîd Al-Bistamî, the Imâm of the Order who said: "I am the Truth (al-Haqq)".

So this is the magnificent Tajalli which belongs to this Âyah and to other such Ayat also. Maulânâ Khâlid al-Baghdâdî, one of the Imâms of our Order, obtained it after a good deal of time, and Allâh made it special for this age.

(5) **Sûratu'l-Inshirâh** (Alam Nashrah Laka Sadrak.) (Surah Number 94)

Allâh (Who is Powerful and Sublime) says in this sûrah: (I seek refuge in Allâh:) **Inna ma'a'l-'Usri yusran, inna ma'a'l-'usri yusrâ.** (With the difficulty comes ease, truly with difficulty comes ease.)

On each letter and on each Âyah there is a Tajalli different from that on the others, and for each letter there is an Angel from Allâh (Who is Powerful and Sublime), and none of Allâh's slaves who worships in the manner of Jinn and Men may attain any Station without the recitation of Sûrah Alam Nashrah with

the intention of sharing in these Tajallis, because of what they contain of Divine Magnificence.

So whoever recites an Âyah or letter of the Qur'ân will obtain the Divine Grace which is particular to that Âyah or letter.

And know, my children, my brothers, my beloved ones, that I am speaking to you with the knowledge of certainty ('Ilmu'l-Yaqîn), and Allâh (Who is Powerful and Sublime) is the Guide who guides those of His servants whom He pleases.

I am telling you about these Stations not only from hearsay, rather I have tasted them and entered and I have embraced them, learning about what exists even in their most secret regions.

So, my children, you should know that if a non-Believer or a hypocrite recites this Surah or any Âyah of it, especially: (I seek refuge in Allah:) Inna ma'a'l-'usri yusran, inna ma'a'l-'usri yusrâ. Then he will obtain some of those divine graces, Tajallis and virtues, because Allah does not distinguish between a Kafir or a hypocrite, or between a Saint and a Prophet. All slaves are equal in the sight of Allah because they are all included in the verse: La-qad karramna bani Adam. "We have honoured the Sons of Adam." Yes, they are all included in this one phrase. Allah is the Guide, He guides those whom He wishes from among His Servants. Satan was kept veiled from this news and he is ignorant of the Tajallis and great Divine Graces with which Allah guides His Slaves. And you should know that whoever wishes to get these virtues must keep to his Adab and Awrad, then it will be easy for him to gain true life and eternal life.

These Stations and continuous Divine Graces are

closely bound together and they cannot be separated, so any deficiency in the Adab will automatically create a deficiency in the Divine Graces being sent down. As an example of that we may take Wudu'. We may wait in front of the tap, waiting for water to come out, but the large and small pipes do not connect properly and so the water does not flow out, but escapes before reaching the tap. And so we must never allow any deficiency to creep into our Adab until we obtain all the Tajallis and Divine Graces.

(6) **Ikhlas Sharif** (Surah Number 112) : 11 times.

And whoever recites this Surah must obtain the Tajalli of the two names of Glory (Ismayyu'l-Jalalah): Al Ahad (the One) and As-Samad (the Eternal), and even if a Kafir were to recite it, he must get a portion of this Tajalli. Even if one of Allah's Slaves worships Him in the manner of Men and Jinn, he will not get complete Divine Grace without reciting al-Ikhlas.

(7) The two Surahs of Seeking Refuge: Once each.

Qul a'udhu bi-Rabbi'l-Falaq. (Surah Number 113)

Qul a'udhu bi-Rabbi'n-Nas. (Last Surah Of Qur'an)

Hazrat Shaikh says: The Reality of the Secret of Allah's Greatest Name (Ismullahi'l-A'zam) is connected with these two Surahs and with them is also linked the Perfectness (Kamal) of Allah's Greatest Name. And since they mark the end of the Qur'an they are linked and associated with the completion of Divine Graces and Tajallis.

By means of this Adab the Masters of the most Distinguished Naqshbandi Order became seas of knowledge and gnosis.

Oh my brothers! My children! You've now reached the beginning, that every letter, verse and Su-

rah of the Qur'an al-Karim has its own special Divine Graces and Tajallis which do not resemble any others, and for that reason the Messenger of Allah (Peace be upon him!) said: "I have left three things with my Ummah: death which makes them afraid, true dreams which give them good tidings, and the Qur'an which addresses them." By means of the Qur'an Allah Almighty will open up the Gates of Divine Grace in the last times, the like of which did not come down in the time of the Holy Prophet, nor in the times of the Companions, nor in the times of the Khalifahs, nor in the times of the Saints until the time of Maulana Khalid al-Baghdadi. Allah (Who is Powerful and Sublime) has opened up for us these Stations (Maqamat) so that we may be of the Contented Ones in this world and the next.

To this we may add the fact that every night we get the Tajalli of the night of Power from the Gate which Allah has opened up for the people of this time.

This Ummah is the last of all Ummahs, and the Ummah of those who follow in the footsteps of the Messenger of Allah (Peace be upon him!), for that reason, if any one of us prays humbly to Allah (Who is without fault and exalts Himself) and makes du'a that He make him successful in any action he wishes for the sake of the Ummah of Muhammad then Allah (Who is without fault and is Self-Exalting) will certainly accept it right away.

(8) **La ilaha illallah.** : 10 times and after the last time we add: **Muhammadur Rasulullah (Sallallahu 'alaihi wa sallam!)**

(9) **Allahumma salli 'ala Muhammediw wa 'ala Ali Muhammadiw wa sallim.** : 10 times.

Ila sharfi'n-Nabiyyi wa Alihi wa Sahbihi, wa ila ar-

نفس ہو اور ۱۵ روزہ کی ضرورت ہے جو بھی نام کام کریں اس میں کامیابی ہے کہ یہ کامیابی رسول پاک کا امت کو ملے

wahi ikhwanihi mina'l-Ambiya'i wa'l-Mursalina wa Khudama'i Shara'ihim wa ila arwahi'l-A'immat'l-Arba'a (We mention the four Imams of Islamic Law since it is one of our principles that we set foot in the Shari'ah first and then in the Tariqah.) wa ila arwahi Mashayikhina fi 't-Tariqati 'n-Naqshbandiyati 'l-'aliyah: khassatan ila ruhi Imami 't-Tariqati wa Ghawthi 'l-Khaliqati Khawajaha Baha'i 'd-Dini Muhammadini 'l-Uwaisiyyi 'l-Bukhari wa Hadrati Ustadhina wa Us-tadhi Ustadhina'l-Fatihah...

(Now the Fatihah is recited with the intention of sharing in the Divine Graces and Tajallis which were sent down when it was revealed in al-Madinah for the second time, and no one knows just how many Graces and special Tajallis belong to it, except Allah (Who is without fault and is Self-Exalting) and His Prophet Muhammad (Peace be upon him!)

Allah Allah Allah Haqq : (Being present totally with Allah.)

Allah Allah Allah Haqq.

Allah Allah Allah Haqq.

Then you may make du'a as you like.

These are the basics of those Adab which are considered necessary, and if the Murid does not bind himself to it, then his Guide will be embarrassed to have to accept such a deficient gift from his Murid.

This Adab must be performed once in every twenty-four hours. Everything which the Prophet (Peace be upon him!) brought was founded on this Adab and it is the way that the slave reaches the key to being very close to Allah (Who is Powerful and Sublime!). It was also by means of it that the Prophets, Messenger Prophets and Saints reached their Creator (Whose

condition is Sublime and Exalted). And it is also by means of it that we reach to Allah (Who is without fault and is Self-Exalting) and take all the Stations of the most distinguished Tariqah.

The Masters of the Most Distinguished Naqshbandi Order say that whoever claims that he is affiliated with one of the forty orders or to the Most Distinguished Naqshbandi Order, but nevertheless has not entered Khalwah even once in his life, then such a person should be ashamed of connecting himself with the People of the Path.

But Maulana, our great guide, says: Whichever of the People of the Last Time wishes to attain a high rank and an exalted stage, and to get what a Murid normally gets only by means of Khalwah and spiritual exercises, then he must continuously perform this Adab and also the Waza'if.

With this Adab we have set the foundation for the higher Stations, and now we are ready to build on this foundation.

First of all we shall start with the Waza'if for the People of Determination from among the Ummah of Muhammad (Peace be upon him!). The Murid ought to know that if he fails to attain an exalted Station and high Grade in this world because of his lack of effort, then he shall not be separated from this world but that the Sheikhs make him reach it, and reveal for him his Station at the time of the seventh to last breath during the agonies of death.

You should also know that nothing Haram should intervene between the Adab and other spiritual practices. If anyone performs these Adab and then performs an action which is forbidden, then that person will be like a person who builds the foundation of his

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house on the side of a cliff, and his house then collapses down the cliff.

So we should always be aware of our actions, gauging them to see if they are Halal or Haram: "Is Allah (Who is Powerful and Sublime) going to be angry at our actions or not?" And we need to think about every action which we are about to do so much that ultimately we simply do not do any Haram thing which might weaken our foundation. By thinking carefully about our actions the Hadith:

"Tafakkuru sa'atin Khairum min 'ibadati sab'ina sannah." i.e. "One hour's contemplation is better than seventy year's worship," will manifest itself in us.

By way of an example of what we are saying; if a tailor is given a piece of cloth to sew, then he must continue working at it until he finishes it in the evening. In the same way we must perform the Adab in the morning and persevere with the Wasa'if and other good deeds until the evening. We should perform these actions in the correct way, that is to say without any Haram deeds intervening. On this basis Allah (Who is powerful and sublime) has divided the day into three parts: eight hours for worship, eight hours for earning a living, and eight hours for sleeping. Anyone who does not accept and follow this division of energies will exemplify the Hadith which says:

"He who is erratic will be erratic forever in the fire."

He who goes according to his own will and reasoning does not progress, and he who wishes to obtain exalted Stations, Levels and Stages which previous generations earned by means of retreats and other spiritual exercises, must remember Allah (Who is Powerful and Sublime) throughout the course of the day.

THE AWRAD

(10) **Dhikru'l-Jalalah** : "The Glorious Dhikr."

Allah Allah : 5000 times verbally.

(11) **Dhikru'l-Jalalah** : "The Glorious Dhikr."

Allah Allah : 5000 times in the heart.

And having concluded both of these you may then recite the prayer on the Prophet (Peace be upon him!)

(12) **Allahumma salli 'ala Muhammadiw wa 'ala Ali Muhammediw wa sallim:**

1000 times. But every Monday, Thursday and Friday 2000 times.

(13) Recitation of one Juz' of the **Qur'an** Karim. (A Juz' is one - thirtieth of the Qur'an).

(14) Recitation of one Hizb (Section) of the book : "**Dala'ilu'l-Khairat**".

And these two things, the recitation of the Qur'an and Dala'ilu'l-Khairat, may not be omitted unless there is a very good excuse for doing so. The Shaikh gives the following example of what constitutes a good excuse. If a person were offered two gold liras to recite one Juz' of the Qur'an but nevertheless were to refuse because of some weakness or other, then this would be a good excuse.

And if he does not recite them because of some good excuse, then he should recite Ikhlas Sharif 100 times in place of the recitation of the Qur'an, and 100 times Salawat Sharifah in place of Dala'ilu'l-Khairat.*

* If, for example, one can't read enough Arabic to recite from these books, he should undertake that task, and, in the meantime read the substitute formulas.

THE SECOND PART

For the People of Determination

(1) Getting up one hour or at least one hour before Fajr, since it is at this time that the Gate of the Mercy of Allah (Who is Powerful and Sublime!) is opened and the time when the Great Shaikhs look at their Murids. One should get up and make wudu', and then perform two rak'ats of Tahiyatu'l-Wudu' and then stand up facing the Qiblah and ask that Allah (Who is self exalting) purify oneself from the anger of one's Nafs. And with this intention one should then say: Ya Halim! one hundred times. And then one should seek protection from one's external and internal enemies, and from both heavenly and earthly misfortunes, saying: Ya Hafiz! one hundred times.

Whoever wishes to reach the Station of the People of Determination (Ahlu'l-'aza'im) must keep up these practices. And our Sheikh tells us about the importance of this time and its virtue, saying: If a person gets up one hour before Fajr and does nothing, not even praying, not even making Tasbih, but gets up to drink something such as coffee or tea, or to eat a morsel of food, then he must also be raised with the Ahlu's-sahr (the Vigilant People.)

(2) Then he should stand and pray two Rak'ats of Salatu'n-Najat (Prayer of Salvation). Reciting in the first Rak'ah: Al-Fatihah, then:

Bismillahi'r-Rahmani'r-Rahim.

Shahidallahu annahu la ilaha illa hu. Wa'l-Mala'ikatu wa ulu'l-'ilmi qa'imam bi-l-Qist. La ilaha illa hu wa'l-'azizu'l-Hakim. Inna 'd-Dina 'indallahi'l-Islam.

Bismillahi'r-Rahmani'r-Rahim.

Quli'llahumma malika'l-Mulki tu'ti'l-Mulka man tasha'u wa tanzi'u'l-Mulka mimman tasha'u, wa tuizzu man tasha'u wa tudhillu man tasha'. Bi-Yadika'l-Khairu innaka 'ala kulli shay'in qadir. Tuliju'l-Laila fi'n-Nahari wa tuliju'n-Nahara fi'l-lail. Wa tukhriju'l-Hayya mina'l-Mayyiti wa tukhriju'l-Mayyita mina'l-Hayy. Wa tarzuqu man tashau bi-ghairi hisab.

And in the second Rak'ah, recite al-Fatihah.

Then : 11 Ikhlas Sharif. (Surah Number 112)

And then after making salams one should make sajdah to Allah 'Azza wa Jalla with the intention of burying the anger of your Nafs and killing the child of the blameful Nafs, and changing reproachable manners into praiseworthy ones.

All the angels of the Heavens and the earth gaze down at the One doing sajda, and he is one who confides in His Lord. The angels do not lift up this sadja to Allah (Who is without fault and is Self-Exalting), rather Allah takes it up to Himself without any intermediary. The Murid speaks to his Lord in the sadja, saying: Yâ rabbi kamâ ta'kulu'n-nâru'l-hataba hâ-kadhâ'l-hasadu'l-muta'silu fiyya ya'kulu jamî'a a'mâli khallisni yâ rabbi minhu wa khallisni aidan mina'l-ghadabi in-nafsâni wa min nafsi't-tifli'l-madhmûmah. Wa mina'l-akhlaqi'dh-dhamîmah. Wa yâ rabbi bad-dil kulla akhlaqi ilâ akhlâqin hamîdah. Wa af'alin hasanah.

(Oh my Lord! Just as fire consumes firewood, in the same way the envy which is rooted in me consumes all my actions. Purify me, Oh my Lord from it and purify me too from the anger of my Nafs. Rid me as well, Oh my Lord of the blameworthy Nafs of the child

and from reprehensible manners. And Oh my Lord change all my manners to laudable manners and into good actions.)

He should ask Allah (Who is powerful and sublime) for everything which is of importance to him in this world and the next, since supplication of this degree is accepted and it is not possible that it might be rejected.

And if the Murid should happen to leave this night vigil he will have lost a large portion of the tajalli since it is a part of the tajalli of the entire Waza'if. Should any part of the spiritual practices be deficient, then he shall be manifesting the quality which we already spoke about at the beginning of our discourse, where the water goes outside without being used at all, when there is a small hole or some such thing in the pipes. But really this tajalli is not wasted, and if it is not given us in this world, and we do not see it as a result of our negligence, then it remains for us to receive in the next world.

Our guide (Murshid) says: "He who makes a regular practice of the Adab and the Awrâd shall obtain the water of true life and with it he will perform wudû; he will bathe in it and drink it, and by means of it shall he reach his goal. There is such a person who claims that he has been in the Order for thirty years and as yet has not seen anything and has not attained anything. The answer for this person is to search and look at what his actions were throughout these years. How many deficient actions has he performed? When you know the deficiency you should avoid it, and then you will quickly reach Allâh (Who is Powerful and Sublime). When the Murid forsakes that which the Sheikhs have told him about the Waza'if, then he will

remain absolutely incapable of making further progress, and he will be unable to return to any previous stage.

Whoever keeps to these Wazâ'if is promised that he will reach the exalted stations and great levels.

And if the Murid still has time before the morning prayer, then he can also perform the following:

(3) Eight Raka'ats : **Salâtu't-Tahajjud.**

(4) **Salatu't-Tasâbih** : four Raka'ats, if he cannot do it every night, then he should do it once a week.

When the Adhân is called for the morning prayer then he should attend the congregational at home, if a congregation is there assembled, or else go to the mosque to attend the congregational prayer there. And he should wait for the prayer of Ishraq if sleep does not evercome him.

No Prophet ever obtained Prophethood, nor did any Saint ever obtain Sainthood, and no Believer ever attained the stage of faith without utilizing this period of time between the morning prayer and Ishraq (sunrise), keeping to these Wazâ'if.

(5) He should pray two Raka'ats of **Salâtu'l-Ishraq.** And if he has some important job to do and isn't able to pray the prayer of Duha at its appointed time, then he should pray it immediately after Ishraq.

(6) Eight Raka'ats of **Salâtu'd-Duhâ.**

The best time for the prayer of Duhâ is two hours before Zuhr.

The Waza'if of the People of Determination is that they should not leave the Sunnah prayers at all, and they must be performed like the Fard prayers.

Muhammad, (on whom be the best of prayers and peace!), said: "A man's safety lies in keeping his tongue." He who keeps this Adab and does not look at the defects of others and works at his Wazâ'if, taking care to perform them, and does not get involved in other things, he is the one who gets the blessings of this Hadith.

Whoever looks down on the Sons of Âdam who have been honored in the sight of Allâh, (who is powerful and sublime), when he said: "And We have honoured the Sons of Adam"; Allah will dishonor him and he will exemplify the Hadith:

We have honoured the Sons of Adam, and whoever honors them, Allah, (Who is Powerful and Sublime), will honor him and will set him over such people who will, in their turn, honor him. (But who honours them not will experience terrible things at their hands).

The Waz'ifah of the People of Determination is completed with Allah's praise.



PART TWO
FOR THOSE WHO HAVE NOT YET ATTAINED
THE LEVEL OF THE
PEOPLE OF DETERMINATION

Whoever is unable to perform Part One should at least try to perform Part Two.

- (1) **Shahâdah** : 3 times.
- (2) **Astaghfirullâh** : 25 times.
- (3) **Fâtihatu'l-Kitâb** : one time, with the intention of participating in the Tajallis sent down with it in Mecca.
- (4) **Ikhâlâs Sharîf** : 11 times.
- (5) The two Sûrahs of seeking refuge:
Qul a'ûdhu bi-Rabbi'l-Falaq. (Surah Number 113)
Qul a'ûdhu bi-Rabbi'n-Nâs. (Last Surah of Qur'an)
- (6) **Lâ ilâha illallâh** : 10 times, the last time completing it with : Muhammadur Rasûlullâh.
- (7) **Allâhumma salli 'alâ Muhammadiw wa 'alâ Âli Muhammediw wa Sallim** : 10 times.

Ilâ Sharafi'n-Nabiiyi sallallâhu 'alaihi wa sallam, wa Alihi wa Sahbihi, wa ilâ arwâhi Ikhwânihi mina'l-Am-biyâ'i wa'l-Mursalina, wa Khudamâ'i sharâ'ihim wa ilâ arwâhi'l-A'imati'l-Arba'ati wa ilâ arwâhi Mashâ'ik-hinâ fi't-Tariqati'n-Naqshbandiyyatil-'Aliyyah, khâsatan ilâ rûhi Imâmi't-Tariqti wa Ghawthi'l-Khaliqati

Khawājaha Bahā'iddini'n-Naqshbandi Muhammadi-ni'l-Uwaisiyi'l-Bukhāri, wa ilā Ustādhinā wa Ustādhi Ustādhina'l-Fātihah...

This time Fātihah should be recited with the intention of participating in the Tajallis sent down with it the second time it was revealed, in al-Madinah.

One should get up at night if one is able. And the way to gauge one's ability in this matter is to imagine whether you would refuse two golden liras to get up at night because of the strength of your tiredness; only when one is in such a state does one have a valid excuse for not getting up. And if one is brisk, then one should get up one half hour before.

- (1) Two Rak'ats for Wudū'.
- (2) 100 times : **Ya Halim!** Standing facing the Qiblah.
- (3) **Salātu'n-Najat** : if possible with the Sajdah.
- (4) **Salātu't-Tahajjud** : if possible.
- (5) **The Morning Prayer.**
- (6) **Salātu't-Tasābih** : once on Friday.

If sleep overtakes him then he may pray the prayer of Ishrāq when he awakes. And then praying two to four Rak'ats for Duhā.

And if one is able to keep the Sunnahs, then he will obtain the blessings of the Hadīth saying :

"He who revives my Sunnah when my Ummah has fallen into depravity will have the reward of one hundred martyrs."

THE AWRĀD

- (1) Dhikr of the Glorious Name : with the tongue:
Allāh Allāh : 2500 times.

(2) Dhikr of the Glorious Name : in the heart :
Allāh Allāh : 2500 times.

(3) **Allāhumma salli 'alā Muhammadiw wa 'alā Āli Muhammadiw wa sallim** : 300 times. But on Mondays, Thursdays and Fridays : 500 times.

Our Master Shāh Naqshband is the keeper of the spiritual Nūr (Light) which Allāh (Who is powerful and Sublime) has placed in it. And on the Day of Resurrection, he will, by means of this light, gaze around at the people standing there, until four gardens are filled with the Ummah of Muhammad (Peace and Blessings be on him!) and he will be an intercessor for them. So he who keeps this second Adāb and the Awrād will enter the Circle of this Nūr.

THE THIRD GROUP

This group has the same Adāb as the second group

THE AWRĀD

(1) Dhikr of the Glorious Name : **Allāh Allāh** : 1500 times.

(2) **Allāhumma salli 'alā Muhammadiw w 'alā Āli Muhammadiw wa Sallim** : 100 times.

And on Mondays, Thursdays and Fridays : 300 times.

The second and the third groups are free to choose whether they read one thirtieth of the Qur'an Kerim every day, and a section of the book "Dalā'ilul-Khairāt" or not.

Allāh (Who is Powerful and Sublime) says: "Behold! By the Remembrance (Dhikr) of Allāh hearts are made peaceful."

Allāh (Who is without fault and is Self-exalting)

made a covenant with all the atoms of the Sons of Adam on the Day of "Am I not your Lord. They said: 'Yes!-'." a covenant that they make His Dhikr (He who is Powerful, Sublime).

THE FORTH GROUP.*

Those who would like to be raised with the Generous Prophets and with the Magnificent Saints and with the People of Tariqah, they must forsake the enmity which is harboured in them, and they must show them their love.

* In the following letter our Sheikh has further elaborated on the Awrad and Adâb that correspond to the level of the fourth group:

IN THE NAME OF ALLAH, THE BENEFICIENT, THE MERCIFUL

Our brother/sister,

Wa 'alaikum salam wa rahmatullahi wa barakatuh!

Your kind letter has just arrived, and it has pleased me greatly. I ask my Lord to bless you and to guide you to His Glorious Presence. The first step in reaching Divine assistance is to find someone who is himself Divinely guided and belongs to the Glorious Divine Presence of Allah Almighty. Such a person may not be found in books, but you are lucky because you have been searching for such a person, and it is the right of whoever seeks such a man that he will ultimately find him. We are honoured to be Almighty Allah's servants, and we see no ranks which are above the rank of being His servant; there is no greater honour. We were all in the Divine Presence on the Day of Promises, in the World of Souls, the real servants of Allah Almighty, who know the promise they made to their Lord. No doubt, I may say, that our Grandshaikh was one of those true servants; whoever would like to reach the Glory of the Divine Presence may follow him. There are so many guides, but it is enough for us to take only one. You may accept him as your guide, and you may do Dhikr according to his commands, Every day you may repeat

It is for this reason that the Pride of all Creation (On whom be the best of Prayers and Peace!) said: He who has good thoughts about people will not come to a bad end."

No matter how much a sinner such a 'Good-thinker' is, he will nevertheless be raised with the People of Allâh (Who is Powerful and Sublime!) But he who thinks always bad of the people, he will have a bad ending. When we speak of 'a bad end' we do not intend to say that such a person will end up in distress, rather we mean that he will enter the Heavens belonging to ordinary people, and he will not enter with the one who belongs to the Station of the Greatest Pleasure.

three times: Kalimatu'sh-Shahadah (Ashhadu an la ilaha illallah wa ashhadu anna Muhammadan 'abduhu wa Rasuluh.)

70 times : Astaghfirullah.

100 times : Allah Allah.

100 times : La ilaha illallah.

100 times : Allahumma salli 'ala Muhammadiw wa 'ala Ali Muhammadiw wa sallim.

11 times : Qul huwallahu Ahad. (Surah Number 112)

Then you should recite the Fatihah, dedicating it to the Holy Prophet Muhammad and to Grandsheikh.

I advise you not to look at the wrong doings of other people, and not to blame other people for what they do. Look always to their good side; and I advise you to remain calm always and not to get angry. I advise you to do your best for everyone as far as you are able, because this is the way of all the Prophets (peace be upon them!) who always did their best for whoever they were with; and to teach people to do their best for everyone. This is the best characteristic of Islam. We pray for you that He Almighty might pour out His endless blessings, giving you more and more from His Light.

Your Obedient Servant for His Sake,

His Weakest Slave,

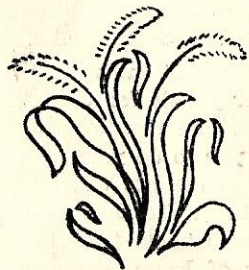
Allâh's Messenger (Peace and Blessing of Allâh be upon him!) says: "And he who does not harm the Muslims will not be counted among the Infidels, rather he is from my Ummah."

This advice is one of the greatest good tidings for the people of this Ummah, the Ummah of the Last Time.

And from Allâh comes success.

Wa 'alaikumu's-Salâm! My children, those who love me and my brothers!

(Prepared with the permission of the
Admonisher of the Ummah,
Guide of the Age and Ghawth of all Creatures
The Sultân of the Gnostics,
The One By Whom Sinners Reach Their Goal),
The Shaikh 'Abdullâh al-Fâ'iz Ad-Daghistani



Glossary of Arabic Terms

- Adab** — Perfected Manners. The outward behaviour to be observed by a follower of the Path that will aid him in reaching his goal. In this book it also refers to a foundation of prayers to be said before the main exercises, Awrad, which are built on the Adab.
- Awrad** — The Spiritual Exercises. A discipline assigned by the Sheikh for observance by the follower, sometimes practiced individually and sometimes communally; sometimes silently, sometimes aloud. Awrad usually involve the repetition of Holy Names and phrases or the reading of litanies.
- Du'a** — Supplication.
- Fajr** — The dawn prayer.
- Hadith** — The Sayings or Traditions of the Holy Prophet Muhammed, Peace be upon him. They have been gathered in cannonized collections, organized according to topic and evaluated as to estimated authenticity or lack of it.
- Haram** — Forbidden by religious law, the opposite of Halal, permitted.
- Jihad** — Holy War. The Greater Holy War is the war against one's lower self. The Lesser Holy War is the war which is fought on a battlefield under the leadership of a Khalipha of the Holy Prophet against Islam's foes.
- Kafir** — Unbeliever.
- Khalwah** — Spiritual Seclusion. Retreat.
- Maulana Khalid Al-Baghdadi** — Great Naqshbandi Master who died 150 years ago and is buried in Damascus.
- Murid** — "He who is asking"; a disciple or follower of a Sufi Guide.

- Murshid** — A Spiritual Guide. One who leads another to and on the correct path.
- Nafs** — The Wild and vicious lower self of man. The ego-maniac inside of man.
- Sajdah** — Prostration
- Shariah** — The Divinely - Revealed Law. The prescribed way of life for Believers as revealed to them through scriptural revelation.
- Tajalli** — Spiritual Emanations.
- Tariqah** — The Path of the Seekers of the Truth. The way to internalize the obedience to the Lord attained outwardly by following Shariah.
- Ummah** — The Nation of a Prophet. Those who fall under a Prophet's jurisdiction. Now all Nations are the Nation of Muhammad, as this is the time over which he has jurisdiction.
- Wali** — Saint. A Friend of God
- Wudu** — Ritual Ablution

