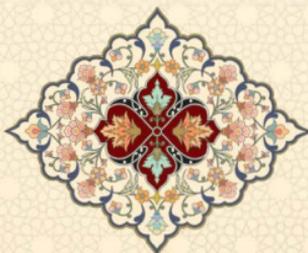


WISDOM FROM THE FRIENDS OF ALLAH

Khalid
al-Baghdadi
RAHMATULLAHI ALAYH

Osman Nûri TOPBAŞ



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Khalid al-Baghdadi

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PREFACE

Endless praise and thanks be to our Lord Who created us, His humble servants, out of nothing as human beings, the most honorable among His creation. He has blessed us by making us among the followers of the Prophet Muhammad (peace and blessings be upon him) and honored us with the blessings of Islam, belief and the Qur'an!

Endless blessings and peace be upon our Prophet Muhammad Mustafa, our guide in this world and intercessor on the Day of Judgement, and also upon his noble family and distinguished Companions!...

The friends of Allah Almighty who have reached perfection in their states and behavior by realizing the outward and inward, form and spirit, material and spiritual aspects of the religion, are the heirs of the prophets. They are the exemplary men who carry the prophetic knowledge throughout the ages from the fragrant spirituality of our Prophet.



Following in their footsteps leads to eternal happiness. As Mawlana Jalal al-Din al-Rumi (may Allah have mercy on him) said:

“Even if you are a solid stone, or a piece of marble, once you reach the people of the heart, you will transform into a pearl.”

“The fabric of wisdom that the heart loses is found in the presence of the people of the heart.”

“Whoever wants to meet Allah, let him sit in the presence of the saints. If you are cut off from the presence of the saints, you are destroyed.”

Muhammad Es’ad Erbili said:

“If you become a slave to the love of gold and silver, then your worth will fall lower than copper. Even if you are like iron, with no value, or a black stone or piece of marble, if you come to the people of the heart, then you will become a jewel.”

Dear readers!

As you know, we have started to present to you our Altinoluk articles, in which we have tried to explain and interpret the wise words of the friends of Allah, as separate booklets for each friend of Allah. This humble work, in which we have compiled our writings on **Khalid al-Baghdadi**, is a continuation of this series.



In this humble booklet, you will find **Khalid al-Baghdadi's** realization that eternal salvation cannot be achieved without going through a purification of the heart and his inclination toward the spiritual training in the hands of a doctor of the heart. He was undoubtedly a great scholar and was famously known as "The Sun of the Suns". You will encounter pearls of wisdom presented to us as precious gifts from the journey of a man transformed into a spiritual sultan as a result of his deep yearning and spiritual aspiration. They are the gifts of his journey from material knowledge to spiritual knowledge, from imitation to certainty, and from belief to complete realization of belief.

May Allah Almighty make our hearts benefit from these truths. May our Almighty Lord make the love of His loved ones an inexhaustible treasure in our hearts. May He grant us all the great favor of following in the footsteps of His righteous servants in this worldly journey and to be resurrected with the righteous in the hereafter.

Amin!..

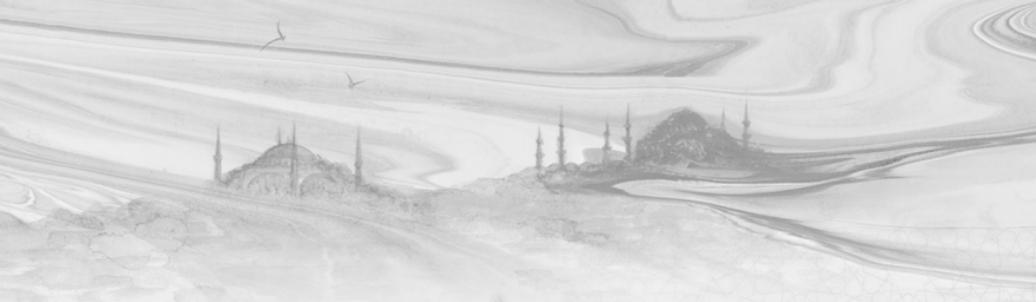
Osman Nuri TOPBAŞ

April 2016

Uskudar







*Mawlana
Khalid
al-Baghdadi*

(may Allah have Mercy on him)







Mawlana

Khalid al-Baghdadi ﷺ

[1779 - 1827]

Mawlana Khalid al-Baghdadi (may Allah have mercy on him) was the renewer of the religion of his age, and was an ocean of both inner and outer knowledge. His lineage goes back to Uthman Ibn Affan (may Allah be pleased with him) on his father's side, and Ali Ibn Abi Talib (may Allah be pleased with them him) on his mother's side. His title was Ziyauddin and he was also known as al-Uthmani.

Mawlana Khalid al-Baghdadi was born in the town of Zur in the north of Baghdad. At a remarkably young age, due to his sharp intellect, strong memory, strong will and extremely hard-working character, he reached a high level in both the rational and traditional sciences of his time. He specialized in practically all scientific fields including mathematics, engineering and astronomy. Whenever he was asked a question



about any of the sciences he would reply immediately, and leave everyone in awe of his superior intelligence and deep knowledge. He learned from many of the great scholars of the time and took his license from them. He thus became the highest of the scholars and masters of tasawwuf of that period. Mawlana Khalid Al-Baghdadi lived a life of abstention and taqwa (*fearful devotedness*) and achieved a great understanding of many of the secrets of the Qur'an. He was the scholar of scholars. He was known as the 'Shamsu's-Shumus' that is, the sun of suns. He had inexpressible knowledge of the divine realities of existence.

Even before he received his *ijaza* (*formal license*) while he was a student, he became distinguished in his knowledge and drew the attention of all around him. One time when Abdurrahman Pasha, the administrator of Suleymaniye visited him, he was amazed by his knowledge and wisdom and made him the following offer:

“Take your pick of any of the madrasahs of Suleymaniye and you may be its teacher.”

However, Khalid al-Baghdadi did not accept this offer due to his elevated *zuhd* (*abstention*) and taqwa (*fearful awareness*). Since he had not yet received his *ijaza*, out of respect for the tradition of scholarship he said:



“I am not competent for this service...”¹

A little while later his teacher died of tuberculosis and Khalid al-Baghdadi was forced into his teacher’s position. Many famous scholars from various lands came to him and benefitted from him by having their various difficulties solved.

However, because Mawlana Khalid desired to turn to Allah with supererogatory prayers, in addition to the obligatory acts of worship, he would not sit with the judges, governors or rulers and would behave independently towards everyone.

Mawlana Khalid’s words had a great impact on all people, be they common or knowledgeable. He lived an upright life that was admired by even the greatest of scholars. He was a true Friend of Allah, loved by all, very patient and content. He was an extremely honorable man, teary-eyed, his heart full of divine attraction, and the traces of his deep contemplation could be seen on his face.²

His trip to the Hijaz

After teaching for seven years, **Khalid al-Baghdadi** set out for the Hijaz in the year 1805, motivated

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1. Ibrahim Fasih, al-Majdu al-Talid, p. 125; Hasan Shukru, Shamsu al-Shumus, p. 207, 219.
 2. Ibrahim Fasih, al-Majdu al-Talid, p. 125.



by his deep love for **the Prophet** (peace and blessings be upon him). He was shown great respect on the way by the scholars of Syria. During this time, he received an *ijaza* in the Qadiri Sufi Tariqa from the great master named **Mustafa al-Kurdi**.

However, he still believed that he had to advance more on the path, displaying great modesty and humility. This is why when he reached Medina, his desire was to find a perfect *wali* (*saint*) and submit to him in order to advance on the his path.

This ocean of knowledge reached Medina carrying that intention and then he encountered a man whose face was filled with light. He was immediately attracted to this Friend of Allah, who was from the Yemen and asked him for counsel, just as an ignorant man would ask for advice from a scholar. That man said to him:

“O Khalid! When you reach Mecca, if you happen to see something contrary to adab, do not immediately think bad of the one you see, and thus come to the wrong conclusion. Keep your eye and your heart away from finding faults and blame. Keep busy with your own inward state.”

At first what seemed to be a concealed caution turned out to be in reality an indication of the mysterious appearance of the perfect guide **Abdullah al-Dah-**



lawi, who would propel Mawlana al-Baghdadi (may Allah have mercy on them both) to his true station.

When he arrived in Mecca, Khalid al-Baghdadi was overcome by spiritual excitement and his heart was intoxicated so that on one Friday, he saw a strange-looking dervish with a radiant face in disheveled clothes. He was struck by this dervish who had turned his back to the Kaaba and was looking at him. He said to himself:

“This man is not showing the required respect towards the Great Kaaba. He is sitting with his back to the Kaaba.

At that point, that man who was sitting straight across from him said to Khalid Al-Baghdadi:

“Do you not know that respect for a believer is better than respect for the Kaaba. (This is because the heart is the recipient of Divine manifestations. A sound heart is the House of Allah). In that case why do you oppose turning my face to you and my back to the Kaaba? How quick did you forget the advice given to you by that righteous man in Medina?”

Upon hearing these words, Mawlana Khalid realized that this man was not just any ordinary man and he apologized and immediately grabbed his hand, saying:



“O righteous man! Please help me and accept me as your student.” Looking out onto the depths of the horizon, that mysterious dervish said:

“Your spiritual opening will not come in this land.” He then pointed in the direction of India and said:

“You will receive a sign from there, and your opening will appear there.”³

That is, he indicated that his spiritual training would reach its perfection, under the guidance of Abdullah al-Dahlawi, in the city of Delhi, in India. These words deeply impacted Mawlana Khalid. After completing his hajj, he returned to his hometown of Suleymaniye. He began to teach once more. His *taqwa* and beautiful state increased day by day. However, he was thinking of India, day and night, and traces of longing and pain could be seen on his face.

Not long passed when one day one of the students of Abdullah al-Dahlawi arrived, whilst Khalid al-Baghdadi was suffering from these spiritual convulsions. When he mentioned his teacher in India, Mawlana Khalid al-Baghdadi was convinced that this was the sign he had been waiting for, and he immediately began preparing for his journey. He left his madrasah and his students.

However, they did not want him to go because they loved him deeply. They told him that they would be worried for his life, since the place he was going to was filled with danger due to political instability.

Despite all of this, Khalid al-Baghdadi reflected the example of prophet Musa's determination under divine command, to seek out and find Khidr (peace be upon them both) and learn from him and showing his determination to go to India, he said:

“If you are looking for the water of life, you must go to the darkness.”⁴

His journey to India

In a short time, **Khalid al-Baghdadi** had completed his preparations and set out with the disciple of Abdullah al-Dahlawi. They began to journey through valleys and over mountains with enthusiasm to meet this great teacher and Khalid Al-Baghdadi's knowledge and spirituality left an impact on every town he passed by, and he was bid farewells by the town's scholars, governor, commanders, and people with great admiration and love.

During this time, he visited **Allama Mawlana Sanaullah**, the successor of **Mazhar Jan-e Janaan** (may Allah have mercy on them both) in a town near

4. Khalid al-Baghdadi, Divan, couplet: 47.



Lahore. He narrates what happened to him there as follows:

“I stayed in this town for one night. In my dream I saw Abdullah al-Dahlawi strongly pull me towards him. I awoke in amazement and went to see Mawlana Sanaullah. Without me saying a word, he said:

“O Khalid! Know that serving our master Abdullah al-Dahlawi is a great bounty for you! O Khalid! To enter into his presence and to serve him is the only means for you to encounter the bounties that have been promised you. Embrace this means with all your strength. Never forget the principles of sincerity and submission even for an instant.”

Upon this, I immediately left and set out for Delhi. I swear that forty days before I reached my teacher, his subtle spiritual guidance began to reach me. In fact, my respected teacher informed some of his friends of my journey.”⁵

In the presence of Abdullah al-Dahlawi

After journeying for a year, **Mawlana Khalid** finally arrived in **Delhi** (Jihanabad). He gave away all of his belongings that he had brought with him for the journey to the poor. He said to himself:

“O Khalid! Your whole life has passed in leadership. Now be a slave and serve that King.”⁶ He then immediately entered the presence of Abdullah al-Dahlawi.

He listened to the principles of the Naqshibandiyya path, with great attention and enthusiasm and began to apply them to his own life. He left aside his own state and served his master humbly striving to make progress. He would run to do the chores, clean, prepare the water for ablution and spend his remaining time in *dhikr*, *muraqaba* (watchful meditation) and striving (*mujahada*).

When the brothers would gather for the *suhbah* (spiritual gathering) and *dhikr* (invocation of Allah), Mawlana Khalid would sit in the back row, near the shoes. He would not mingle amongst the people other than for *suhbah* and serving them. He would close the door of his room and occupy himself with *dhikr* and worship.

Shaykh Ahmad Saeed, one of Abdullah al-Dahlawi’s leading students, said:

“Mawlana Khalid’s room would remain closed from the day he entered the presence of his master until the day he returned to his hometown. He would not leave it unless he had to. He was living in an oth-

6. Kavak, Divan-i Mawlana Khalidi Baghdadi, couplet: 806.



erworldly realm, deep within himself. It was a result of these spiritual states that he reached such an elevated degree. This is how seekers who wish to reach Allah should be.”⁷

During this time, the scholars and shaykhs of Delhi, who had heard about Mawlana Khalid’s knowledge and capacity, would come to visit him. However, he had withdrawn into his own solitude and was so engulfed in the ocean of his spirit that he sent them news saying:

“I will not preoccupy myself with anything until I have realized my aim in coming here. Please excuse me.”

“In complying with the rule of courtesy that one should go and welcome a visitor who has come from another land, the great saint of India, **Shah Abdulaziz** also came to visit him. A seeker said to Mawlana Khalid:

“The master of India has come to see you.” With the same level of courtesy, Khalid al-Baghdadi said:

“Please send him my greetings of peace and tell him that after I have achieved my goal I will visit him.”⁸

7. Al-Kawthari, *Ighamu al-Marid*, p. 55-56.

8. Al-Nadwi, *Imam Rabbani*, p. 405.



One day Khalid al-Baghdadi was extremely tired from cleaning the tiles of the lavatory. Taking advantage of this momentary weakness, his *nafs* began to whisper misgivings into his ear:

“O you, the peerless ocean of knowledge of Baghdad and Syria! O Mawlana Khalid! You travelled long and hard to come here, upon the word of a man who you do not know was a saint or a madman. Now have you found what you were looking for? Look, there is no training or education and no *sayr u suluq!* What have they made you do for months other than clean the lavatory day and night? Is this the spiritual knowledge that you were in search of?”

Khalid al-Baghdadi was strongly shaken up by these dangerous insinuations. He immediately tore up the veil of heedlessness that his *nafs* was trying to put in front of him, with sincerity, genuineness and submission and he said:

“O my nafs! If you try to avoid this honorable chore that my blessed teacher has given me, even for a breath, without thinking it a duty, I will make you wipe the floor with my beard.”

Abdullah al-Dahlawi was watching his state from afar, with a smile on his face. After seeing him defeat his *nafs*, with this final knockout punch, he saw the angels begin to carry Mawlana Khalid’s bucket and mop. A light began to shine from his shoulders



towards the heavens, those same shoulders which had sores all over them from carrying water. Extremely pleased at this, Abdullah al-Dahlawi called his extraordinary student to him and said:

“My son Khalid! You reached an unparalleled rank in your knowledge. Nevertheless, you needed to adorn it with spirituality. This is why it was necessary for you to go through purification of your nafs and a cleansing of your heart. Otherwise your nafs would have driven you to the pits of pride and arrogance and ruined you. All praise be to Allah that you have taken your nafs under your feet and scaled the peaks of perfection. Now the angels see to your affairs.

My son! Our masters, who we have devoted ourselves to, are people of the sharia, tariqa, haqiqa and ma'rifa. Now you, as a mujaddid, have become a link in their chain. The guidance of many lands now awaits you. May Allah, Most High, make your aspirations high.”⁹

After that Abdullah al-Dahlawi frequently spent time alone with this great student of his, whom he had made carry out such harsh service, struggle and abstention. He taught him very fine and subtle matters of Sufism.

Before five months had passed, Abdullah al-Dahlawi informed him that he had become one of the people of *huzur* (presence) and *mushahada* (witnessing). Mawlana Khalid became the apple of his teacher's eye.

He would completely degrade his *nafs* by performing simple chores with the greatest of humility and struggled to break the desires of his *nafs* through strict abstention. Ten months later he became unparalleled in his time, and a model of a true friend of Allah.

Eventually his teacher gave him his complete *ijaza* in several well-known Sufi tariqas, which were the **Naqshibandiyya**, **Qadiriyya**, **Suhrawardiyya**, **Kubrawiya**, and **Chishtiyya**. In addition, he also gave him full license to teach sciences such as hadith, tafsir, and tasawwuf and transmission of his own *awrad* and *hizb*. He then commanded him to return to his homeland and guide the people there who were thirsty for spirituality.¹⁰

Duty of guiding others

When the time came to part company, there were tears of love in the eyes of both men. How great was the difference between the coming and going

10. See Abdullah al-Dahlawi, *Makatib al-Sharifa*, p. 83, no: 73; Ibn Abidin, *Sallu al-Husam*, p. 322; Ibrahim Fasih, *al-Majdu al-Talid*, p. 131.



of **Mawlana Khalid!** Abdullah al-Dahlawi personally sent his favorite student off on his journey. In spite of Mawlana Khalid's embarrassment and etiquette, Abdullah al-Dahlawi took the stirrups of the horse and mounted his precious student upon the horse himself. Along with his successor and a group of his students they accompanied them for four miles on their journey. After they were finally gone, he said to those around him:

“Khalid has taken everything with him.”

It was with such a farewell that Mawlana Khalid set off for Baghdad and he did not refrain from guiding to goodness and truth the people of the towns and villages that they passed by on the way.¹¹

Khalid Al-Baghdadi's circle of guidance grew rapidly. Great scholars began to arrive from everywhere, even from distant lands, to visit him and take their blessings from him. His noble lodge was overflowing. On the one hand he was guiding the people coming in crowds, and on the other, he was teaching the sciences of tafsir, hadith, fiqh and tasawwuf. In this way he was reviving the *dhikr* of the great *mujtahid* scholars, and of the noble *awliya*.¹²

11. Ibrahim Fasih, al-Majdu al-Talid, p. 132-133.

12. Ibrahim Fasih, al-Majdu al-Talid, p. 136, 138.



During that time, **Said Pasha**, the governor of Baghdad came to visit him. When he arrived, he saw that the people, even great scholars, were sitting silently, with their heads bowed down, in great courtesy, like servants. When Mawlana Khalid entered at that moment, he saw his majesty and stateliness and his knees wavered and began to shake. In a soft voice, he asked for his prayer. Mawlana Khalid prayed that he would be given a good seal so his last breath would be in a state of iman:

“On the Day of Judgement, everyone will be taken to account for their own nafs. However, you will be taken to account not only for your nafs, but about those who were under your command. Therefore, fear Allah, Most High, with a great fear, for there is such a day awaiting you that mothers breastfeeding their babies will forget their babies out of fear and terror. Out of fear the pregnant will give birth. You will see the people drunk but they will not be drunk, for the punishment of Allah, Most High, is surely intense.”

Upon this warning and this guidance, Said Pasha began to shake even more and he began weeping in a loud voice. Mawlana Khalid rose and placed his blessed hand on Pasha’s neck and they went together to the *zawiya* (sufi meeting place) which was next to the masjid.¹³

13. Ibrahim Fasih, al-Majdu al-Talid, p. 134-135.



Mawlana Khalid trained countless numbers of students. His students' devotion and submission to him was famous. **As'ad Sadrudin**, the mufti of Baghdad, the shaykh of the scholars, the governor of Baghdad, and the teacher of the vizier Dawud Pasha, would say:

“If my teacher, Mawlana Khalid were to command me to: “Put that pot of milk on your head, take it to the markets and walk around, selling it” I would obey his command without hesitation.”¹⁴

In his assemblies of knowledge, **Shaykh Ali Suwaydi** would say: “**Mawlana Khalid is like the infinite ocean in the outer and inner sciences, whilst we are a mere drop.**”¹⁵

In a letter he wrote to his master **Abdullah al-Dahlawi**, **Khalid al-Baghdadi** stated that a hundred scholars with extensive knowledge, who wrote many works, became eligible to teach (ijaza), and that five hundred great scholars learned from him the principles of the Naqshbandi path.¹⁶

Despite their extensive knowledge and elevated state, the scholars of Baghdad would come to **Mawla-**

14. Ibrahim Fasih, *al-Majdu al-Talid*, p. 137; Hasan Shukru, *Shamsu al-Shumus*, p. 232.

15. Hasan Shukru, *Shamsu al-Shumus*, p. 249.

16. Abdullah al-Dahlawi, *Makatib al-Sharifa*, p. 47, no: 32; s. 83, no: 73; Rauf Ahmad, *Durr al-Ma'arif*, p. 70.

na Khalid and obey him and affiliate themselves with him, and this for him was a gift of Allah not bestowed on any other. There were those who were envious of him but it is inevitable that those with elevated virtues will face hostile people as a test; hence there were those who were unable to tolerate Mawlana Khalid. In fact, there was even a book written slandering him. However, Mawlana Khalid did not pay any attention to their accusations and slander and did not even respond. In contrast, he treated them well and prayed for them. Some scholars wrote books that refuted their books.¹⁷

One man who envied him was one of the ministers of the Palace in Istanbul, Mawlawi **Khalet Efendi**. He could not tolerate Mawlana Khalid's fame and reputation. Finally, one day he found the chance to denigrate him in front of the Sultan and said:

“My sultan! He has tens of thousands of men. This situation is extremely dangerous for the nation and for the sultanate. Obviously, it has become essential that he be removed before the threat becomes larger.”

Sultan Mahmud Han replied:

“No harm can come to the state from this blessed man of religion rather he can bring us great benefit.”

17. Ibrahim Fasih, al-Majdu al-Talid, p. 133; Hasan Shukru, Shamsu al-Shumus, p. 212.



When Mawlana Khalid (may Allah have mercy on him) heard of this, he was saddened not due to any personal reasons, but due to the harm that may come to his service and spiritual path and to the countless number of believers who took benefit from it. After praying for the Sultan, he said:

“The affair of Khalet Efendi has been referred to Jalaluddin Rumi. He will go to him personally and give him his punishment.”

Not long passed before Khalet Efendi was exiled to Konya due to him leading the Mora Rebellion where he was later executed.¹⁸

As can be seen, those who cause pain to the friends of Allah attract His anger and punishment. A hadith indicates this truth as follows:

“I will wage war on the one who is hostile to one of My friends ...” (al-Bukhari, Riqaq, 38).

Sometimes Allah gives the punishment to such heedless people in this world and lets him be an example for others; while at other times He delays his punishment to the next world, as a divine test.

As for the friends of Allah, they accept the apology of those who have offended them without hesi-

18. Ibrahim Fasih, al-Majdu al-Talid, p. 151; Hasan Shukru, Shamsu al-Shumus, p. 245.

tation, and do not turn it into a matter of personal honor or pride. In fact, they often respond with goodness to those who have harmed them.

As an example of this, when Hallaj al-Mansur (may Allah have mercy on him), who has a unique place in the hearts of the gnostics and Lovers of Allah, was being stoned, he cried out:

“O my Lord! Forgive those who stone me before You forgive me.”

In like manner, the great friend of Allah, **Bahaud-din Naqshiband** (may Allah have mercy on him) did not become angry with someone who was disrespectful towards him but instead smiled at him. However, that person fell into a state in which he was almost ruined after suffering from great distress. He then realized his mistake and repented. When he passed by that man’s house, Shah Naqshiband went inside and asked about him. Then he said:

“Allah, Most High, is the One who heals. Do not fear, by His will you will recover.”

Feeling extremely regretful that man said:

“Sir, I was disrespectful towards you, I offended you, please forgive me.”

Upon this, Bahauddin Naqshiband replied:



“At that time, my heart was hurt. But now it is clear. Know this well that the sword of the shaykh is like a sharp sword that has come out of its sheath. However, the shaykh is merciful; he does not use this sword to stab anyone. It is only that those who seek trouble come and get stabbed by the sword themselves.”

In short, despite the negative propaganda against Khalid Al-Baghdadi by those who envied him, the halo of love around him continued to expand, by the grace of Allah. It was so that many scholars and arifin (*gnostics*) were yearning to come under his training and guidance. In a very short time, he had trained countless numbers of people. The great Hanafi faqih, **Ibn Abidin** and the writer of the tafsir titled *Ruh al-Ma’ani*, **Alusi**, were amongst his students.

Imam Shamil, the Caucasian hero, who tirelessly fought against the Russians for twenty-four years, was also from this blessed chain. **We must make this clear, in particular, that tasawwuf, which has produced such mujahid commanders as these and many others, does not, as many ignorant people claim, encourage people to withdraw themselves from society, and retreat into a corner. On the contrary, the real Sufis seek to put in order their own spiritual states and the state of the societies in which they live, so there must be an inward and an outward struggle.**



He established tasawwuf upon the lines of the sharia

Mawlana Khalid al-Baghdadi's influence and impact on tasawwuf was great indeed. This was so much so that after him, the **Naqshibandi** tariqa could almost have been called the **Khalidi** tariqa, and this branch became the most widespread tariqa in the lands of the Ottomans.

Mawlana Khalid brought to the sciences of the sharia and the spiritual sciences, a kind of renewed taste and energy. He defended the religion, which had been threatened by the false beliefs of that time, and he preserved tasawwuf in its essence. He spent his entire life in accordance with the verse: **'...do not put yourselves forward in front of Allah and of His Messenger¹⁹...that is, beware of the heedlessness and stupidity of preferring your own opinions to that of the Book and the Sunna'** and he never compromised on any of the sharia rulings. He would warn those who inclined towards their *nafs*, who parted from the way of the Sunnah, and who indulged in innovation (*bid'a*) and persisted in doing so until they were reformed.

It was because of his efforts that Baghdad became known as '*majmau al-bahrayn*' that is, 'the place where the two oceans meet'. It once again became

19. al-Hujurat, 49: 1.



apparent that the ocean of the sciences of the sharia and ocean of the sciences of tasawwuf were not in opposition to each other, but rather completed each other, so that they perfected people's morality. The light of the *sharia*, *tariqa* and *haqiqa* shone together like full moons rising in the hearts.

When Khalid Al-Baghdadi migrated to Syria, that blessed land also began to come to life. The innovations that had invaded were minimized through his selfless struggle.²⁰

Khalid al-Baghdadi writes in one of his letters:

“Tariqa is the way of reaching *marifatullah*. It gains for us the pleasure of Allah, Most High, and the virtue that comes from following the prophet. The principles of tariqa are to embrace the creed of the *ahl al sunnah*, which is the group who will be saved, to shun the *ruhsah* (concession for making things easy) and act upon *azimah* (*strongly agreed upon*). And to continually turn towards Allah, Most High, and turn one's face away from the adornment and embellishments of this world and in fact from everything other than Allah, Most High, and to gain the state of *ihsan* which is described in the hadith, which is to perceive oneself as constantly in the presence of Allah.

The hadith states:

*“Ihsan is to worship Allah as if you see Him for even if you do not see Him, know that He sees you.”*²¹

In addition, this path consists of being with Allah even when among people, as if you were alone, to occupy oneself with study and education, to wear the simple clothes of ordinary believers, to conceal one’s *dhikr*, and to preserve one’s breaths to such a degree that one does not take even one breath in forgetting of Allah, and to adopt the elevated character of the prophet Muhammad (peace and blessings be upon him).

In short, this path is the noble path of the blessed Companions, neither more nor less. It consists of acting by the *azimah* described in the Qur’an and the Sunnah²².

In another letter **Khalid Baghdad** writes:

“It is clear that the most vital of etiquette, of all the paths and in particular of the blessed Naqshiband tariqa is to follow the sharia. It is also needed to be patient in times of distress and hardship and to thank Allah in times of plenty and ease. One must strive to revive the Sunnah of the prophet, and to distance oneself from vile innovations unfailing supplication calling on Allah for success, and to strive, day and night,

21. Al-Bukhari, Iman, 37; Muslim, Iman, 1.

22. As’ad Sahib, Bughyat al Wajid, p. 78, no: 4.



to eliminate the unnecessary thoughts (*khawatir*) that arise in one's heart –even if they are in relation to the hereafter. This is so that a spiritual wakefulness and *dhikr* will become established in the heart; so that the heart will be as if it sees Allah constantly, and it is left with no concern, in this world and the next, other than the True Beloved. Combine the state of 'khayrah', with constant *dhikr* and awareness. Show complete submission to Allah, Most High, in all of your affairs..."²³

One of the great scholars of the time, **Muhammad Amin al-Suwaydi** says in his book *al-Sahmu al-Saib*:

“Mawlana Khalid would call others to act by the teachings of the Qur'an and the Sunnah, which was the standard by which he would measure his own actions. He would not accept any inspirations or unveilings that came to his heart without finding a proof for them in these two just witnesses; the Qur'an and the Sunnah. One day he said to me:

“According to those of us who are from the Naqshibandi tariqa, we do not rely upon inspiration in the matter of the rulings of the sharia. It is not acceptable to rely upon inspiration.”

I said:

“Sir, the scholars of *kalam* (theology) and *usul* say that you can rely upon inspiration if it is in accordance with the Qur’an and the Sunnah.”

He replied:

“If the inspiration is in accordance with the Qur’an and the Sunnah, then you will be acting in this direction anyway, and not as required by inspiration.”

This expression shows how careful Mawlana Khalid was in matters of religion, and how he was in complete obedience to the Book of Allah and the Sunnah of the Messenger of Allah, may Allah bless him and grant him abundant peace.”²⁴

In his book *Nuzhat al-Albab*, **Imam Alusi** writes about his teacher Mawlana Khalid as follows:

“... He lived a youth filled with virtues and he spread the beauty of Islam around him. He was extremely determined in walking the path of the *ahl al sunnah wa al jama’ah*. He would not spend even an instant in futility, and would either be solving a matter of Islamic law, or occupying himself with worship. His outer behavior and character was beautiful. His heart was prosperous and filled with light...”

In short, there isn’t anyone else from this century who gathered all of the virtues as he did. I have never seen the likes of him...”²⁵

24. As’ad Sahib, *Bughyat al Wajid*, p. 294.

25. As’ad Sahib, *Bughyat al Wajid*, p. 296.



Ibn Abidin, the Hanafi scholar of fiqh writes about his teacher Khalid al-Baghdadi as follows:

“...He never inclined towards this world or worldly people. He would turn to Allah always. He would give himself entirely to Allah, with various acts of worship from the obligatory and the supererogatory. He would not visit the rulers of the state. He never compromised in the matter of advising to good, preventing from evil, and teaching the divine rulings. He did not let the censure of others stop him from walking in the path of Allah. His words were effective, and his character beautiful. He would constantly act with *azimah*...”²⁶

Mawlana Khalid would place great importance on knowledge and fiqh in particular, and would request his students to respect the scholars and *hafiz*, to occupy themselves with the Qur’an to the best of their ability, to be sensitive in carrying out their acts of guidance in accordance with the principles of the Qur’an and the Sunnah. Thus, he made it clear that only by the sharia it would be possible to reach the aims of Sufism.²⁷

With the moving away of Europe from religion in response to the positivism of the 19th century, our

26. Ibn Abidin, *ibid*, p. 319.

27. See As’ad Sahib, *Bughyat al Wajid*, no: 28, 35, 42, 76, 78, 88, 93, 99, 100.



own nation was also affected and as a result, our spiritual consciousness and our attachment to the sharia was greatly weakened. The spread of the Khalidi movement, which coincided with this time, played a unique role in preventing the spread of these negative currents. Mawlana Khalid (may Allah have mercy on him) led the list of those perfected guides who served at such a vital and sensitive period.

His fulfilled a precious service by training hundreds of successors he made the Naqshibandiyya even more widespread in the Islamic lands and increased the number of Muslims of noble character. This spreading and dispensing of spirituality may be one of the factors that delayed, to a great extent, the spiritual crisis of our recent history. In truth, the spirituality of the masses was strengthened as a result and the religion was cleansed of innovations (*bid'a*).

His Advice to his brother who went to Hajj

Mawlana Khalid gave the following advice to **Mahmud Sahib**, his brother who asked for permission to go on Hajj:

“...I advise you to have *taqwa* of Allah, to obey Him, to refrain from causing harm and pain to the people, and to be especially sensitive in the Haram al Sharafayn.



Even if they backbite you do not backbite anyone. Do not take anything worldly from anyone without a right, only take that which the religion has considered lawful and spend this for good purposes. Do not seek to spend your wealth on your own pleasures and desires while your Muslim brothers and sisters go hungry.

Never ever tell a lie, nor belittle anyone, and never see yourself above others.

Put all your efforts into worship with your heart and your body.

Depend on the strength, power and might of Allah, Most High, in all of your affairs. Ask Him for help through the spirits of the blessed guides of the Naqshi order. Show respect to the people of knowledge and to the memorizers (hafiz) of the Noble Qur'an. Occupy yourself as much as you can with the Noble Qur'an. Furthermore, study the science of fiqh more than others.

Do not let your spiritual endeavors keep you away from fulfilling your duties to others. To fail to balance maintaining the constant state of *dhikr* in the heart and one's worldly responsibilities is a sign of narrowness and weakness in one's spirituality.

Continue to do your supererogatory prayers such as *tahajjud*, *ishraq*, *awwabin* and the *duha* prayers.



Try to be in a constant state of ablution. Sleep little. Say the following glorification three times a day:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ
وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

“Glory be to Allah and praise be to Him in accordance with the number of Your creations and Your pleasure and the weight of Your throne and the ink of Your words.” (Muslim, Dhikr, 79).

Do not meddle in the affairs of the rulers even if they ask you to. Pray for the guidance of the imams, viziers, amirs (commanders) and soldiers of the Muslims and that they be from the righteous. Ask Allah, Most High, that He makes Islam reign over the unbelievers and the innovators.

What you need to do is to abandon your ego and spend all of your efforts in the way of Allah, to be content with what wealth you have and to hold tightly to the Sunnah of the Possessor of the Praiseworthy Station (*Maqamal-Mahmud*)²⁸.

His poetic skills

Khalid al-Baghdadi (may Allah have mercy on him), who was at the peak of knowledge and tasawwuf, was also unique in his ability to write poetry. The

28. As'ad Sahib, *Bughyat al Wajid*, p. 138-141, no: 28.



poems he wrote were an ocean of wisdom filled with verses from the depth of his spirituality. The compilation of this great ocean, 'Diwan in Persian' leaves the hearts in amazement at its beauty. When it is studied one can see the fire burning constantly in his heart.

His love for Allah, His Messenger, the Kaaba and his own teacher overflows from his heart into his pen seamlessly and form verses, which are unparalleled in their beauty.

The meaning of some of the verses he wrote about the love of the Messenger of Allah (peace and blessings be upon him) are as follows:

“Peace be upon You o Prophet for whom ever since the earth has been a resting place for you, the black earth will not condescend to show the blue sky its face.”

Peace be upon You o Prophet for whom even the highest of high stations is a hundred thousand years lower than Your station of closeness to Allah” (Divan, Couplet: 130-131).

“O best of all creation! Who am I to send peace upon You? Peace, a hundred times to You at every instant from the Lord of the worlds!

O refuge of the rebels! I have come to your door to ask for your protection, with my endless sins. Would that I could ever kiss the place where your blessed foot stepped!” (Divan, Couplet 136-137).

“O my heart, be aware! for there are manifestations in this holy land, raining down upon the wakeful hearts from the light of that everlasting beauty! (Divan, Couplet: 172).

“It may be possible to fit the world into a fig seed but his praise can never be achieved in the languages of this world!” (Divan, Couplet: 188).

“Mashallah how generous a man he is, such that it is on behalf of his existence, which exudes generosity that the pearl comes from the ocean, rubies from rock, and roses from thorns.”

“If his beautiful character is mentioned in a garden of roses, there would not be a single rosebud which would not smile.”

“On the Day when people of fame and fortune will be crying and wailing, salvation will only be possible through his beautiful compliment” (Divan, Couplet: 192-194).

“If he were not to come to the arena of the Mah-shar (gathering place) with his attribute of being the Beloved of Allah, then even the prophets waiting there would be terrified.” (Divan, Couplet: 211).

“O Khalid! Were you to exchange even a single hair of the Messenger of Allah for both worlds, they would limit your freedom to use your wealth as you please thinking that you were not of sound mind” (Divan, Couplet: 513).



His beautiful character and virtue

Khalid al-Baghdadi (may Allah have mercy on him) was in a constant state of seeking refuge in and supplicating to Allah Almighty. He would endure the most difficult of hardships and struggles.

He was well-spoken and good company. His humor was sweet and his speech brought peace to the one listening. His explanations and expositions were filled with clear wisdom. His heart was resolute and his words were clear and fluent. He took widows and orphans under his wing. He always aimed to serve Islam and he would take every opportunity to do so. When he migrated to Syria, he restored many mosques that were virtually in a state of ruin. He would revive them by establishing the prayer and with his *dhikr* he would guide the people in the matter of the divine commands and prohibitions²⁹.

Mawlana Khalid had a very dignified character. He would meticulously follow the Messenger of Allah (peace and blessings be upon him) in his habits of eating, drinking, dressing, sleeping, sitting, standing and many other actions and behaviors. Those who were in his service noted that they never saw him abandon a single Sunnah or a divine command. In fact, some righteous scholars who stayed with him for a year saw that he always entered the mosque with his right foot

and exited with his left foot and they never witnessed a single act from him that was not in accordance with the Sunnah. This is why many of the scholars affiliated themselves with him, knowing him to be trustworthy in the matter of the Sunnah of the Messenger of Allah (peace and blessings be upon him).³⁰

Khalid al-Baghdadi was famous for his generosity. He was a man of deep compassion and mercy. He would show great kindness to the poor and would often help orphans and would be very careful to not hurt their feelings. He would not speak an ill-word even to bad people. He would say:

“I do not want to be a curser.”³¹

Mawlana Khalid was a vast ocean in terms of knowledge and wisdom. Despite this, he was very humble before his teachers and his friends, and he would often act as if he did not have knowledge about a matter, which he in fact did, to protect himself showing off and arrogance.³²

He was a perfect example for any scholar who wished to act on his knowledge. He would never be lazy in his worship. He was filled with a serene contentment and would not waste his time. He was a man to be praised in his every state, exemplary character.

30. Ibrahim Fasih, *al-Majdu al-Talid*, p. 155.

31. Hasan Shukru, *Shamsu al-Shumus*, p. 233, 270.

32. Ibn Abidin, *ibid*, p. 319; Hasan Shukru, *Shamsu al-Shumus*, p. 207.



Mawlana Khalid al-Baghdadi sent each of his students that he trained to a different country. Thus, he saw a great service in spreading the teachings of the *sharia*, *tariqa*, *haqiqa* and *marifah* far and wide. By the permission of Allah, he would bring dead hearts to life, transforming people into spiritual springs. Countless Muslims would come from distant lands aspiring to be his student. Through the blessings of his guidance, the connection of people's hearts to this world would be severed or greatly loosened.

The glance of **Mawlana Khalid** was very powerful and effective. One day, by the gift of Allah and the inspiration He placed in his heart, as he was walking down a path he came eye to eye with a Christian. At that moment the Christian was overcome and weeping and he began to follow after Mawlana Khalid. In the excitement that came from this he entered his house and left as a Muslim. The joy and radiant light in his heart was tangibly overflowing from his face.³³

Khalid al-Baghdadi would try to plant in the hearts of people, the pleasure that comes from *marifatullah* and *muhabatullah*.

In a letter his teacher **Abdullah al-Dahlawi** wrote about Khalid al-Baghdadi to some Rumelian scholars, he writes of his spiritual worth and degree as follows:

33. Hasan Shukru, Shamsu al-Shumus, p 233.



“I praise Allah Most High and I invoke peace and blessings upon His Messenger.

O respectful, virtuous scholars of the blessed land of Rumeli, and its precious statesmen, commanders, rulers and precious believing brothers!

Know that Mawlana Khalid –may Allah give him health and safety- the possessor of all inner and outer virtues and excellence came to me upon a spiritual unveiling he received. He embarked upon the Naqshibandi-Mujaddidi path and advanced through the degrees of *dhikr* in silence and solitude, *muraqaba*, *rabita* and completed all of the duties of this path. By the favor of Allah, Most High, and the providence of our great ancestors, he has a sublime state of constant *dhikr*, wakefulness, humility, profit, and secret truths...

When he reached this state we bestowed on him permission and authority to guide the community of Muhammad (peace and blessings be upon him)... His hand is my hand, seeing him is seeing me, loving him is loving me, hating him is hating me, and denying him is denying me...My request and wish from you is that you show him respect and reverence. What befalls me is to ask for good for him and to pray that he be given long life and protection from all harm and hardship.

It is said in a hadith:

“*The best of mankind are those who are of most benefit to mankind.*” (al-Bayhaqi, *Shuab*, VI, 117; Ibn Hajar, *Matalib*, I, 264).



Know that it is a great gift for you to have such a guide in your land. Know that it is compulsory for you to love him, befriend him, and abide by his rights and courtesy.

The state of *ihsan* is the spirit of this religion. Glory be to Allah! It is through the presence and company of Mawlana Khalid that you can attain this rank and then it be easy for you direct yourself to the next world and turn away from the carnal desires of this world.

I know of no other period of tasawwuf in which there could be found such spiritual prosperity. This necessitates that we support him and protect him, and benefit from him by being in his presence in sincerity and love. Just as out of all his students, Imam Rab-bani had a special place for **Muhammad Baqi Billah**, so too, out of all my students, **Mawlana Khalid** has a special place in my heart. I praise and thank Allah over and over again...³⁴

The peak of humility

As **Khalid al-Baghdadi** advanced in his spiritual state, and he drew ever nearer to Allah, he became even more humble. He constantly took himself to account, and was in a constant state of wakefulness to

avoid any kind of forgetfulness. He was never pleased with himself and he never considered himself safe from the punishment of Allah.³⁵

In practically every letter he prays that he be able to die with iman and that he reflects Islam in his life in the best manner. Some examples of this are as follows:

“...My request of you is this, that you remember me in your prayers and that you pray that I meet my Lord with a good seal and that I am able to follow the Sunnah of the Best of Creation (peace and blessings be upon him).”³⁶

“...This is my request from your beautiful character and your honorable nature; that you do not forget to pray for me to be able to remain upright in the direction of the Sunnah and die upon the pure religion of Islam.”³⁷

“... I also encourage you to embrace the fine manner and courtesy of our chosen masters, to annihilate your egos, to seize your opportunities in the way of Allah, to be patient with those things that you do not have, and turn with your entire being, to Allah, the sole King and Lord. I also request that you remember me in your prayers.”³⁸

35. As‘ad Sahib, *Bughyat al Wajid*, p. 120.

36. As‘ad Sahib, *Bughyat al Wajid*, p. 128, no: 18.

37. As‘ad Sahib, *Bughyat al Wajid*, p. 141, no: 29.

38. As‘ad Sahib, *ibid*, p. 267, no: 98.



Khalid Al-Baghdadi never forgot his weaknesses and his faults, and would be aware of them in every moment. He would say that people should abandon finding excuses for their mistakes and faults in the way of servanthood, admit their weaknesses and seek forgiveness for them. He expressed this in one of his poems:

“Yesterday my mind criticized me saying: O sinner, you have become quite embarrassed due to the mistakes you have made” (Divan, Couplet: 284).

“The struggle between me and my mind continued until the morning. It continued to censure me while I continued to put forth my excuses.” (Divan, Couplet: 286).

“Finally I begged my mind saying: O mind, which sees all details and subtleties. Since you do not accept my excuses, then what should I do?

It said: You should say: “I am at fault, I admit my mistakes, I am powerless, ashamed and in shock...”” (Divan, Couplet: 291-292).

“No righteous deed has ever been produced by me. My sins, however, are so great they cannot be enumerated.

I am ashamed of my evil deeds. I have no act of worship done with sincerity, nor the tongue to put forth my excuse” (Divan, Couplet: 1085-1086).



“What a shame that I have spent my life on unnecessary and disordered tasks. What a shame I never remember the Day of Judgement or the hereafter.

Wretched me, I am building a foundation based on the desires of my nafs. Shame on me that the foundation of the palace of my deeds will be very weak”
(Divan, Couplet: 704-705).

Thus, that great ocean of knowledge and wisdom knew with his entire being the nothingness of his existence in the face of Divine Majesty. He was thus able to delve into the horizons of eternity and attained a spiritual richness that was ever increasing.

His Death

When a terrible plague hit Damascus, **Mawlana Khalid** (may Allah have mercy on him) did not leave the city. He read to the people certain hadith about those who die from plague becoming martyrs. At that point someone came to him and begged him saying:

“Sir! Pray that I do not get affected by the plague.”
He prayed for him and this person did not get struck by the plague.

He was then told:

“Sir, please pray for yourself” He replied:



“I would be ashamed to not want to meet my Lord.”³⁹

First his son **Bahauddin**, then **Abdurrahman** fell ill with the plague and died. When burying them Mawlana Khalid felt his own journey to be near. He told his students to prepare his grave and informed

39. We should note that every believer should beg their Lord for his own cure and for those of other ill people and be a means for their cure. This attitude of Khalid Baghdadi shows his own unique spiritual rank. In fact this state is a reflection of the character of the prophets. The prophet Ayyub (peace be upon him) experienced many intense trials and one of them was that his body succumbed to a serious illness. Through this illness that lasted for years, prophet Ayyub (peace be upon him) never once complained or wailed about his state. His wife said to him: “You are a prophet, your prayers are accepted. Pray to Allah so that He can cure you.” That dearest of prophets replied: “Allah gave me eighty years of health and my illness has not yet reached eighty years. I have only been ill for a few years. I would be embarrassed to seek health from my Lord.”

That is, the prophets and the awliya in their unique courtesy with Allah do so out of a desire to be close to Him, and this state of adab or spiritual courtesy is particular to them. It would be wrong for such people who have not reached such a rank, in their heart to try to display such an attitude. Moreover, such a claim, which is mixed with ostentation, will be merely that, an artificial and insincere claim. This is why we should always remember that the words and actions that arise from certain Friends of Allah are particular to their rank and state. Mawlana Jalaluddin Rumi warns us of heedlessly imitating such high spiritual states and stations:

“Firstly note whether or not you have the state of Ibrahim within you! Because the fire will recognize and not burn only those like Ibrahim, who submitted completely to Allah”



them of where he wished to be buried. His students were a little hesitant to obey his command due to their sadness and pain at being separated from him. Seeing this Mawlana Khalid called **Shaykh Abdulqadir** to him and said:

“Make sure you dig my grave today. When you begin to do so you will find a rock that is hard to break. If you wait to dig it after I die, you may not be able to prepare my grave in time.” His command was then obeyed immediately.

One day **Mawlana Khalid** said to **Shaykh Ismail Ghazzi**:

“I have endowed all my books.”

That day he had accepted visitors who had come to offer their condolences for the death of his second son Abdurrahman. After the visitors left, he said to Ismail Efendi:

“Stay with me today.” Then he continued:

“If I did not fear that the people would say “Mawlana Khalid is displaying wonders, I would farewell all of my loved ones and friends. I think that this Friday night will be the night I set out for the next part of my journey.”

At that point he looked at the meal that was brought to him and said:



“I will not eat this nor any other food. Have you ever seen one who eats and at the same time desires death?”⁴⁰

Ibn Abidin narrates:

“I was in the presence of my master **Khalid al-Baghdadi** to offer my condolences for the death of his son. I saw his radiant face smiling as he said to me:

“I praise Allah that instead of sorrow in my heart for this painful event, I find peace and contentment.”

Then I went to see him again on Tuesday and said:

“Sir, for two nights now I have been seeing in my dream that **Uthman ibn Affan** (may Allah be pleased with him) passed away and I was praying his funeral prayer.”

“I am the son of Uthman (may Allah be pleased with him)...”

“It was as if it was he who was intended in this dream.”

Ibn Abidin was then very sorry that he spoke of this dream and was filled with sorrow⁴¹.

40. Hasan Shukru, *Shamsu al-Shumus*, p. 258-268.

41. Ibn Abidin, *ibid*, p. 324; Hasan Shukru, *Shamsu al-Shumus*, p. 271.



Just like **Mawlana Jalaluddin Rumi**, **Mawlana Khalid** also met death as if it was his ‘**wedding night**’ (*shab’i arus*) and advised those around him as follows:

“I have donated a third of my wealth, my lands, and even my house to go to a good cause... Let my inheritors build a water cistern near my grave as an act of charity.

Let them place over my grave, and that of my children, my relatives and my successors, signs that do not contain expressions of reverence or titles. For instance, let them write something like this: ‘This is the grave of the Naqshiband mujaddid, the son of the son of such and such, ever in need of the mercy of his Generous Protector’.

In addition, let them pay a thousand liras from a third of my wealth in order to compensate for any missed prayers. The livelihood for my poor disciples will be provided for by this third share. Prepare food for them. Do not neglect to pray in the madrasah and I would like a Khatm-i Khwajan *dhikr* performed there.

Beware of describing my personal virtues after I have gone or of crying and wailing so that you do not cause pain to my spirit. Write letters everywhere warning them of being saddened by my death and crying over me.



I would like those who are able to and who were loyal in their love for me to sacrifice an animal and send the reward for it to me. I do not say like some spiritually drunken people say: "I have no need of charity being sent in my name or of the reciting of the Qur'an after me." On the contrary, I am in great need of the Fatiha and Ikhlas.

Look with favor upon me and may all of my disciples throughout all the lands forgive me.

May you all be united and in a state of harmony. Abandon egoism and discord. Perform righteous deeds that will brighten my eye in the grave."

He then went to the *harem* (private quarters of the house) and took his ablution. He performed two rakats of prayer and then said: 'Now I have caught the plague.'

He turned to Allah and occupied himself with *dhikr*, *muraqaba* and intimate conversation with Allah (*munajat*). He was not heard to cry or moan despite his intense pain. In fact, the signs of *dhikr* could be seen on all of his limbs and even in his hair. When the adhan began to be called, he responded to the *muadhdhin* saying 'Allahu Haqqun' four times.



“O self at rest and at peace, return to your Lord, well-pleasing and well-pleased! Enter among My slaves! Enter My Garden” (al-Fajr, 89: 27-30)

After that he gave up his blessed spirit in a state of great pleasure with his Lord as a martyr. It was Friday, the 13th of Dhu al-Qada, 1242. May Allah be pleased with him! And may we be subject to his intercession.

As he left the world, everyone’s heart be they near or far, practically melted. All around could be heard sounds of crying and sobbing. There was not one believer who knew him and did not cry for him out of sorrow. He was buried at Nur hill on the outskirts of the Qasiyun Mountains in Damascus. This place is now known as **Salihyya**.⁴²

At his funeral, there was a great number many people to the extent that such a crowd had never been seen before. His funeral prayer was led by his student **Ibn Abidin** (may Allah have mercy on them both) the great Hanafi scholar.

As Mawlana Khalid Al-Baghdadi was being placed in his grave a very pleasant scent came from his blessed corpse and spread out to soothe the spirits. Every one present there smelt this scent. Some visitors

42. As’ad Sahib, *Bughyat al Wajid*, p. 259-263, no: 96; Hasan Shukru, *Shamsu al-Shumus*, p. 272-278.



to his tomb from the people of spirituality say that this scent is still there to this day.

The overflowing blessings and aspirations of Mawlana Khalid Al-Baghdadi, the crown of the Friends of Allah, and the sultan of the scholars and Gnostics, are still present.

O my Lord! Give us and all of our brothers and sisters a share of the spiritual state of Mawlana Khalid who strove day and night with sincerity, taqwa, love and knowledge of You in order to serve this religion as is it deserves.

Amin...

His words of wisdom

“Benefitting from the people of spirituality, the Gnostics who are the possessors of the divine knowledge, and even from the prophets is dependent on three conditions:

- Sincerity
- Courtesy and
- Harboring love for the people of Allah.

Prosperity and blessings can only come from the friends of Allah. If there is no sincerity in the heart of a disciple or there is an act which is disrespectful to



the masters, the hearts of the Friends of Allah will not incline towards him.

Love is a cause for the increase in these blessings. The more a person has these three things the more blessings he will receive.”⁴³

In commenting upon the famous ‘**hadith Jibril**’, about the incident that **the angel Jibril** came to **the Messenger of Allah** (peace and blessings be upon him), sitting knee to knee with him, Khalid Al-Baghdadi says the following:

“Even if Jibril sitting like this can seem contrary to good manners, this state of his teaches us three important matters:

- It is not right to be embarrassed in seeking knowledge of the religion,
- Pride and conceit do not befit the teacher,

With this affair Jibril taught the Companions that everyone should ask about the matters of the religion, freely and without embarrassment or hesitation. One should not be embarrassed in learning and teaching the religion and in abiding by the rights of Allah, Most High.”⁴⁴

43. Khalid Baghdadi, *Risale-i Khalidiya*, p. 2-3.

44. Kemahli Feyzullah, *Herkese Lâzım Olan İmân*, p. 12.



“...The goodness of the rulers and the viziers affects the good of all people. May Allah adorn you with their beautiful state. In the same way if they are rotten, then the people become rotten. May Allah protect you from that vile state. The prophet Muhammad (peace and blessings be upon him) commanded us to pray for everyone in general. There is no doubt that it is the habit of the Sufis, even if it is not mentioned, to always pray for the leaders of noble nature and for all of the Muslims.”⁴⁵

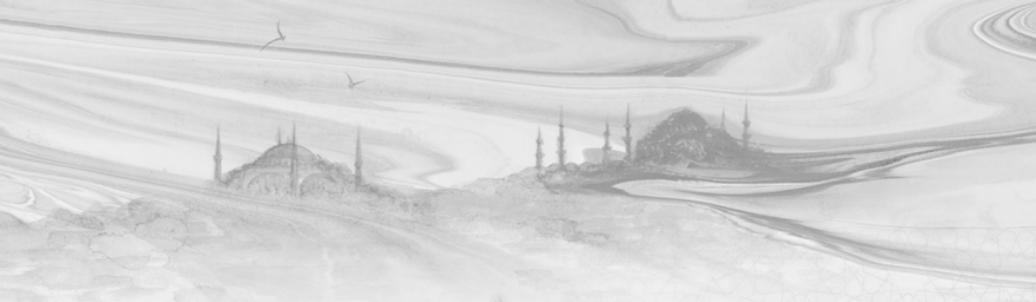
“I advise you to do a lot of *dhikr*, to seek refuge in Allah constantly, to turn your face away from the deceiving adornments of this world, and to struggle a lot for the eternal abode. You must remember death and the loneliness of the grave and prepare for the Day of Reckoning. Of utmost importance is to hold firmly to the Sunnah of the prophet and make sincere prayers that Islam is victorious and that its enemies are help crushed.”⁴⁶



45. As'ad Sahib, *Bughyat al Wajid*, p. 188, no: 54.

46. As'ad Sahib, *Bughyat al Wajid*, p. 195, no: 59.





WISDOM FROM THE FRIENDS OF ALLAH

*Khalid
al-Baghdadi*
(May Allah have mercy on him)

Iman, the Holy Qur'an and the Messenger of Allah (peace and blessings be upon him) are our greatest spiritual wealth. What would it be worth if we had all the blessings and means and lived on earth for a thousand years without Iman (*belief*), the Qur'an and the Messenger of Allah?! Both our life in this world and the world itself are doomed to one day perish. However, the peace and happiness that comes from knowing the Messenger of Allah and following him wholeheartedly will go on.





WISDOM FROM THE FRIENDS OF ALLAH

Khalid al-Baghdadi ﷺ -1-

“O my Lord! I can never praise You as You deserve to be praised! And for a person who is destined to die, to claim such a thing is utter foolishness.

I swear by Allah that if I were given an eternal life and I had nothing else to do but praise Allah, and if I were given two thousand tongues each of which could speak thousands of languages for every hair on my body, and if my nafs and Satan were distanced from me so that they could not distract me by putting illusions in my heart, and if I were to spend my life praising Him, with my entire being, without pause, I could never thank Him enough for even a single bounty that He has bestowed on me! So how can I thank Him enough for each bounty or for all of them?... and showing gratitude is in itself another bounty to show thanks for!”⁴⁷

In this world, we are blessed with countless favors that we can and cannot comprehend. Then, how

47. Abdülcabbar Kavak, Divan-i Mevlana Halid-i Bağdadi, Konya 1430, Ensar Yayıncılık, couplet: 1140-1146.



much gratitude and thankfulness should we feel to our Lord Allah, Who has bestowed them on us?

We are incapable of being able to thank our Lord properly. However, in order to be able to thank Him to the best of our ability, we must often reflect on the divine favors bestowed upon us and appreciate their value.

Because turning away from contemplating the blessings of Allah Almighty brings forgetfulness with it. As forgetfulness progresses, the feelings of gratitude in the heart for the generous favors of Allah, are likely to weaken. In fact, after a while, it may even lead a person to ungratefulness, which then leads to the loss of blessings and being punished.

As a matter of fact, it is stated in a verse:

“...If you are grateful, I will certainly give you increase, But if you are ungrateful, My punishment is severe.” (Ibrahim, 13: 7)

Therefore, it is essential for our own happiness to appreciate and be grateful. The first step of this is deep contemplation of blessings.

For example, let us consider the blessing of an “eye”:

If we had been born blind but were given the opportunity to see years later, imagine how much



joy we would feel at that moment. How much would we be utterly astonished at the greatness, beauty and splendor of the blessing of being able to see? We would be amazed at the might of our Lord, who created this blessing.

Indeed, who knows how happy we would be if we were to see for the first time the countless tones of colors and light, the magnificent landscapes that the sun paints at the sunset, the stars, the moonlight, the night, the day, the seas, the forests and the vast multitude of different animals. We would just be enchanted by the simple joy of the blessing of seeing. We would not look at them with an ordinary eye as we do now but rather we would look at them with an enormous sense of wonder and awe, taking lessons, wisdom and inspiration.

Wise people who can liberate their hearts from heedlessness look out at the world with a “sublime look.” They do not make the mistake of observing the manifestations of divine power and greatness as arbitrary natural events as others do. Indeed, an ordinary person gazes with amazement simply at paintings created by an artist who has imitated nature, yet he cannot feel the same amazement for the universe and its Mighty Creator. He regards the manifestations of divine power displayed in the universe as “ordinary things.”



People of wisdom, on the other hand, have hearts that can access the true amazement of witnessing the presence of Allah Almighty in His works, instead of merely paintings made by an artist. They feel the pleasure of divine art in the endless wonders brought into existence in the universe by the Divine Power.

For example, they observe the colorful leaves and flowers of the plants fed from the same soil. Their wavy appearances, the fruits of the trees that vary endlessly in color, smell, taste and shape and the elegant patterns on the wings of the butterfly, which lives for one or two weeks, not to mention the marvelous nature of the creation of mankind. They pay attention to endless divine wonders found in the power of sight Allah had placed in an eye and the power of comprehension, which Allah has put in the mind. For such wise hearts, the entire universe is a book to be read.

If we can extend these truths that we have mentioned about the blessing of the eye to other blessings, such as hearing, walking, and intellect, then it becomes necessary for us to be filled with gratitude to the extent that we realize that showing gratitude is one of the main purposes that we have come to this world for.

If it is offered to a sane person, “Give me your eyes, and you can take Istanbul!” no one would ever accept this offer. Or if it is said “give your me health



and you can take the entire Earth!” No sane person would accept this because he knows that accepting such an offer would be in fact sentencing himself to torment and pain.

For this reason, the sultan of the world, **Sulayman the Magnificent** said:

There is nothing as respectable as the state among the people,

There is no happiness and wealth in the world like a breath of health.

Indeed, even a breath taken in health and well-being is a magnificent prosperity, that is, a great blessing and happiness. Even if a person who sacrifices all his wealth in order to take another breath in this world, he cannot attain this.

However, in order for the hearts to contemplate such visions of wisdom, it is necessary to purify the heart. Despite his worldly sultanate **Sultan Selim** realized that the real happiness could only be possible by having a pure heart and a high spiritual state, as he said:

Being the sultan of the world is nothing but a dry fight.

Being a disciple to a saint is better than everything.



Thus, he regarded the guidance of a saint who would open the eye of his heart so he could witness the manifestations of Allah's attributes, far superior to his sultanate even though it was full of glorious victories.

Mehmed Emin Efendi, one of the friends of Allah Almighty, stated in a letter to one of his students:

"...There are two blessings in each breath (first, being able to inhale; second, being able to exhale). For this, we need two thanks for every breath. Forty-eight thousand blessings are required in twenty-four hours, with a thousand breaths per hour and two thanks for each breath.

Even if a person quits all his work, and constantly praises and gives thanks to Allah by saying "thank You, thank You," he still cannot fully give thanks. It has become apparent that he cannot even express one thousandth of the gratitude that is owed to Allah Almighty."

These are examples related to our debt of gratitude for the material blessings. However, the greatest blessing that we are incapable of expressing enough gratitude for is simply that the fact of having been created in the first place. We as human beings have been made the pinnacle of the entire creation above any animal or a plant or or mineral form. Then to be created to be among the believers rather than disbelievers, and being in the ummah of **the Prophet**



Muhammad (peace and blessings be upon him), who is the imam and crown of the 124 thousand prophets who been sent to earth. And we are also the people of the divine miracle of the majestic **Qur'an** that will continue until the end of the world.

Were each one of us to be in prostration of thankfulness to our Lord for our entire lives, it would still fall woefully short of the thanks owed to Allah, our generous Lord.

Belief, the Holy Qur'an and the Messenger of Allah (peace and blessings be upon him) are our greatest wealth. What would all the ephemeral blessings on earth be worth if we didn't have belief in Allah and were unaware of the Messenger of Allah and the Qur'an? Both our life in this world and the world itself are subject to mortality. However, the peace and happiness that comes from knowing the Messenger of Allah and following him wholeheartedly is the thing that goes beyond this world and is indeed everlasting.

So, we should think about how glad we are when we are given a worldly blessing and how grateful, happy and indebted we are for the blessing of iman and of being a member of the Ummah of Muhammad.

To be able to contemplate all these properly makes the servant realize what a terrible folly and ingratitude it is to complain and whine about the temporary troubles of this world. This realization



brings him to peace of mind and he praises Allah in any circumstance.

If we think about when a rich person drops a small amount of money on the road and loses it, will he turn around and feel sorry for what he lost? What is the meaning of that small amount in comparison to the trillions he has? In like manner, when a worldly calamity befalls us, we should reflect on the reality of being a servant of Allah and being in the Ummah of the Messenger of Allah with the greatest happiness and be patient. We must not huff and puff and say “why did this happen to me?” In the face of the hardships of worldly tests, we are able to find solace simply in being a member of the only true religion, Islam, and in the Ummah of final Prophet, the Mercy to the Worlds. We know that no matter how grateful we are to Allah for His endless blessings, we still cannot fully repay our debt of gratitude.

According to a narration, **Prophet Musa** (peace be upon him) said to Allah Almighty:

“O Lord! My gratitude to You is a separate blessing given to me by You, which also demands gratitude. (Then how can I thank You properly?)”

Allah Almighty revealed to Prophet Musa (peace be upon him) as follows:



“When you know that every blessing is from Me, I will accept this knowledge as gratitude.” (*Ihya*, IV, 163)

Our debt of gratitude is endless because if Allah Almighty bestows upon His servant the blessing of being able to be grateful, this also requires gratitude. This goes on and on so it is not possible for the servant to reach the completion of gratitude. For this reason, even the sinless prophets, who had no faults other than very minor slipups, asked Allah Almighty for forgiveness and mercy, fearing that they would not be able to give proper thanks for the blessings of Allah Almighty.

The Messenger of Allah (peace and blessings be upon him) said:

*“O Allah, I seek refuge in Your pleasure from Your anger, and in Your forgiveness from Your punishment, and I seek refuge in You from You. I cannot reckon Your praise. You are as You have lauded Yourself.”*⁴⁸

Thus, he expressed that we are incapable of praising Allah properly as He deserves to be praised, and that we should seek refuge in our Lord’s forgiveness in this matter.

48. Muslim, Salat, 222.



Again, **the Messenger of Allah** (peace and blessings be upon him) took **Mu'adh Ibn Jabal** (may Allah be pleased with him) by the hand and said to him:

“O Mu'adh! By Allah, I truly love you. O Muadh! I give some instruction to you. Never forget to recite the following supplication after every prayer:

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

“O Allah, help me in remembering You, in showing thanks to You, and worshipping You well.” (Abu Dawud, Witr, 26)

This means that we must ask Allah's help in expressing our gratefulness.

On the other hand, praise and thanks should not be expressed only by the tongue. A true praise and thanks consist of three interconnected elements, which are **knowledge** (*'ilm*), **state** (*hâl*) and **action** (*'amal*).

- **Knowledge** (*'ilm*); is to know that all blessings come from Allah Almighty.

- **State** (*hâl*); is to feel respect, reverence and love for the true owner of the blessings.

- As for **Action** (*'amal*), it means to act in accordance with what Allah had commanded and to use the blessings to seek the pleasure of Allah.



Junayd al-Baghdadi (may Allah have mercy on him) defines the actual gratitude as follows:

“Thanking Allah means to not disobey Allah in His blessings.”

Therefore, we should show our praise and gratitude with obedience to Allah, such as acts of worship, good character, struggling in the way of Allah, self-sacrifice, fear of Allah (taqwa), and avoiding all the Allah has made forbidden.

Look no further than the life of **the Messenger of Allah** to see countless examples of this. His most beloved Aisha (may Allah be pleased with her) narrates one of them as follows:

“One night, the Messenger of Allah said to me:

“O Aisha! Let me spend the night worshiping my Lord, if you will allow me.” I said:

“By Allah, I love being with you very much, but **I love what makes you happy more.**”

Then he got up, made wudu and started to pray. He cried so much that his clothes, his blessed beard and even the place where he was prostrating got soaked in his tears. While he was in this state, **Bilal** (may Allah be pleased with him) came to call him for prayer. Seeing him crying, Bilal asked:



“O Messenger of Allah! Why do you cry so much when Allah has forgiven all your past and future sins?”

Thereupon the Prophet (peace and blessings be upon him) said:

“*Should I not be a grateful servant?*” (Ibn Hibban, II, 386)

Shukr (Thankfulness) means to know the real owner of blessings and to live a life of obedience in to Him. Accordingly, just as it is necessary to express gratefulness with the tongue knowing that all blessings are from Allah, giving part of the blessings to those who are deprived of them is one of the most beautiful manifestations of gratitude in action.

Moreover, the desires and passions of a raw soul that has not been spiritually trained are endless. **The Messenger of Allah** (peace and blessings be upon him) describes the state of the people who do not know how to be grateful and who are deprived of contentment as follows:

“If the son of Adam had a valley full of gold, he would want another one. The son of Adam is not satisfied until the dust fills his mouth (al-Bukhari, Riqaq, 10; Muslim, Zakat, 116-119)

The source of peace of mind in this world is contentment with what is at hand and deep appreciation for what we already have. It is also for this reason that



wise people live in the peace of mind of knowing the value of the blessings they have, instead of suffering with the longing for blessings they don't have. Heedless people, on the other hand, do not know the value of the blessings that they already have and become restless with longing for the blessings of others. They always desire more, not knowing whether receiving few or many blessings is better for them.

The following warning given by **the Messenger of Allah** (peace and blessings be upon him) to **Thalaba** in this regard is a great lesson for all of us:

“A little wealth that you are grateful for is better than a lot of wealth that you are ungrateful for...” (al-Tabari, Jami al-Bayan, XIV, 370-372)

On the other hand, as human beings move away from spiritual contemplation, which is the key to sound belief, they begin to see the blessings bestowed upon them as their natural rights, not as divine favors. This makes a person almost incapable of seeing the countless blessings bestowed upon him.

In the Mighty Quran, Allah Almighty says,

“Then, shall you be questioned that Day about the pleasures you enjoyed.” (at-Takathur, 102: 8). In this way, our attention is drawn to the responsibility of all the blessings upon us. When this verse was revealed,



a companion who had no worldly possessions stood up and asked:

“Do I possess anything about which I will be questioned, O Messenger of Allah?”

The Messenger of Allah (may Allah bless him and grant him peace) said:

“The shade of a tree, the two sandals and the cold water.” (See al-Suyuti, VIII, 619)

Thus, he pointed out that even a person who thinks that he has nothing, has many blessings to be accounted for in the Hereafter.

If we think in the light of this perception, we can easily realize that Allah Almighty has created every being that we benefit from directly or indirectly, for us.

For example; Our Lord has provided us with a multitude of plants that we benefit from their shade, their fruits, their fragrance that gives relief to the heart and their pleasant appearance that comforts our eyes. We benefit massively from the meat of animals, their milk and skin in many ways. The fresh water we drink, and the other exceptional blessings designed uniquely for us to receive and not given to other animals. He created the Earth, the atmosphere, the soil, and the water with such precise measurements as to make our lives possible, and set up the whole of the natural world to be in our service.



In short, we cannot finish counting the blessings that Allah Almighty has bestowed on us. As a matter of fact, it is stated in verses:

“And He has made everything in the heavens and on everything on the earth subservient to you. It is all from Him. There are certainly Signs it that for people who reflect.” (al-Jathiyya, 45: 13)

“He has given everything you have asked Him for. If you tried to number Allah’s, blessings you could never count them. Man is indeed wrongdoing, ungrateful.” (Ibrahim, 14: 34)

Therefore, even a poor person who thinks he has nothing in this world – if he reflects properly– realizes that he has been given many blessings to be thankful for. As a result, he finds himself in a state of peace and gratitude.

On the contrary, if a person is given of countless blessings and subsequently fails to reflect on these blessings, he will experience a state of boredom, stress and gloom as if he has nothing. This is one of the most important problems of our time. Because the capitalist, liberalist and materialist system subconsciously inculcates the idea that

“You should have more, you can consume more!” Because of the constant provocation of sensual appetites with alluring advertisements, trends and



fashions, people are unable to get rid of their spiritual depression caused by discontentment and not accepting any blessing as sufficient. Today, one side of the world is at the peak of material prosperity, but is also in the grip of a profound spiritual crisis...

The Messenger of Allah (peace and blessings be upon him), on the other hand, gives the following valuable advice as a prescription for us to attain peace of mind:

“Look at those whose living conditions are lower than yours; Do not look at those whose are higher than yours! This is a more appropriate behavior so that you do not despise the blessings that Allah has bestowed upon you.” (Muslim, Zuhd, 9)

“...Whoever looks at the one who is superior to him in terms of religion and follows him, and looks at those who are below him in terms of worldly blessings and praises the superiority that Allah has given him, Allah will write that person as grateful and patient...” (al-Tirmidhi, Qiyamah, 58/2512)

It is thanks to the realization of such prophetic instructions that was not a spiritual crisis in the first community despite the lack of material means in those days. The society in the illuminated city of Medina at the time of the prophet Muhammad was the age of bliss, where people reached the peace of mind coming from the realization of the fact that the



real life is the life of the Hereafter. Thus, they put aside their personal problems and embraced the lofty and noble task of delivering the message of eternal bliss to the whole world.

In short, while we should have a debt of gratitude even to those who offer us a glass of water, we should deepen in contemplation of the innumerable blessings that we have, and thank our Lord for all the bounties - whether we are aware of it or not - that He has given to us and always glorify Him with praise. Since we are incapable of showing our gratefulness enough, we should ask for His mercy and continue to seek forgiveness.

May Allah Almighty make the states of praise, gratitude, dhikr, contentment and prayer the unchangeable quality of our hearts, even if the conditions of our lives change.

Amin!..







WISDOM FROM THE FRIENDS OF ALLAH

*Khalid
al-Baghdadi*
(May Allah have mercy on him)

Our deeds are like our provisions that we collect and save for a lifetime in preparation for our lives in the Hereafter and they need the acceptance of Allah Almighty. If our Lord does not accept them, especially if we have wasted the reward of those deeds with hypocrisy, vanity, arrogance, and envy, we will be no different from the heedless ones who try to carry wheat to the mill with a sack with a hole in the bottom.







WISDOM FROM THE FRIENDS OF ALLAH

Khalid al-Baghdadi رحمته الله -2-

Khalid al-Baghdadi says:

“In all of your acts and words, abandon your own strength and power and cling to the power and strength of Allah!”⁴⁹

When the two armies met at Badr, the first battle of Islam, **the Messenger of Allah** took a handful of dust from the ground and threw it towards the enemy. That dust entered the eyes of the enemy soldiers. The result of this action of throwing the dust Allah made the enemy disoriented and terrified, and turned the battle in the favor of the believers who subsequently went on to a tremendous victory.

There, Allah Almighty revealed the following verse:

“You did not kill them; it was Allah who killed them;

49. As'ad Sahib, Bughyat al-Wajid, p. 228, no: 73.



And you did not throw, when you threw; it was Allah who threw;

So He might test the muminun (believers)

With this excellent trail from Him..." (al-Anfal, 8: 17)

In other words, what the Prophet and his Companions did was to be a means for the realization of Allah's will.

The Absolute Doer (Fa'il al-Mutlaq) is Allah Almighty. The servant is obliged to do his part by taking on the means, that is, to do what is necessary, and to take the necessary precautions and act according to his intellect. However, the power belongs to Allah entirely and the result of all affairs depends on whatever Allah has already predestined for them.

In this respect, it is an important to expect success not from one's own effort, but from the grace of Allah Almighty, after exertion of all efforts. A servant's action can only produce a result when it is compatible with divine predestination. We should never forget that even our own measures and precautions are only possible bestowed by Allah and all power, strength and might belong exclusively to Him. The use of these means also depends on His permission and favor. Therefore, in every action one needs to take refuge in His grace and help and we must recite the following invocation as much as possible;



لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

“There is no power nor strength except by Allah, the Most High, The All-Mighty.”

Everything on the path of spiritual progress begins after the servant realizes his own nothingness in the presence of the infinite might of Allah Almighty. To the extent that the heart deepens in the contemplation of this wisdom, it sees itself completely immersed in the favors of the Lord. As a result of this, he reaches the state of constant praise, gratitude and contentment as in the following statement of **Shaykh Aziz Mahmud Hudayi**;

“You are the taker, You are the giver, You are the maker! It is all what You give, what else do we have?!”

Like the Battle of Badr, **the Conquest of Mecca** was a great victory in which people began to embrace Islam in droves. With the consciousness and understanding that this victory was a blessing from Allah Almighty, **the Prophet** (peace and blessings be upon him) entered Mecca in humility and modesty, bowing his head down on his camel, as if prostrating out of gratitude, not as a proud commander. At that time, people heard the following statement from his blessed tongue,

“My God! The real life is the life of the Hereafter.”

(al-Bukhari, Riqaq, 1)



In other words, **our Prophet** meant that his aim was not to acquire worldly riches or to acquire worldly goods, but to win the Hereafter by conquering the hearts. It also demonstrated deep humility which is the absolutely perfect state to have while you are victorious and showed others around him to not let the slightest amount of selfish pride and worldly inclination to develop in their hearts.

Allah Almighty also said in chapter An-Nasr, which expresses the divine help in the Conquest of Mecca:

“When Allah’s help and Victory have arrived and you see people entering Allah’s deen in droves, then glorify your Lord’s praise and ask His forgiveness. He is the Ever-Returning.” (an-Nasr, 110: 1-3)

In other words, it is none other than Allah who is the giver of the blessings on His servants. For this reason, when we receive a blessing, it is vital to praise Allah Almighty in proportion to his power. Moreover, we should ask for forgiveness from our Lord and turn to Him in sincere regret for any and every wrong action and mistake that occurs, with the awareness that no matter how much we praise and thank Allah, it can never be enough.

We should contemplate that our Lord does not withhold His blessings from us, despite our many faults, negligence and weaknesses. Even though we

are utterly unworthy, He generously provides us with countless blessings and favors. Therefore, in addition to praising and thanking Allah Almighty, we should always ask for forgiveness.

In fact, **the Messenger of Allah** (peace and blessings be upon him) had the attribute of “*ismah*”, that is, “sinlessness.” All his past and future sins were forgiven. However, despite this, he stated that he repented and asked for forgiveness more than seventy times a day⁵⁰ according to one narration, and a hundred times a day⁵¹ according to another narration.

Our Almighty Lord has warned us in the person of His most beloved servant and Messenger of Allah, so that we do not fall into heedlessness in this matter. Therefore, we should strive to learn the ways to purify our hearts from jealousy, self-conceit, pride and arrogance.

Our Master, **the Messenger of Allah**, never said, “I” out of pride and arrogance. He always acted with the feeling of “It is Your grace, O Lord!”, and manifested his realization of the fact that the blessings are from Allah Almighty. It is also for this reason that when he talked about his exceptional traits and virtues bestowed upon him by Allah as a blessing, he always

50. Al-Bukhari, Daawat, 3; al-Tirmidhi, Tafsir, 47.

51. Muslim, Dhikr, 41; Abu Dawud, Witr, 26.



expressed them with the statement “**la fakhra / no boasting.**”

Again, the following statement of our Prophet, who was sent as a mercy to the worlds, is another manifestation of this reality:

“O Lord! Do not leave me to myself even for the blink of an eye!..” (Jami’ al-Saghir, vol. I, p. 58)

In the past, calligraphy plates containing spiritual messages and warnings adorned the walls of many dervish lodges. In one of them, it was written “**nothing.**” The first step towards becoming a perfect human being is the realization of one’s “**nothingness.**” It is knowing that the only power and strength that will bring him goodness and protect him from evil is from Allah Almighty.

Shaykh Sadi says:

“If people were attached to Allah, who provides their sustenance as much as they are attached to the sustenance itself, they would rise above the ranks of the angels.”

In other words, the way to attain Allah’s pleasure and to be close to Him is to be directed not to the provision (rizq) but to the Provider (Ar-Razzaq), not to the art exhibited in the universe, but to the true artist, not to the product but to the true producer, not to the effect but to the one who causes it.



As is said “who he who knows himself knows his Lord,” a believer should realize his nothingness and weakness, and submit himself completely to His Noble Lord so that he can gain the characteristic of a true “**honored servant**” and obtain endless Paradise.

Let us not forget that Allah Glory be to Him dislikes His proud servant who thinks that “I succeeded, I gained, I achieved with my own strength, knowledge and skill” until that blessing leaves his hand.

There are countless examples of this in history:

As a matter of fact, Pharaoh, Nimrod, Abraha, the tribes of Âd and Thamud and the like, who were deceived by their mortal power and strength entrusted to them for a short time, were buried in the dustbin of history.

For example, although Qarun had been a righteous person at first, he started to see the blessings of Allah as coming from himself and became proud and deluded. Allah Almighty destroyed him with the very wealth and treasures, which He was relying on.

In 1912, **the Titanic** set out on its maiden voyage, people said in a heady haze of pride and intoxication, “this ship is unsinkable” then the Allah’s predestined meeting of that ship and the iceberg did not fail to come and the ship sank into the ocean.



Again in 1986, the space shuttle called the **Challenger**, which was intended to be sent up into space, exploded into a ball of flames and shattered in the sky, a mere 73 seconds after it was launched.

In short, the destruction of the person who assumes himself to be a partner with Allah attribute of greatness “Al-Kabir” is inevitable.

On the other hand, Allah Almighty increases His blessings and favors both in this world and in the hereafter for those who know the real owner of the blessings and say

“This is from the grace of my Lord, thank God, my Lord has granted it...”

In other words while Allah Almighty loves and exalts His humble servants, He is angry with the proud and arrogant ones, and degrades them.

Khalid al-Baghdadi states:

“Put all your efforts into worship with your heart and your body. Moreover, consider yourself a wretch who has never performed any good deed. For intention (*niyah*) is the spirit (*ruh*) of worship. Making an intention is impossible without sincerity. If sincerity is necessary for those who were greater than you, than how can it not be necessary for you?



I swear by Allah, that since the day my mother gave birth to me, I do not believe that I have performed a single righteous deed and how can you see me better than yourself!...

If you do not see yourself as being bankrupt of all good deeds, then this is the peak of ignorance. If you do see yourself as bankrupt, then never lose hope in the mercy of Allah. The grace and favour of Allah, Most High, is better for His servant than the deeds of all of mankind and the jinn.”⁵²

Like our prayers, all our deeds are in need of Allah’s acceptance. Just as a wrong step taken on the edge of the cliff can lead to one’s destruction, we must carefully avoid the slightest wrong behavior and attitude that could attract the anger of Allah. We must keep in mind that many wrong behaviors and attitudes that are not given proper importance can cause divine wrath.

For this reason, it is imperative that we protect our spiritual life with the care and attention of a person walking in a minefield, and maintain this vigilance until our last breath.

Even if the believer fulfills his duties of servitude in the best manner as he is commanded, he should know that these deeds will never be enough for eternal

52. As’ad Sahib, *Bughyat al-Wajid*, pp. 138-141, no: 28.



salvation. In order for his deeds to be accepted and for him to gain the mercy of his Lord, he must be in a constant state of taking refuge with Allah, poised between fear and hope.

Indeed, Allah says:

“Say: “It is the favor of Allah and in His mercy that should be the cause of their rejoicing. That is better than anything they accumulate.” (Yunus, 10: 58)

Our deeds are the provision that we collect and save for a lifetime as preparation for the Hereafter. However, our deeds also need the acceptance of Allah Almighty. If our Lord does not accept them, especially if we have wasted the reward of those deeds with hypocritical ugliness such as hypocrisy, vanity, arrogance, and jealousy, we will be no different from the heedless one who tries to carry wheat to the mill with a sack with a hole in the bottom.

In this respect, protecting good deeds is as important as performing them.

For example, considering himself superior to others by looking at one’s deeds, or; Falling into delusions like “These people do not perform good deeds as much as I do, how would Allah let them in Paradise, and not me?”,



Comparing his situation with the level of society and seeing himself as if he has guaranteed eternal salvation;

All these are nothing but a clear indication of the heedlessness of the heart.

In fact, the friends of Allah say:

“Being pretentious in sincerity is a lack of sincerity.” Because the greatest danger in the issue of sincerity and taqwa is that the servant sees himself as a sincere person with taqwa.

The Messenger of Allah (peace and blessings be upon him) warns us to avoid this situation:

“Verily Allah does not look to your faces and your wealth but He looks to your hearts (in terms of sincerity and taqwa) and to your deeds.” (Muslim, Birr, 34)

Again, our Prophet said,

“Be sincere in your religion! If you do this, even a little deed will suffice for you.” (Hakim, Mustadrak, IV, 341)

This means that no matter how many our deeds are, if there is no sincerity and taqwa (fearful awareness of Allah) in the heart, those deeds are doomed to collapse like a building with a weak foundation.

Pointing out that only sincere deeds are valuable in His sight, Allah Almighty states the following in a verse,



“He who created death and life to test which of you is best in action...” (al-Mulk, 67: 2)

It is noteworthy that Allah says: “best in action, أَحْسَنُ عَمَلًا” not “أَكْثَرُ عَمَلًا” (many in action)” In other words, He states that He attaches importance not to who will act “**more**”, but to who do it “**better**.”

Therefore, what is valuable in the sight of Allah is the quality of an action rather than its quantity. While honest deeds performed with heartfelt feelings and awe lead to divine mercy, deeds performed with heedlessness may result in the opposite.

As a matter of fact, it is stated plainly in a verse:

“So woe to those who pray and are forgetful of their prayer.” (al-Maun, 107: 4-5)

In short, no matter how many deeds a person may have done, he is always in need of Allah’s mercy for his eternal salvation. Deeds are necessary but they are not enough on their own.

When we look at the prophets, they are the most distinguished servants and friends of Allah. Even they did not depend on their own actions and begged for forgiveness and mercy from Allah in helplessness. The Prophet Adam (peace be upon him) prayed to Allah

saying,



“...Our Lord, We have wronged ourselves. If you do not forgive us and have mercy on us, we will be among the lost.” (al-A’raf, 7: 23).

The Prophet Yunus (peace be upon him) asked forgiveness from Allah Almighty saying:

“...There is no god but You! Glory be to You! Truly I have been one of the wrongdoers!” (al-Anbiya, 21: 87)

Although the Prophet Yusuf (peace be upon him) went through a world of suffering, he asked from Allah Almighty,

“...Originator of the heavens and the earth, You are my Friend in this world and in the Next. So take me as a Muslim at my death and join me to the people who are salihun (righteous).” (Yusuf, 12: 101)

Even though the great Prophet Ibrahim had to undergo severe trials in his wealth and his children and all his being, and was given the name “*Khalil-ullah*”, which means the intimate friend of Allah, he prayed to Allah saying,

“(O Lord!) Do not disgrace me on the Day they are raised up!” (Ash-Shu’ara, 26: 87) By these words, he demonstrated his understanding that without the overflowing favor and mercy of his Lord, even his self-sacrificing deeds will come “nothing.”



One day, **the Messenger of Allah**, the beloved one of Allah and the imam and seal of the prophets, said to his Companions:

“Keep to the middle path, be straight. Know that none of you can achieve salvation through his deeds.”
The Companions asked in amazement:

“Not even you, O Messenger of Allah?” The Prophet (peace and blessings be upon him) replied:

“No, not even me, unless Allah bestows His Mercy on me.” (Muslim, Münafiqin, 76, 78)⁵³

The Turkish poet Fuzuli, who was feeling the sobriety of this reality, also sought refuge in Allah as follows:

*Yok bende bir amel, Sana şâyeste âh eğer,
Âmâlîme göre vere adlin cezâ bana...*

In other words, the poet Fuzuli says:

“If you look at my deeds and treat me with justice, then woe to me! Who can do a deed worthy of You? Therefore, I don’t seek refuge in Your justice, but rather in your forgiveness, mercy and grace...”

How eloquently Sheikh Sadi declares:

“The best thing a servant can do is to know his faults and ask for forgiveness from Allah. Otherwise, no one can be a worthy servant for the divinity of Allah.”



Those who devote themselves to worship in the Kaaba of His greatness admit their faults by saying, “We could not worship you properly!” Those who praise his perfection and beauty confess their astonishment by saying “O Lord, we could not know You properly!”

Khalid al-Baghdadi says:

“Do not abandon the acts of worship by relying on the grace of Allah, like those with whose Shaytan has deceived!”⁵⁴

Abandoning the good deeds and the acts of worship because of losing hope in Allah’s mercy and thinking “since our deeds cannot save us, why do we need to tire ourselves?” is both to give credence to the self and to fall into the trap of Shaytan.

In order for us to avoid this situation, Allah Almighty says:

“...Do not let the Deluder delude you concerning Allah” (Luqman, 31: 33).

Indeed actions alone are not enough to save a person. However, hoping for divine mercy without action is also not right because it is false hope and self-deception and clearly against the commands of Allah in His Book, who continuously orders us to action.

54. As’ad Sahib, Bughyat al-Wajid, p. 138-141, no: 28.



Good actions are witnesses of our sincerity in hoping for divine mercy. That is, the hope of divine mercy is meaningful and valuable only if it is connected to right action.

Because as stated in a sacred hadith (hadith qudsi), Allah Almighty says:

“...the most beloved things with which My slave draws nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (extra deeds) till I love him...” (al-Bukhari, Riqaq, 38)

Therefore, good deeds are the greatest means of obtaining divine mercy and love.

Let us not forget that “stoning the devil” is not only limited to the Hajj (pilgrimage). It is necessary for us to stone the devil in every aspect of our lives. Decorating our lives with acts of worship and righteous deeds is a way of stoning the devils that wants to keep us from away them. If we neglect and show heedlessness in this matter - God forbid - the devil will start to stone us.

May Allah Almighty make us make all our intentions and deeds purely for His pleasure. May He cover our faults, mistakes and shortcomings by of His name “Sattar (Concealer of the faults)” and grant us mercy and forgiveness.





WISDOM FROM THE FRIENDS OF ALLAH

*Khalid
al-Baghdadi*
(May Allah have mercy on him)

A sheep created by Allah eats grass, drinks water and produces milk. It does not know how much lactose and protein there is in the milk. While, if a person builds a factory with the most cutting-edge technology, and puts grass on one side and water on the other, he still cannot even produce one drop of nutritious milk.

Every particle in the universe is a witness to the majesty of Allah, who created it... Allah Almighty reminds us of both His greatness and our weakness with the knowledge, wisdom and power He displays in His creation.





WISDOM FROM THE FRIENDS OF ALLAH

Khalid al-Baghdadi رحمته الله -3-

Khalid al-Baghdadi said:

“How can a person honoured with Islam spend the entire night in sleep and not preserve the trust of Allah Most High? One of the important trusts of Allah is to rise before the dawn and stand in prayer.”⁵⁵

The greatest sign of love for Allah is self-sacrifice. If a person’s self-interest requires him to wake up in the middle of the night, that person will definitely interrupt his sleep at that hour and wake up.

Allah Almighty invites us to meet Him at dawn. It is stated His Might Book:

“Their sides eschew their beds as they call on their Lord in fear and ardent hope. And they give of what We have provided for them.” (al-Sajda, 32: 16)

“Prostrate to Him during the night and glorify Him throughout the long night. These people love

55. Hani, Hadaiq, p. 697.



this fleeting world and have put the thought of a Momentous Day behind their backs.” (al-Insan, 76: 26-27)

“The part of the night they slept was small and they would seek forgiveness before dawn.” (al-Dharyat, 51: 17-18)

“...Those who pass the night prostrating and standing before their Lord...” (al-Furqan, 25: 64)

Since Allah invites us to ride us for the dawn, then then the dawn is one of the special times when our love for our Lord is tested. The higher the level of love for Allah in our hearts, the higher the level of our desire to utilize our nights with worship.

When someone asked to **Ibrahim Ibn Adham:**

“I cannot get up for the night prayer; can you teach me a remedy?” He was told the following:

“Do not rebel against Allah during the day; thus, He will help you stand in His presence at night. It is a great honor to be in His presence at night. (Indeed it is stated in a hadith, “The honor of a believer is in spending night with worship ...”⁵⁶) This honor is not deserved by the wrongdoers!..”

So during the day, we must protect our eyes, ears, hands, tongues, and all our limbs from wrong



actions and strive for good deeds so that we do not become one of those who waste the night. We ought to consider the dawn as a precious opportunity an intimate meeting with Allah. For this reason, we need to make a firm intention in our hearts to get up for the dawn before we put our heads on the pillow. We need to make our nights illuminous and more radiant than our days, and then we can bring to our days all the gifts and blessings in our hearts that we received during the night.

The Messenger of Allah (peace and blessings be upon him) has many sayings regarding the getting up for the dawn. In one of them, he gave the following advice:

“Take heed of night worship! Because it is the custom of the righteous people before you. Undoubtedly, getting up to worship at night is a means of getting closer to Allah. This worship is a means of nearness to Allah, a means of prevention from sins, an expiation for bad deeds, and a barrier for the body against disease.”
(al-Tirmidhi, Da’awat, 101)

The friends of Allah attach great importance to the dawn, one of them was the famous saint, Bayazid al-Bistami who said:

“No secret was conquered by me until the nights turned into days.”



How beautifully **Mawlana Jalaluddin al-Rumi** expresses his desire for the heartbeat of the dawn in his Diwan al-Kabir:

O cupbearer! Fill the glass with divine love!

Stay away from promising bread to the drunken!

Offer kawthar, let the thirsty hearts be satisfied with water,

What does a creature swimming in the sea want other than water?

Fill it with that wine, fill it again; offer it again!

Stop the night, O friend, stop it, please!

Shackle my sleeps in chains, don't let the moments pass.

Those who sleep would not be aware of the nights!...⁵⁷

In like manner, regarding the revival of the dawn, the following statement of **Bishr al-Khafi**, one of the friends of Allah, is an exemplary one for all of us:

Someone came to Bishr al-Khafi and said:

“If only you could rest for one hour of the night.”

57. It is the poetic form of the section translated into our language from Diwan al-Kabir. Moreover, the terms “glass” and “wine” in poetry are metaphorical expressions used as symbols of divine love in divan literature.

He gave the following wise answer:

“How can I sleep when the Messenger of Allah, for whom Allah forgave all his past and future sins, prayed until his feet were swollen? Whereas I do not know that even a single sin of mine has been forgiven by Allah”

Here are some scenes from the dawn of the friends of Allah. Let each one of us look at our own situation and evaluate ourselves in this matter before the caravan of life passes us by.

Khalid al-Baghdadi says:

“My heart is in flames, my chest is burning, I run from street to street and door to door!

I strive to make sure that nobody remains unaware of my Beloved and my land.”⁵⁸

A true believer has a sensitive conscience and a generous spirit and considers himself responsible to benefit all the people he can reach.

The prophets and their true heirs, the Awliya (friends of Allah), struggle for the salvation of humanity without a regard for themselves. Because they are people with high spirit, who have reached true consciousness and know they cannot be saved unless they strive for the salvation of others.

58. M. As'ad Efendi, Diwan As'ad, p. 111.



In the face of the high determination and self-sacrifice that the **Prophet** made in delivering the message of Islam, Allah Almighty said:

“Perhaps you may destroy yourself with grief, chasing after them, if they do not have imam (belief) in these words.” (al-Kahf, 18: 6)

“Perhaps you will destroy yourself with grief because they will not become muminun (believers).” (al-Shu’ara, 26: 3)

On the one hand, this was indicating that the guidance is in the hands of Allah, and that the duty of the servant consists only in conveying the truth. On the other hand, it was a divine warning that the Messenger of Allah made too much effort with an almost superhuman endeavor for the eternal salvation of humanity due to his high mercy.

Allah Almighty states in another verse:

“You are the best nation ever to be produced before mankind. You enjoin the right and forbid the wrong and have iman (belief) in Allah.” (Al Imran, 3: 110)

The Companions, who were trained directly by **the Messenger of Allah** (peace and blessings be upon him), travelled to all corners of the world under difficult conditions in order to fulfill the responsibility of conveying the message. They left their comfort



zones and sacrificed their property and their lives for sake of Allah.

This fact should make us reflect because we, as the ummah of that Prophet in the contemporary world, should ask ourselves how many of the duties and responsibilities that fall on us regarding the delivering the message of Islam, warning and guiding other people we fulfill...

Khalid al-Baghdadi (may Allah have mercy on him) states:

*“Combine a high state of “amazement (khayrah)” with a state of constant remembrance (dhikr) and awareness!..”*⁵⁹

Allah Almighty says:

“..Those who remember of Allah, standing, sitting, and lying on their sides...” (Al Imran, 3: 191).

Since man is always in one of these states, then our Lord invites us to be in a state of constant *dhikr*, not only during worship, but in every moment of our lives.

Allah Almighty also states the following in the rest of the same verse:

59. As'ad Sahib, Bughyat al-Wajid, p. 81, no: 5.



“.....and reflect on the creation of the heavens and the earth: ‘Our Lord, You have not created this for nothing. Glory to You! so safeguard us from the punishment of the Fire.’” (Al Imran, 3: 191)

In other words, in order for us to reach the perfection in our *dhikr* (remembrance), we need to gain a real depth of contemplation of the manifestations of the divine in the universe.

Indeed, because of such contemplation, the servant’s realization of his own nothingness and weakness causes deep tremors, feelings of awe and amazement in his heart.

***Khayrah* (amazement)**; refers to amazement and spiritual bewilderment of the one overwhelmed in contemplation of divine secrets that his mind cannot comprehend. For a believer who contemplates with a sound heart and mind, which of the manifestations of divine power in the universe is not astonishing?

They are all manifestations of divine magnificence when we observe them through an eye of the intellect. If we were to truly reflect on all the stages of the creation of the human being and the magnificent systems of our body; the plants, animals, the earth, sky, the atmosphere around us and the extremely sensitive ecological balance provided by them. Then if we were to really grasp the perfection of the neutrons, protons, electrons in the nucleus of the invisible atoms



and the electrons around the nucleus, circulating at a tremendous speed and the distances, volumes, circulations of the sun, the moon, the galaxies and the unimaginable trillions of stars in the universe, then we would have certainty of the absolute power of Allah ...

In short, the whole universe, from micro beings to macro ones, is in the state of harmonious movement, proving the endless secret, wisdom, knowledge, power and greatness of our Almighty Creator, who created them out of nothing.

If we think about:

For example, this whole planet we live on is like a grain of sand in the desert or a drop in the ocean compared to the greatness of the universe. We are the specks of the particles in that drop. How magnificent is the kingdom, power, artistry and reign of our Lord, who is Muta'al, that is, the perfection of beyond comprehension! Subhanallah!..

Even if millions of ants are put inside an elephant, it still would not be full. However, the organs that ensure the elephant's life are also found in an ant and in even smaller creatures.

The various colors, smells and flavors absorbed from the soil and leaves of different shapes of various plants that look like simple herbs are wonderful things that no chemist is able to duplicate! All these are sepa-



rate manifestations of Allah Almighty's attributes of "*al-Bari* and *al-Musawwir*."

In like manner, it is also astonishing that since the creation of the Earth and the creatures in it, countless divine tables have been set up, not neglecting the sustenance of any single living thing. If we think about, three-quarters of the Earth is covered in water and a large part of the remaining one quarter consists of rocky areas or deserts that are not suitable for plants, and what remains is very little land suitable for agriculture.

Look how mighty Almighty Allah is that He makes this limited land a source of sustenance for all living things with constant change and transformation. Moreover, separate tables are set for each creature as what one creature eats cannot be eaten by another. The food of the chicken is different from the food of the sheep and the food of man...

In like manner, the creation of water, which Allah Almighty has made a source of life, also carries great wisdom. We should observe the water that we drink and contemplate. Indeed, about water Allah says:

"...if We wished we could have made it bitter, so will you not give thanks?" (al-Waqia, 56: 70).

He says in another verse:

“Say: ‘What do you think? If one mourning, your water disappears into the earth who will bring you running water?’” (al-Mulk, 67: 30) Indeed, what could we do in such a situation?

Again, the adventure of a glass of water, that is, its journey between the earth and the sky from the moment it was created to the present, the living and non-living things through which it passes, and the various geographic landscapes it wanders through, would barely fit into volumes of books.

On the other hand, even a car manufactured with the latest technology breaks down after a while, gets old, and eventually ends up in a junkyard. The Sun, which warms and illuminates the Earth, has been working for perhaps billions of years without the slightest malfunction. The divine calendar and program in the sky continue to function as commanded without failing for a second.

Our Lord draws our attention to this issue and says:

“He who has created seven heavens in layers. You will not find any flaw in the creation of the All-Merciful. Look again – do you see any gaps? Then look again and again. Your sight will return to you dazzled and exhausted!” (al-Mulk, 67: 3-4)



In short, the eyes that contemplate this universe seeking to derive lessons return in amazement. Ziyâ Pasha, who was one of the great poets of the 19th century, expressed his reflection as follows:

Subhana man tahayyara fi sun'ihî al-uqul

Subhana man bi-qudratihi ya'jizu al-fuhul

“I glorify Allah, whose artistry makes minds astonished and who leaves even the best scholars incapable with his power.”

In another couplet:

İdrâk-i meâlî bu küçük akla gerekmez,

Zîrâ bu terâzî bu kadar sıkleti çekmez.

This little mind cannot comprehend the high realities.

Because this scale cannot withstand this much weight.

In this way, he expressed the weakness of man in the face of the majesty of divine power.

By taking refuge in the mercy of our Lord in the face of divine wonders that leave our minds incapable, we should too supplicate saying,

“O Lord! How great You are! We glorify You. You are free from all imperfections. We are incapable of praising You as You deserve and serve You in a way worthy of Your majesty! It is not enough for us to



give thanks to You. Forgive us for our shortcomings in our servitude and ingenuity, and our weakness in our praise and gratitude!...”

In admiration of our Lord who is hidden from us due to the severity of His appearance, we should then thank, express our gratitude, and glorify Him. We must remember Allah Almighty in everything that our eyes see and our ears hear, and we must gain a profound depth of contemplation.

One of the manifestations of the state of amazement developed in the heart of **Muhammad Parisa** (may Allah have mercy on him) and the result of such a deep contemplation in the presence of Allah was as follows:

After the night prayer, Muhammad Parisa would stand for a while in the courtyard of the mosque with his staff on his chest, and after a short chat with his friends, he would pass out and stay like that. This situation, which happened many times, lasted so long that he would move only when the muezzin recited the call for the morning prayer, and then he would enter the mosque to perform the morning prayer.⁶⁰

This state of astonishment and losing oneself (*ghayba*), was as if he was leaving the material realm

60. See Reşahat, abridged by N. F. Kısakürek, Eser Kitabevi, p. 80, İstanbul, 1971.



and forgetting time and space, as the result of the heart's fascination with divine wisdom and truths.

Just as the Egyptian women, who were stunned and intoxicated by the beauty of the **Prophet Yusuf** (peace be upon him), did not feel the cutting of their hands, the lovers of Allah Almighty who are ecstatic and absorbed in the contemplation of divine secrets, are also immune from the material world.

If contemplating **Yusuf's** beauty makes a person so ecstatic, what would be the state of a servant in the contemplation of Allah, the absolute source of all beauty and grandeur?

In order to understand this, it is sufficient to examine the state of awe of the prophets and the friends of Allah and the righteous believers in their acts of worship and obedience.

Our mother, **Aisha** (may Allah be pleased with her), who reported that the Messenger of Allah used to pray at night until his feet became swollen, once said,

"...When the Messenger of Allah got up at night, he would pray four rak'ahs - do not ask me about their beauty and length. Then he would perform four more rak'ahs - do not ask me about their beauty and length!



Then he would do three more rak'ahs⁶¹ ...” (al-Bukhari, Tahajjud 16, Tarawih,0 1; Muslim, Musafirin, 125)

The following statement of **Ali** (may Allah be pleased with him) shows another example of the love, ecstasy and devotion of the Messenger of Allah in his acts of worship:

“...I know well that all of us, except the Messenger of Allah (peace and blessings be upon him), slept on the day of Badr. The Messenger of Allah, on the other hand, prayed under a tree until morning and shed tears.” (Muslim, Siyam, 204)

Many similar incidents are reported by the noble Companions.

There is nothing like the worship and obedience performed in the state of ecstasy by giving the heart to Allah in the full sense of the word.

As a matter of fact, Shaykh Sayfeddin, who was the grandson of Imam al-Rabbani, would recite the whole Qur'an in two rak'ahs some nights, and would pray with that the pleasure he had in that special meeting with his Lord would never end:

“O Allah! I can't get enough, how short the nights are!..”

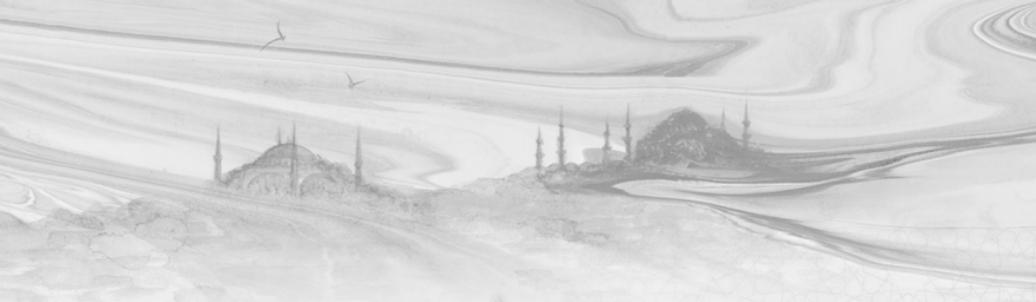
61. These three rak'ahs are the cycles of witr prayer which is left to be performed after tahajjud prayer.



May our Lord grant us a share of the rapture, spirituality, and ecstasy of those saintly servants. May He, by His grace, bestow upon us all a life in a state of rhythm and vigilance, by remembering His Exalted Being in the manifestations of amazement and awe.

Amin!..





WISDOM FROM THE FRIENDS OF ALLAH

*Khalid
al-Baghdadi*
(May Allah have mercy on him) 4

*When a person receives a worldly diploma, that diploma remains valid throughout his life. However, in the spiritual life this is not the case. There is always the danger of losing the status gained. The cases of **Bal'am bin Baura** and **Qarun**, who were defeated by their lusts, like a fish is deceived by a worm on a fishing line, are the most obvious examples of this. Because they had won, but lost at the last moment. In this respect, it is essential to be vigilant until the last breath.*







WISDOM FROM THE FRIENDS OF ALLAH

Khalid al-Baghdadi رحمته الله -4-

Khalid al-Baghdadi says:

“Whoever loves me should pray that I am able to follow the Sunnah and that my end affair is good. I too pray for them in the same way.”⁶²

The greatest goal of a believer in this ephemeral world is to live in sincere service to Allah, and therefore fulfil the purpose he was created for. Then hopefully take the last breath with sound iman and receive Allah’s pleasure and acceptance.

In order to succeed in this goal, it is necessary for us to always seek refuge in Allah and spend all the material and spiritual effort we can with our worship, obedience, morality and daily matters. However, in addition to this, it is a great blessing to receive the sincere prayers of true believers whose hearts are with Allah.

62. As’ad Sahib, Bughyat al-Wajid, p. 246, no: 85.



Our Prophet explains how it is a cause of mercy for believers to pray for one another:

“There is no prayer that is accepted more quickly than the prayer of a believer for another believer in his absence.” (al-Tirmidhi, Birr, 50)

The following incident, which Mawlana Rumi narrated in his Mathnawi, beautifully explains the wisdom of this matter:

“Allah Almighty said,

“O Musa! Pray and seek refuge with me with a mouth that has not sinned and spoken bad words!”
When the Prophet Musa (peace be upon him) said,

“I do not have a mouth like that” Allah Almighty said,

“Then pray to Me through the mouths of others!”

Because you have not sinned with someone else’s mouth, that mouth is pure and sinless for you.

Treat people in such a way that their mouths will pray for you day and night.”

On the other hand, no believer can see himself as exempt from the prayers of his fellow believers. No matter who they are, every believer is in need.

Even the friends of Allah and the righteous believers do not see themselves as having any kind of guar-



antee. They do not take for granted the state of living in accordance with Allah's pleasure and cannot know if they will reach their last breath with pure belief, so they ask their brothers to pray for them.

In fact, even a distinguished man of Allah like **Khalid al-Baghdadi**, who spent his life serving on the path of Allah, requested prayers from his brothers at every opportunity. One of his bequests to his loved ones is as follows:

"I would like those who are able and who were loyal in their love for me to sacrifice an animal and send the reward for it to me. I do not say like some spiritually drunken people say: "I have no need of charity being sent in my name or of the reciting of the Qur'an after me". On the contrary, I am in great need of the Fatiha and Ikhlas.

Asking for prayers from his Companions is one of the beautiful traditions of **the Messenger of Allah** (peace and blessings be upon him).

In fact, when Umar (may Allah be pleased with him) asked permission to perform a minor pilgrimage, **the Messenger of Allah** said,

"My dear brother, do not forget us in your prayers!"

Umar, who received this compliment, said,



“He told me a word that pleased me so much that had I been given the whole world, it would not have pleased me as much.” He thus expressed how great it meant for him to receive such a compliment from the Prophet. (See Abu Dawud, Witr, 23/1498; al-Tirmidhi, Daawat, 109/3562)

Again, the **Messenger of Allah** sent his mantle to **Uways al-Qarani** and said:

“Let him wear this and pray for my ummah!”
(Muslim, Fadail al-Sahaba, 223-225)

As can be seen, even our Prophet (peace and blessings be upon him), who was sent as a mercy to the worlds, requested prayers from the righteous believers, who owed their dignity and honor to him.

There is a lot of wisdom in the believer’s request for prayers from his fellow believer:

This, on the other hand, shows the value given to those whose prayers are requested and strengthens the love between the hearts; it is a high courtesy that shows the humility and modesty of the person who asks for prayer.

From another point of view, it is an expression that no matter how righteous a servant is, he never finds his own efforts sufficient and should embrace all opportunities that will attract the mercy of Allah Almighty.



On the other hand, according to the principle “*To regard every night as the night of Qadr, and to regard everybody you meet as Khidr*”. As it is also unknown whose prayer was the key of the request being granted, we therefore, cannot rule out the possibility that many weak people who are not esteemed in the eyes of people can be the ones whose prayers are accepted by Allah.

In fact, it was considered recommended to go to the *istisqa*, that is, the “the rain prayer” made in times of drought, in a humble and modest state, with the aim of making the prayer more acceptable, and to take the old and children, and even animals with their babies,⁶³ and seeking refuge with Allah Almighty through them is accepted as a good method.

Today, it is also a great means of mercy to receive the blessings of our Syrian immigrant brothers and sisters who had to flee their homes and seek refuge in our country, leaving all their possessions, and everything behind, in great pain and suffering. Because they are like the Muhajirun (immigrants) of 14 centuries ago.

While **the Messenger of Allah** (peace and blessings be upon him) asked for victory and help from

63. See al-Zaylai, Tabyin, I, 231.



Allah, he prayed through the poor of the Muhajirun and said:

“Seek for me weak people, for you are provided means of subsistence and helped through (the prayers and blessings of) your poor...” (Abu Dawud, Jihad, 70; Ahmad bin Hanbal, *Musnad*, V, 198)

In short, it is certain that the prayer made through those who do not have wealth or a respected position in society but whose hearts are rich with trust in Allah and surrender to His decree, is closer to acceptance.

How nicely **Shaykh Sadi** points out this matter:

“The Friends of Allah shop from the shops that no one else goes.” In other words, they find the poor and lonely people whom no one appreciates, and seek their prayers by doing them favors and showing them honor and generosity.

We need to be reminded that in the end of the day, being able to receive the prayers of the heartbroken, the orphans, the weak and the poor, means to have a magnificent treasure in the Hereafter.

It is also a fact that the key factor that ensures the acceptance of the prayer is “ikhlas” which can be translated as sincerity or genuineness. This means that a sincere prayer of a believer, who has not been able to get rid of mistakes and faults, made wholeheartedly for his brother is more acceptable than someone



else's reluctant prayer. Because, no matter how far astray a believer is, Allah Almighty has certainly not abandoned him and Allah loves to hear his dua (supplication).

Only Allah Almighty knows through whose prayer, a person will achieve his wishes. For this reason, we must realize the value of the sincere prayers of believers, no matter who they are.

Khalid al-Baghdadi (may Allah have mercy on him) says:

“Whenever I see a believer acting wrongly I tell myself that he is better than me because his faith is known to all and his sins is hidden from me. However, the evil of my own *nafs* (self) is clear to me.

It is unknown who will be saved at the last breath. There have been many a sinner who ends up a saint. There have been many righteous people with *wara* (scrupulousness) who have fallen into their lowest animal desires. I ask for soundness of faith for me, for you and for all of the Muslims. In short, it is not possible for me to expel from this path a person who I consider to be more virtuous than myself.”⁶⁴

64. As'ad Sahib, Bughyat al-Wajid, p. 120-121, no: 16.



A believer's warning his fellow believer in private with good manners regarding his friend's fault is a requirement of the law of brotherhood in the religion. If it is not done with this courtesy and with kindness and pure intention then it is in danger of simply being a display of arrogance. Despising the servants of Allah is one of the greatest sins. In fact, it is stated in a verse:

“Woe to every faultfinding backbiter!” (al-Huma-za, 104: 1)

For this reason, a believer should scrupulously avoid belittling others and guard the door of his heart, like a careful and security officer, and endeavor not to let even a shred of pride, arrogance, and malice enter through that door. With a deep contemplation and scrutiny, the believer should be aware of his heart at every moment and be busy correcting his own faults.

The person who moves away from this sensitivity loses the most important virtues of the servant of Allah, “modesty” and “humility.” Then the veils of heedlessness and complacency descend on his heart, which should be a state of trembling between “fear” and “hope.” He looks at the states of the sinners and begins to consider himself superior, and think that his little deed is sufficient for his eternal salvation.

However, every person's tests in this world continue until the last breath. It is not clear who will

remain steadfast and whose feet will slip, that is, who will be among the saved ones at the last breath.

In fact, Allah Almighty informs us in the Qur'an about those who, as in the case of **the sorcerers of Pharaoh**, spent most of their lives in the whirlpools of misguidance and then reached the coasts of safety at their last moment.

On the contrary, Allah Almighty also tells us of the sad ending of people like Bal'am bin Baura and Qarun, who were the slaves of their pride and arrogance, and worshippers of their whims and desires by attributing the means bestowed upon them by Allah to themselves in their last days, while they had previously been living righteously.

In the hadith, it is depicted as a scene of warning, how Thalaba, who had been called the "masjid bird", was dismayed when he was caught in his worldly greed, and eventually fell into great loss.⁶⁵

The following incident is a clear example of how the fear of the last breath in the hearts of the friends of Allah has led them to sublime states of humility and nothingness:

Junayd al-Baghdadi (may Allah have mercy on him) saw a hunting dog while walking in the deserts

65. See al-Tabari, Jami' al-Bayan, XIV, 370-372



of Yemen. He saw that the dog's teeth had fallen out. It had no strength left in it and it had turned into a lazy old fox. While it once used to hunt aurochs and deer, it was now starting to be gored by the house sheep.

When **Junayd al-Baghdadi** saw the poor, exhausted and weak dog, he gave it some of his food. And he said the following words to the dog with sadness:

“O dog! I do not know which of us will come out better tomorrow. Apparently, I am better than you because I am human today. But I do not know what fate and destiny will bring to me! If my faith does not slip, I will wear the crown of Allah's forgiveness on my head. If the guise of knowledge on me is to be stripped, I will be far inferior to you. Because no matter how bad-tempered a dog is, it will never be thrown into Hell...”

Therefore, no one should look at his current well-being and see himself as guaranteed eternal salvation.

Sufyan al-Thawri, one of the friends of Allah, had his back bent at a young age. He used to say to those who asked why:

“I had a teacher from whom I received knowledge.

Even though I urged him at the time of his death, he



*could not utter the kalima al-tawhid. Seeing this state broke my back.*⁶⁶

When a person receives a worldly diploma, that diploma remains valid throughout his life. However, in the spiritual life this is not the case. There is always the danger of losing the status and rank gained. In this respect, it is necessary to be vigilant until the last breath.

Because there are minute incidents that cause the servant to be rewarded with great rewards; in like manner, there are other minute incidents that cause the servant to be punished by a great torment.

Indeed, it is reported in a hadith, a wrongdoer who gave water to a thirsty dog was forgiven and became one of those who enter the Paradise.

When that sinful servant of Allah saw the dog licking the moist soil with its tongue out of thirst, he became full of compassion and immediately went down to the well and filled up his shoes with water because he could not find a bucket. He then carried his shoe in his mouth, and took the water to the thirsty creature. Due to this one act of compassion to a dog, he was granted the forgiveness of Allah Almighty⁶⁷

66. See Attar, *Tezkiretü'l-Evliyâ*, p. 70, Erkam Yayınları, Istanbul 1984.

67. See al-Bukhari, *Shurb*, 9; Muslim, *Salam*, 153.



Therefore, Allah, Whose mercy exceeds His wrath and Who has created countless reasons to forgive his servants, brought that dog before that sinful servant as a test for his salvation. That servant, who might have lost many tests until that time, attained salvation by giving the right answer to that particular test question.

On the other hand, as it is also narrated in another hadith, a woman who did not care about her cat's hunger and caused its death was thrown in Hell due to her unaccusable cruelty.⁶⁸

In other words that woman must have not realized that her cat was entrusted to her by Allah and that she would be questioned about it.

When Pertevniyal Valide Sultan passed away, who had the Valide Mosque built in her name in Istanbul, a righteous person saw her in a high rank in his dream and asked her:

“Is it because of the mosque you have built that Allah has elevated you to this high position?”

Pertevniyal Valide Sultan said:

“No, it is not.”

That righteous person was surprised and asked

“Then, with what deed did you attain this rank?”

Valide Sultan gave the following exemplary answer:

“Once it was a very rainy day and we were going to visit the Eyub Sultan Mosque. I saw a skinny kitten fluttering in a puddle of water on the sidewalk. I stopped the carriage and said to my sister next to me:

“Go and get that kitten; otherwise, the poor little thing will drown!” She did not want to go and pick up the kitten saying:

“Oh my Sultan! If I go out, you and I will get dirty.” So, I got out of the car myself and got into the mud and rescued that kitten. The kitten was shaking. I felt sorry for it and took it into my arms and warmed it up and before long, the poor creature came back to life. My small service and compassion to that kitten was the reason Allah Almighty granted me this lofty rank.”

Allah’s pleasure and His displeasure can be manifested in tests that are sometimes seem big, and sometimes small. That is why people should not regard any good deed or sin as insignificant. They should be afraid of being “the people of oppression” without realizing it, and should balance all their states in this light.

In like manner, as in the above-mentioned events, the believer must develop a way of looking at the crea-



tures through the eye of compassion. He should not forget that he is responsible even for the cat and dog that comes to his door, as he is responsible for giving charity to people in need.

The following incident is a fitting example of this truth:

Abdullah Ibn Jafar, one of the Companions of the Prophet, stopped by a date grove while traveling. The servant of the grove was a black slave who had three pieces of bread. Just then, a dog appeared and the slave threw one of the pieces of bread at the dog. The dog ate it and then he threw another piece and the dog ate that too. He finally threw a third one and the dog ate it too. Thereupon, the following conversation took place between Abdullah Ibn Jafar and the slave:

“What is your fee?”

“These three loaves of bread you see.”

“Why did you give them all to the dog?”

“There were no dogs around here. This dog must have come from far away. I could not find it in my heart to leave that poor animal hungry.”

“So, what are you going to eat today?”

“I will be patient. I have given my daily ration to this hungry creature of my Lord.”



Abdullah Ibn Jafar, who was amazed by this beautiful character, said:

“Subhanallah! (glory be to Allah) And people say that I am generous. Whereas this slave is more generous than I am!”

Then he bought that slave and the date grove. He freed the slave and donated the date grove to him.⁶⁹

One should think about from what kind of education did that person, who was a slave in appearance, but a spiritual sultan in spirit, receive? In today’s terms, in which faculty did he do his doctorate? The product of which education system was this spiritual maturity?

Therefore, no matter what worldly education we have received, the main education that we need is the education of “*marifatullah*.” In other words, to know Allah Almighty directly...

If a servant can know his Lord, Allah Almighty bestows his heart with “*taqwa*” (fearful awareness) and that makes him able to distinguish the truth from falsehood, good from evil, right from wrong. Just as a person flees from the fire, Allah Almighty inspires and bestows upon the heart of His servant the virtue

69. Al-Ghazali, *Kimya-yı Saadet*, tran. A. Faruk Meyan, Istanbul 1977, p. 467.



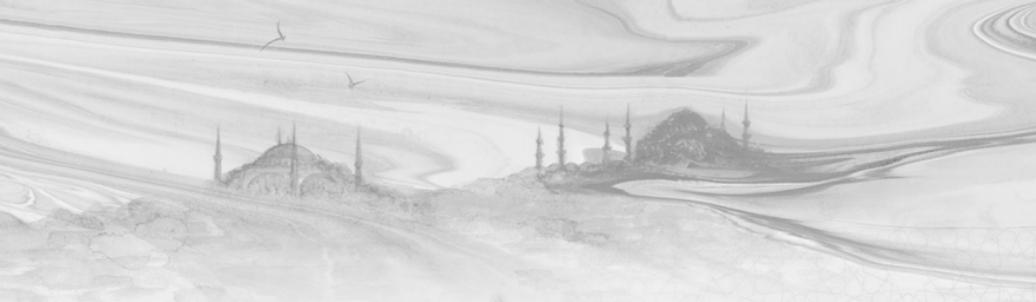
of avoiding evil and running towards good. In fact, it is stated in a verse:

“You who believe! If you have taqwa of Allah, He will give you a discrimination and erease your bad actions from you and forgive you. Allah’s favor is indeed immense.” (al-Anfal, 8: 29)

May Allah Almighty bring us into His pleasure and illuminate our hearts with taqwa and allow us to live and die as Muslims.

Amin!..





WISDOM FROM THE FRIENDS OF ALLAH

*Khalid
al-Baghdadi*
(May Allah have mercy on him)

All our acts of worship and daily transactions are only acceptable if they are done with a pure heart. Just as when spring water is poured into a dirty container, all the clarity and flavor of that water is lost, and that dirty container contaminates the clean water put into it. The heart too must be cleansed of spiritual impurities so that it can receive blessings from good deeds; and thus, it may be deepened with the wisdom of the Qur'an, hadith, and manifestations of divine power in the universe.





WISDOM FROM THE FRIENDS OF ALLAH

Khalid al-Baghdadi رحمته الله -5-

Khalid al-Baghdadi states:

*“The scholars of the sharia and the wise men of Sufism have agreed that a person’s love for himself, hatred towards others and belief that he is more pious than others is one of the gravest sins.”*⁷⁰

Whoever despises the servants of Allah, in fact, humiliates himself before Allah. Because as it is expressed in a hadith:

“It is enough of a sin for a person to look down his Muslim brother.” (Muslim, Birr, 32)

It is the pride, arrogance, envy and claims of superiority, which constitute the greatest obstacle to the unity, strength and power of the Muslims. In fact, it is the greatest presumptuousness for human beings whose ultimate reality is “**nonexistence**”. Because all the material or spiritual blessings, means and virtues

70. As’ad Sahib, Bughyat al-Wajid, p. 117, no: 13.



that man thinks he has are entirely by the favor of Allah Almighty, with man being only a trustee.

A person considering himself to be the owner of the blessing he has been generously given and to fail to realize that he is just borrowing them for a short time is to make the biggest mistake of ascribing partners to Allah who is the real Owner and nothing has any power at all except Allah. The crucial knowledge of tawhid (Allah's absolute oneness) is to cut out any idea of associating any partner with Allah in any way because whoever does associate partners to Allah has made the worst possible error, which will lead to utter ruin and devastation and is actually the source of all evil and injustice.

On the other hand, there is another terrible calamity that destroys a person spiritually and corrupts their character, which is arrogance and contempt for others. For this reason, **Mawlana Jalaluddin al-Rumi** (may Allah have mercy on him) explained that safety lies in embracing nothingness, non-existence and humility through the following metaphor:

“The sword cuts the neck of the one who has a neck!.. If the shadow is laid on the ground, no sword blow will succeed in injuring it.”

In like manner, Mawlana said,

“Be like the earth in humility!”

Just as the earth is trampled under feet, accepts the stomping of all creatures, swallows them up, loses them and digests them, and then presents them back in other forms as pure beautiful flowers.

✓ A humble believer is forgiving to others because he strives to be worthy of divine forgiveness.

✓ A humble believer responds to evil with goodness. He considers the afflictions and sufferings that befall him on his path as a means of purification and reward for him.

✓ A humble believer is generous. Because he does not attribute the means he has to himself. He sees himself as a trustee. Therefore, it is not difficult for humble servants to spend what comes to them from Lord in His way. On the contrary, being able to spend becomes an indescribable delight for them.

✓ A humble believer becomes a person of service. With a high sense of responsibility, he considers himself obliged to serve others for the sake of Allah.

✓ A humble believer is self-sacrificing, elegant, and has a gentle soul...

In short, humility is an exceptional virtue and the source of many good qualities and a distinguishing sign of perfect believers.

Khalid al-Baghdadi says:



“Even if they backbite you, do not backbite anyone!”⁷¹

Ghiybah or backbiting means to talk about someone in his absence in a way that he dislikes. It is a very serious crime that the Qur’an and Sunnah strongly forbid. As a matter of fact, backbiting is described in the Qur’an as follows: **“eating the dead flesh of your brother.”⁷²**

The foundation of backbiting lies in the sense of selfishness to show oneself superior by criticizing someone else. In other words, it means implying that he does not have the bad character the other one has, and thus he is better than him. As a result, it is a manifestation of boasting, conceit and arrogance.

Responding to backbiting with backbiting, which targets a person’s honor and dignity, is the behavior of immature people. How beautifully the following incidents explain the behavior of a mature believer who is backbitten:

A man insulted **Imam Sha’abi**, one of the four imams and member of the elders of the generation of the Followers. He replied to the man in a very soft tone:

71. As’ad Sahib, *Bughyat al-Wajid*, p. 138-141, no: 28.

72. See *al-Hujurat*, 49: 12.



“If what you say is true, may Allah forgive me! If it is wrong, may He forgive you!”

It was said to **Fudayl Ibn Iyad:**

“So-and-so insults your dignity.” He replied:

“By Allah, I am not angry with him, but with the Shaytan who made him say those words” and then he prayed:

“O Allah! If that person is telling the truth, forgive me, if he is lying, forgive him!..”

Therefore, a believer who has reached perfection in faith will be in a state of obedience to the following divine instructions, which state that it is much better to fend off the evils that he encounters with goodness and kindness, rather than responding with evil:

“The repayment of a bad action is one equivalent to it. But if someone pardons and outs things right, his reward is with Allah...” (al-Shura, 42: 40)

“A good action and a bad action are not the same. Repel the bad with something better and, if there is enmity between you and someone else, he will be like a bosom friend.” (Fussilat, 41: 34)

In like manner, the following hadith sums up how a perfect believer should act against backbiting and all similar evils:



“It is not a virtue to do good to those who do good to you and to do bad to those who do bad to you. The real virtue is to do good by not responding to those who do you harm in the same way.” (Tirmidhi, Birr, 63)

It is also necessary to correctly understand the meaning of being able to respond to evil with good. In fact, our **Prophet** (peace and blessings be upon him) once said:

“Help your brother, whether he is an oppressor or he is an oppressed one.” The Companions asked:

“O Allah’s Messenger (peace and blessings be upon him)! It is alright to help him if he is oppressed, but how can we help him if he is an oppressor?”

“You will prevent him from oppression, you will prevent his oppression. Undoubtedly, this is to help him.” (al-Bukhari, Mazalim 4, Ikrah 6; al-Tirmidhi, Fitan, 68)

Therefore, a believer who witnesses people backbiting in a place should warn them with appropriately, and if they do not give up, he should walk away and leave their company.

There was no unnecessary talk in the assemblies of **Abdullah al-Dahlawi**. If someone began to backbite another he would prevent them from doing so and say:



“I am more deserving of those negative words than he.”

One day while he was fasting, somebody criticized the sultan. He said:

“Alas, our fast has been broken.”

One of his students said:

“But sir, you did not backbite.” He replied:

“Yes, we did not backbite, but we listened. In backbiting, the one who speaks and the one who listens are the same.”⁷³

To be able to recompense evil with goodness is the art of the salih (righteous) servants, that is, perfect believers who are on the right path and strive for the improvement of others. In fact, **Hasan al-Basri**, one of the friends of Allah, would thank the person who said bad things about him by sending him a gift instead of getting angry.

Imam Sharani says:

“If I were to backbite someone, I would first backbite my mother and father. For, a person who backbites gives the rewards of his own good deeds to the person whom he backbite, and if he has nothing

73. Abdulghani ibn Abi Said, *Risalat Huwal ghani*, p. 152.



else to give, he will bear the sins of the person whom he backbit.”

The Prophet (peace and blessings be upon him) narrated a very meaningful example regarding the good morals of righteous people as follows:

One day the Prophet asked to his Companions:

“*are you not able to be like Abu Damdam?*” The Companions asked the Messenger of Allah:

“Who is Abu Damdam?”

The Messenger of Allah said:

“*He was someone from the tribes before you. He would say when morning came:*

“*I forgive my rights to those who insult me and backbite me.*”” (Abu Dawud, Adab, 36/4887)

What a magnificent manifestation of the sensitivity of being worthy of divine forgiveness by forgiving and pardoning Allah’s servants... What an exceptional example of compassion for the created because of the Creator... How beautiful an example it is to hope for divine mercy by showing mercy to those who are tortured so that they do not fall into a difficult situation on the Day of Judgment...



“The essence of the matter is to annihilate the ego, to strive with all one’s might, to keep one’s promise and to be content with what one has.”⁷⁴

Many calligraphy plates containing spiritual warnings and instructions adorned the walls of the dervish lodges, which were the schools of wisdom of Islamic civilization. In one of them, it was written “nothing.” This expression is a reminder that everything on the spiritual path rests on eliminating the self and realizing its unreality.

Getting a share of divine secrets and wisdom only begins after getting rid of selfish desires and reaching the state of “nothingness.” That is why the aim of Sufism is the servant’s obedience to his Lord with complete surrender, realizing his own helplessness in the face of divine power, majesty and sovereignty.

Let us not forget that we came to this world with zero capital. Allah Almighty creates man from a drop of impure substance and sends him to the world in impotence, if only man were to properly reflect on his origin and know his place.

Allah Almighty draws our attention to the truth of the situation of people who stray from the path:

74. As’ad Sahib, *Bughyat al-Wajid*, p. 81, no: 5.



“He created man from a drop of sperm and yet he is an open challenger.” (al-Nahl, 16: 4)

It is for this reason, it is said,

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

“He who knows himself knows his Lord.”

Man approaches his Lord to the extent that he can comprehend his nothingness. If he is a servant close to his Lord, he is always in the state of praise, gratitude and contentment. He attains peaceful serenity from his knowledge that whatever Allah has preordained for him is what is best for him. With the desire to be even closer to his Lord, he is concerned about increasing his devotion until his last breath.

Knowing that all blessings are from Allah Almighty and giving thanks to Him is the most beautiful manifestation of loyalty. On the contrary, to attribute the blessings to one's self is the ugliest disloyalty and ingratitude. In this respect, a person should not forget where he came from and what his origin is so that he can appreciate the countless blessings bestowed upon him and give thanks to the true owner of those blessings.

The first step of faith is to cleanse ones inner world from all the selfish obsessions such as pride, arrogance and self-conceit, which have become hid-



den idols in the heart that drive him away his Lord. He must have the phrase ‘there is no god but Allah by saying “la ilaha illallah” constantly on the tongue.

Just as valuable jewelry is not stored in dirty and stained containers, but rather in clean, sparkling and most dignified enclosures, the realm of the heart must be spiritually cleansed so that divine mercy can manifest there.

Our Lord created us with natural inclinations to both sin and obedience as a wisdom to test us:

“He who purifies it (the self) has succeeded, he who covers it up has failed.” (al-Shams, 91-10)

For this reason, one of the core duties of the prophets was to purify people’s hearts.

All our acts of worship and daily transactions are only acceptable if they are done with a pure heart. Just as when spring water is poured into a dirty container, all the clarity and flavor of that water is lost, and that dirty container contaminates the clean water inside it, so too our hearts need to be clean in order not to spoil our outward deeds. Our hearts must be healed of spiritual sicknesses so that they can receive blessings from good deeds; and thus, be deepened with the wisdom contained in the Majestic Qur’an, hadith, and manifestations of divine power in the universe.



The aim of the Sufi is to reach such purity and perfection in the inner world. Because Allah Almighty says:

“The Day on which neither wealth nor sons will be of any use – except to those who come to Allah with sound and flawless hearts!” (ash-Shu’ara, 26: 88-89).

In other words, our Lord wishes us to return to His presence with pure hearts, just as He sent us to the world in the first place.

Khalid al-Baghdadi states:

“The bridge of Sirat is thinner than hair, and sharper than a sword. To live Islam in this world is also like this. To strive to live Islam completely is like passing over the bridge of Sirat. Those who endure the difficulty of struggling with their nafs will pass over the Bridge in ease. As for those who do not follow Islam, and who indulge in their whims and desires, they will experience extreme difficulty and hardship when passing over that Bridge.

This is why Allah, Most High, named the path of Islam to be the ‘Sirat al Mustaqim’. This similarity indicates how being on the path of Islam is like passing over the bridge of Sirat. Those destined for



hellfire will not be able to pass over it and will fall into Hell...⁷⁵

We were all sent to this finite world as travelers to the Hereafter. Because, as **the Messenger of Allah** (peace and blessings be upon him) said on every occasion; ***“The real life is the life of the Hereafter.”*** (Bukhari, Riqaq, 1)

Therefore, to stay in this guesthouse called the world for a while, as if it were a permanent place, is a complete lie and nothing but self-delusion. There is only one chance and no going back to live life again in this world.

Today, there is a possibility to re-take and compensate for many tests entered in order to obtain an ephemeral position in this world, in case they are not passed. However, we came into the world once, and we will not be brought back here again.

In fact, the sad state in the Hereafter of those who wasted their lives by being unaware of this truth is described in the following verse:

“They will shout out in it, ‘Our Lord! take us out! We will act rightly, differently from the way we used to act!’ Did We not let you live long enough for anyone who was going to pay heed to pay heed? And

75. Kemahlı Feyzullah, Herkes'e Lâzım Olan İmân, İstanbul 1997, p. 56.



did not the warner come to you? Taste it then! There is no helper for the wrongdoers.” (Fatir, 35: 37)

In another verse, our Lord warns us as follows:

“And spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say,

“My Lord! If only You would give me a little more time so that I can give sadaqa (charity) and be one of the salihun (the righteous people).” (al-Munafiqun, 63: 10)

Therefore, every moment of our lives need to be evaluated carefully, and being lazy, wasting time, lingering today in undeserved pursuits will cause indescribable regret in the grave and on the Day of Judgment tomorrow.

Because, as reported in a hadith, even pious believers with religious zeal will feel regret after their last breath. They will express their regret saying,

“We wish we had done more righteous deeds in this world, why did not we do this good thing when we had the opportunity, it is a pity we missed so many opportunities!”

Those who live a heedless life away from religious endeavors will suffer a sad end on that day and;

They will be in terrible regret, saying,



“We wish we had not done these evil deeds, had not committed this sin, had repented and improved our state....”⁷⁶

Every person who is transferred to the eternal realm will take both his happiness and his destruction from this world with him. What we sow in the field of this world, we will reap in the Hereafter. He who leaves his field empty today will be deprived of the rewards he needs so much tomorrow in the Hereafter.

Those who believe and do righteous deeds will receive their otherworldly rewards, while those who indulge in disbelief, mischief, oppression and injustice will suffer the otherworldly punishments for all their deeds.

In short, judgment, reckoning, the bridge of Sirat, the Fire and the Garden will always be experienced according to our states and actions in this world. So, today is an absolute emergency to discipline our souls and obey the divine orders and prohibitions with complete surrender before it is too late.

Allah Almighty says,

“Go straight as you have been commanded...”

(Hud, 11: 112).

76. See al-Tirmidhi, Zuhd, 59/2403.



In other words, as we are commanded, we must walk today on the straight path, so that our Almighty Lord will grant us the opportunity to safely pass the bridge of Sirat in the Hereafter tomorrow.

For this, we must realize that we are under divine observation in worship, behavior, morality, at every stage and moment of life and in every breath. As our Lord declares:

“...He is with you wherever you are Allah sees what you do.” (al-Hadid, 57: 4)

“...We are nearer to him than his jugular vein.”
(Qaf, 50: 16)

“...know that Allah intervenes between a man and his heart..” (al-Anfal, 8: 24)

Allah Almighty wants us to correct our souls and to walk with great care on the straight path, in the awareness of being with Him in His presence and being under His gaze.

Umar Ibn Abdulaziz (may Allah have mercy on him) says:

“Wherever you want to go in the Hereafter, prepare accordingly!” We must try to live with a great sensitivity of fear of Allah so that our feet do not slip on the straight path of Islam. We must avoid taking any wrong turnings down paths that the Qur’an and the



Khalid al-Baghdadi (May Allah have mercy on him) 

Sunnah do not direct us to, so that we can safely reach the destination we want to go to in the Hereafter.

May Allah Almighty unite us all among His happy servants, whom He has granted His divine mercy and forgiveness, by His grace.

Amin!..







WISDOM FROM THE FRIENDS OF ALLAH

*Khalid
al-Baghdadi*
(May Allah have mercy on him)

Allah Almighty displayed the most perfect form of servitude in the His Beloved Messenger Muhammad (peace and blessings be upon him). The Messenger of Allah said: "A person is with the one whom he loves." (al-Bukhari, Adab, 96)

Therefore, our value in the eyes of Allah is only as much as our love of the Prophet, our closeness and similarity to him in worship, behavior, morality and observance of justice.





WISDOM FROM THE FRIENDS OF ALLAH

Khalid al-Baghdadi رحمته الله -6-

Khalid al-Baghdadi states:

“We ask Almighty Allah to continue to bestow uprightiness upon us and you. Strive with all your might for the causes of *istiqama* (uprightness) for *istiqama* is better than a thousand miraculous acts...”⁷⁷

Miraculous acts (karamah) that have a shocking effect on hearts are exceptional states that Allah Almighty bestows upon some of his servants. However, it must be stated that the friends of Allah would never attribute any of the miracles manifested in the material world to themselves - because of fear of arrogance and envy. They accepted the manifestation of miracles as a private secret that must be kept hidden and called it “*hayz al-rijal* (menstruation of men).”

77. As'ad Sahib, Bughyat al-Wajid, p. 267, no: 98.



In this respect, while *karamah* are an exceptional divine grace, they are also important divine tests to not get distracted by.

According to a narration, one day Bayazid al-Bistami wanted to cross the other side of the Tigris River and amazingly, the two sides of the river merged for him to pass. Bayazid immediately pulled himself together and gave the following warning to his soul:

“I swear by Allah that I will not be deceived by this. Boatmen take people across the river for half a coin and you are now asking from me all of my good deeds that I have prepared over the last thirty years for the Day of Judgement. In that case I will not waste thirty years of my life for half a coin. What I need is *al-Karim* (the Generous), not *karamah*...”⁷⁸

These miraculous things known as *karamah* are well known and expected for great friends of Allah and also tests for common Muslims who must not deny them completely and must also not elevate them to highly as if they were super heroes. This is a show of not show that the saints can display whenever they want. The friends of Allah, who receive such extraordinary gifts, are already deeply and profoundly aware of the fact that it is purely a favor from Allah. Because

78. See Attar, *Tezkiretu'l-Evliya*, p. 217, İlim ve Kültür Yayınları, Bursa 1984.



assuming a share for the soul from these kinds of manifestations causes spiritual destruction.

Moreover, spiritual inspirations and miraculous acts are not the only measures of spiritual development. Many great friends of Allah are not known to have had any apparent miracle at all. In fact, there is not many narrations about the miracles of **Abu Bakr** (may Allah be pleased with him), who is said to be the best of all people after the prophets.⁷⁹

However, because he was the only soulmate of the Messenger of Allah in the Cave of Thawr, where they hid together during the migration, **Allah Almighty** referred to Abu Bakr As-Siddiq as “**the second of the two**”⁸⁰ in a verse of His Book. **The Messenger of Allah** said about him, “*the second of the two, the third of which is Allah.*”⁸¹ He said, “*Abu Bakr is from me and I am from him...*”⁸²

Undoubtedly, the greatest miracle of Abu Bakr was the weight of the belief in his heart which only increased in the face of the toughest tests. And his unmatched love, loyalty, submission and obedience to the Messenger of Allah (peace and blessings be upon

79. See Ali al-Muttaqi, Kanz al-Ummal, XI, 549/32578; Ibn Majah, Muqaddima, 11/106; Ahmad, I, 127, II, 26.

80. See al-Tawba, 9: 40.

81. See Al-Bukhari, Tafsir, 9/9; Muslim, Fada'il al-Sahaba, 1.

82. Al-Tirmidhi, Manaqib, 20.



him). In other words, they are his spiritual virtues in terms of **“being on the straight path.”**

Allah Almighty says in a verse:

“Go straight as you have been commanded...”

(Hud, 11: 112).

The greatest miracle is, therefore, to live in accordance with this divine command at every moment. It is to preserve righteousness and honesty as we are commanded in our life of worship, in our business life, in our family life, in our dealings in social life, in short, in all circumstances. It is to meticulously persevere within the limits of the straight path, that is, the borders laid down for us in the Qur’an and the Sunnah, in every aspect of our lives.

Allah Almighty tells us the nature of “being on the straight path (istiqamah)” as follows:

“You are on the straight path.” (Yasin, 36: 4)

That is to say, *sirat al-mustakim*, or the straight path, is the way of our Prophet (peace and blessings be upon him), our greatest example.

Allah Almighty advises us to seek the way of the Messenger of Allah by reciting the verse **إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ** “Guide us to the straight path.” (al-Fatiha, 6) in every rak’ah of the prayer.



“One of the valuable sayings of the friends of Allah is as follows:

“The ways leading to Allah are closed except to those who follow the Messenger of Allah step by step.”⁸³

Because Allah Almighty says in the Holy Qur’an:

“Whoever obeys the Messenger has obeyed Allah...” (al-Nisa, 4: 80).

Since the Messenger of Allah (peace and blessings be upon him) did not speak from his own whims, but merely conveyed the orders and prohibitions of his Lord, Allah Almighty combines the two obediences and declares that obedience to His Messenger means obedience to Himself.

In like manner, Allah Almighty says in another verse:

“(My Messenger!) Say, ‘If you do love Allah, then follow me and Allah will love you and forgive you your actions’...” (Al Imran, 3: 31)

That is to say, the only source of mercy and love that will bring the servant to the ocean of love for Allah is the Messenger of Allah. The way to Allah is through love and obedience to His Beloved Messenger. Whoever does not follow the messenger cannot

83. As’ad Sahib, Bughyat al-Wajid, p. 81, no: 5.



attain Allah's mercy and forgiveness, love and consent. Moreover, in another verse, our Lord states:

“The Faithful Ruh brought it to your heart so you would be one of the Warners in a clear Arabic tongue.” (al-Shu'ara, 26: 193-195)

This means that we take a share from the heart of our Prophet, the Master of the Universe. Without knowing him by heart and trying to live as he lived, we can neither fully comprehend the Qur'an, nor will our belief or our character be complete.

Allah Almighty displayed the most perfect and form of servitude to Him in the person of His Messenger (peace and blessings be upon him). Therefore, our value in the eyes of Allah is in accordance with how much we follow the Prophet in worship, behavior, morality and justice.

Allah Almighty orders “prayer” in the Qur'an, but He wants us to learn from the Sunnah how to perform it. As a matter of fact, the Messenger of Allah said, “*pray as you see me pray*”⁸⁴ In like manner, it is imperative that we perform all kinds of worship such as zakat, fasting, and pilgrimage in the same way as the Messenger of Allah did - adopting the prophetic life transaction by displaying this sensitivity in all areas of life.

We should always consider:

How much is our mercy compared to the mercy of the Messenger of Allah? How much of a difference there is there between his beautiful traits such as humility, self-sacrifice, altruism, service and generosity and our character? To what extent in our daily transactions do radiate decency, courtesy and grace, especially in the rights of the servants of Allah?

Close to the end of his life, **our Prophet** (peace and blessings be upon him) said the following, giving an example in order to teach his ummah about the rights of the servants of Allah:

“My Companions!.. Whoever I hit on the back, here is my back! Come and hit it! If I accidentally took something from someone’s property, here is my property! Let him come and get it!” (Ahmad, III, 400)

In another saying, he encouraged to ask forgiveness of others as follows:

“O people! Whoever has a right (of a servant due) should pay for it immediately, and not think that I will be a disgrace in the world! Know well that the disgrace of this world will be light compared to the one in the Hereafter.” (Ibn Athir, *al-Kamil*, II, 319)

At the time of his death, the Messenger of Allah (peace and blessings be upon him) said three times:



“Fear Allah regarding the prayer!” and then continued by warning:

“Fear Allah regarding the people under your command, and fear Allah regarding the two weak ones, the widow and the orphan child. Fear Allah regarding the prayer!”

After that until his last breath, he repeated saying “Prayer, prayer.” (al-Bayhaqi, *Shu’ab*, VII, 477)

In short, the more these and all similar prophetic sensitivities are present in our lives, the stronger our faith will be and the more likely that our worship will be accepted.

In this respect, we should strive to live in the direction that the Messenger of Allah showed us at every moment of our lives, like the loyalty of a shadow to its owner. In so much as that our actions and behavior should tell us that we are the ummah of that Prophet of Mercy, rather than our tongues. Our state should express that we are in his way.

Khalid al-Baghdadi states:

“Know this, that in reality this world is like a fleeting shadow and a veil that comes between the servant and his Lord. The one who harbors even an atom’s worth of love for this world cannot be a true



servant. The one who does not cast out of his heart the world, with its shell and its core, is not accepted.⁸⁵

A person can hide his inner feelings from everyone, but he cannot hide them from Allah. All our feelings are known to Allah Almighty. Because, as it is mentioned in Allah's Book, Allah Almighty intervenes between a person and his heart,⁸⁶ and is closer to a person than his jugular vein.⁸⁷

In order for the servant to be close to Allah Almighty and to enjoy the peace of being together with Him, it is necessary for the servant to remove the veils of heedlessness from his heart. At the top of such curtains exists the "love of this world." For the perfection of belief, worship, and character, it is imperative that love of this world be removed from the heart and thrown away.

However, it is necessary to understand correctly the nature of the "love of this world", which should be discarded from the heart. **Mawlana Jalaluddin al-Rumi** says:

"The world is to be heedless of Allah. Otherwise, it is not money, clothes, family and having children.

85. As'ad Sahib, Bughyat al-Wajid, p. 119, no: 15

86. Al-Anfal, 8: 24.

87. Qaf, 50: 16.



Whatever distracts you and makes you ignorant of Allah Almighty is your world.”

Accordingly, the duty of the believer is not to abandon property and riches or worldly positions or family and children, which are all the means of divine testing. While being tested with these mortal blessings, one must value them no more than they deserve. No worldly blessing can place a veil of heedlessness over a heart that has surrendered to Allah in this consciousness. The following incident is a beautiful example of this:

One of **Shah Naqshiband**'s most prominent students, **Muhammad Parisa** was on his way to pilgrimage when he saw a lively young jeweler near Baghdad. He looked so preoccupied with his customers that for a moment Parisa felt bad at how such a young man seemed almost lost in the world. He thought to himself:

“How sad it is that he is caught up in the world at an age where he could be doing better things!” But then he had an epiphany. He was shown how the young man, trading gold and precious stones, was not what he seemed. He then thought and appreciated the young man's character:

“His hands may have been in the thick of business but his heart was with his Lord.”



This is what Sufis call “khalwat dar anjuman (Solitude in a crowd)”, means being with Allah secretly while in public among the crowds so no one knows. In fact, the following is stated in a verse:

“..There are men who proclaim His glory morning and evening, not distracted from trade or commerce from the remembrance of Allah and the establishment of salat and the payment of zakat; fearing a day when all hearts and eyes will be in turmoil....” (al-Nur, 24: 37)

When **Muhammad Parisa** eventually reached Mecca, he saw an old man, with a long white beard, weeping while tugging away at the cloth of the Kaaba and praying to Allah. He, again, let appearances be the judge and thought to himself,

“I wish I could turn to Allah with so many tears flowing down my cheeks.” But then he realized that the old man was simply praying and crying for a worldly wish. Thereupon, he felt sorry for the old man.

If the history of humanity is reviewed, it is seen that always the great men have inspired the positive movements in history. These men are first and foremost the prophets, and then the great people raised by the teaching of those prophets, then the friends of Allah who followed them, the scholars of knowledge



and wisdom, who are the sultans of the material and spiritual world.

One of them, **Sultan Yavuz Selim**, spent the last moments of his life full of great battles and victories for the sake of upholding the message of Islam. His friend **Hasan Can** saw that the Sultan's illness had progressed and realized that the death of the sultan was imminent and said with great sadness:

“My Sultan! Now it is time to be with Allah, I suppose.”

Looking at Hasan's face in astonishment, Sultan Selim replied:

“Hasan! Hasan! Who did you think I have been with until now? Have you noticed a fault in my trust in Allah? Read chapter Ya Sin for me...” And while the chapter Ya Sin was being recited, his soul departed and returned to its Lord.

The heart of that great Sultan, who combined the sultanate of physical and spiritual world, was always with Allah Almighty... He was with Allah when he was in the deserts of Sinai, which were called impassable, as well as when he entered Egypt as a victorious commander. When he returned to the capital, his heart was always with Allah, while he avoided being proud of the applause of his loving subjects in order not to spoil the sincerity of his deeds for Allah.

The following incident illustrates beautifully that an acceptable servitude is tied to unity with Allah in every aspect of life:

A preacher was talking about the afterlife on the pulpit. **Shaykh Shibli** was also among the congregation. The preacher spoke about the questions that Allah Almighty will ask in the Hereafter:

“You will be asked where did you use your knowledge! It will be asked from where you earned your wealth and where did you spend it! You will be asked how did you spend your life! You will be asked about the state of your worship! It will be asked whether you paid attention to the haram-halal...”

After these, the preacher enumerated many more issues, all of which were extremely important, saying, “Such and such will also be asked...” However, despite such detailed explanations, when attention was not drawn to the real essence of the issue, Shibli kindly addressed to the preacher:

“O preacher! You forgot one of the most important questions Allah will ask:

“O My servant! I was with you, closer to you than your jugular vein; but who were you with?””

Khalid al-Baghdadi states:



“Do not exchange eternal happiness for this world. If you look carefully, you will see that this entire world consists of only a few breaths.

If you are king for as long as you are in this world then its beginning will be a headache and its end will be regret.”⁸⁸

It is stated in a hadith:

“The reality of this world compared to the Hereafter is like one of you dipping his finger into the sea. Whatever his finger took out from the sea, that is this world (compared to the hereafter).” (Hakim, *Mustadrak*, 4/319)

While the Companions were under the oppression and embargo of the polytheists during the Meccan period, they said among themselves:

“We endure all kinds of hardship in order to be servants of our Lord. Unbelievers, on the other hand, who disobey Allah, wander around the world in peace and use worldly benefits as they wish.” Thereupon, our Lord ordered believers to prefer the Hereafter, which is much better than the world:

“Do not be deceived by the fact that those who are kafir move freely about the earth. A brief enjoyment...



But those who have taqwa of their Lord will have Gardens with rivers flowing in them, remaining in them timelessly, for ever: hospitality from Allah. What is with Allah is better for those who are truly good.” (Al Imran, 3: 196-198)

Our Prophet (peace and blessings be upon him) would say on every occasion,

*“The real life is the life of the hereafter.”*⁸⁹ Thus he advised being patient with the troubles of this world, not to be deceived by its deceptive charms, and to always be in preparation for the hereafter.

In fact, the Companions who imbued with this consciousness and understanding regarded all kinds of hardships in the way of Allah as a means of mercy. In a great ecstasy of faith, one of them said, *“May my life, property and everything be sacrificed for You, O Messenger of Allah!”*.

The following incident is one of the countless examples of this:

Rabia Ibn Qa’b (Abu Firas) (may Allah be pleased with him), who spent the night at the door of **the Messenger of Allah**, prepared the water for wudu and brought him the necessary things,⁹⁰ narrates as follows:

89. Al-Bukhari, Riqaq, 1.

90. See Ibn Sa’d, IV, 313



The Messenger of Allah said to me one day,

“Ask me, I will give it.” I replied:

“O Messenger of Allah! Let me think about it, let me see my situation.” The Messenger of Allah said,

“Well, think about it!” I thought to myself,

“The benefits of the world run out quickly. I do not see anything better for myself than a benefit related to the Hereafter.”

Then I went to the presence of the Prophet and he asked me:

“What is your need?”

“O Messenger of Allah! Intercede for me so that your Lord will free me from Hell!” Allah’s Messenger asked,

“Who told you to say that?”

“By Allah, O Messenger of Allah, nobody said it. However, I evaluated my situation and thought that this world does not rest in the hands of its people. It immediately disappears. For this reason, asking for something for my Hereafter seemed more beloved to me.”

The Messenger of Allah said:

“Then help me by prostrating a lot!” (Ahmad, IV, 59;

See Muslim, Salat, 226)



A believer should evaluate his ephemeral life with this insight of faith. He should consider:

If Allah gave us a thousand years of life, for example, if we had been born in 1000 and reigned in the world until 2000, our life would have ended over twenty two years ago. In other words, no matter how long we live, the life of this world compared to the life in the Hereafter will always be short.

It is stated in a verse:

“On the Day they see it, it will be as if they only lingered for the evening or morning of a single day.”

(al-Nazi’at, 79: 46)

Here are the cemeteries in front of us as an exemplary scene... Many great wealthy people lie there empty-handed. We will leave the world we came to with nothing but in a shroud. After a while, it will rot and become soil. We will not have anything we claim to own today. We will only be buried under the ground with our positive or negative deeds.

In short, we should never forget about our mortality, and should strive to be ready for death and what is beyond it, at every moment. Even if we were to live as long as the Prophet **Noah** (peace be upon him), or be as wealthy as the Prophet **Sulayman** (peace be upon him), or even if we were as handsome as the



prophet **Yusuf** (peace be upon him), if we were not aware of our mortality, we would be in great loss.

May our Lord wake us up from the sleep of heedlessness before we die. May He preserve us all by His grace, from being destined for being from the unfortunate ones who consume their lives with the fleeting attachments of this world and turn their Hereafter into an episode of eternal torment.

Amin!..





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