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## Towards Understanding Your Souls Ahadiyya Samadia Dress

### Tafsir Surah Ikhlas Part 2

by Shaykh Hisham Al-Kabbani

[part 1](#)

Anas related that (in section: “*fad•’il qul h• All•hu •had*”), “ The Jews of Khaybar, came to the Prophet (s) and said, ‘Y• Abul Q•ssim! All•h swt has created angels from light. And He created Adam from clay and He created Iblees from fire and He created heavens from smoke and He created the earth from the *zabadul m•’*, the foam of the water. Tell us about Your Lord.’ The Prophet (s) did not answer them.

[He was waiting for wahy. Although he knows the answer, because All•h gave him the knowledge of first and last. He would not answer until the answer comes to him. Everyone here wants to make himself he knows something. “I know. I know. I know better.” Everyone knows. Only one says “I don’t know.” So he waited.]

Then Jibraeel {as} came with the surah:

- “*qul h• All•hu •had. All•hus-Samad.*” [All•h has no partner.
- *All•hus-samad.* He is the Sustainer, he is the Owner of everything.
- “*Lam yalid wa lam y•lad.*” You cannot connect to him a child.
- He does not give birth and He has not been created.
- “*Wa lam yakun lahu kuf•wan •had.*” No in His creation can replace Him or hold this universe together.
- That universe is held together by All•h swt. No one can hold it together.

This surah has no mention of Paradise or Hellfire. It only mentions All•h swt. It mentions neither dunya nor •*khirah*. Nor hal•l or har•m. It is only pure for All•h swt. There is nothing else in it.

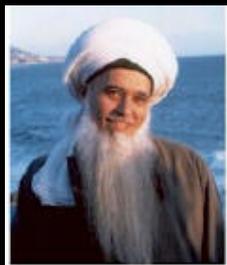
- Whoever recites it **3 times** will be as if he had read the entire revelation. You will be rewarded as if you had read the whole Qur’•n.
- 30 times a day, he will be one of the best of the people of dunya in reward and
- whoever reads it 200 times, will be given a place in Jannat al-Firdaws where he will be happy with it.
- Whoever reads it three times when he enters his home will never see poverty and it will help his neighbor.
- Someone used to recite it (from Sahaba) after the Fatiha.

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- He used to know the whole Qur'•n but only recites this surah. They went to the Prophet (s) and mentioned that in a mocking way. And the Prophet (s) asked him, "Why are you reading only S•rah al-Ikhl•s." He said, "*inn• uhibuh•.*" *Q•la hubuha adkhalak al-jannat.* And the Prophet (s) that night was reciting S•rah al-Ikhl•s until the morning.

So that surah, "*Qul h• All•hu •had*" is very important for Muslims to learn and to recite. Every day, if you recite it at least 200 times you will receive a house in paradise. And our shuyukh always ask us to recite it 1000 times a day and there will be a great benefit in it.

Abi K'ab said that the Prophet (s) said, "whoever recites *Qul h• All•hu •had* will be as if he read one third of the Holy Qur'•n."

Anas said that the Prophet (s) said, "whoever recites '*Qul h• All•hu •had*' 200 times All•h will forgive him the sins of 200 years."

Ibn 'Abb•s said that the Prophet (s) said, "*Qul h• All•hu •had* is one third of the Holy Qur'•n."

Ibn 'Umar said, "*salla binna rasulull•hi dh•t yawmin fis-safr*". The Prophet (s) led us in prayer one day while we were in travel. In the first rakat he read *Qul h• All•hu •had* and in the 2<sup>nd</sup> rakat "*qul y• ayuhal k•fir•n.*" After he finished he told the companions, 'I read one third of the Qur'•n and one fourth of the Qur'•n.'

- [S•rah al-Ikhl•s is [equal to 1/3](#) and
- S•rah al-K•fir•n is [equal to 1/4](#)
- Surah Zilzallah is [equal to 1/2](#)
- Ali said that the Prophet (s) said, "whoever wanted to travel and as he is leaving his home, put his hands on the locks/doors of the house recites 11 times *Qul h• All•hu •had*, All•h will protect his home until he returns.

There are many of these hadith.

Abu Huraira related that the Prophet (s) said, "whoever comes to his house and recites S•rah al-F•tiha and S•rah al-Ikhl•s, All•h will remove from him poverty and it will benefit his neighbors, [from the favors that All•h grants him]."

- Ibn Umar said, that the Prophet (s) said, whoever recites S•rah al-Ikhl•s [11 times](#) All•h will build for him a palace in Paradise.

Umar said, "Wall•hi O Prophet of All•h this is very good. If we recite it 11 times we will have many paradises in paradise." He replied, "Of course, All•h is generous, and so recite and take." Ayesha ® said, that the Prophet (s) sent a man with a division of people to go to a certain place. In the prayer he used to recite *Qul h• All•hu •had*. When they returned the people said, "the man always recites S•rah al-Ikhl•s in the prayer." The Prophet (s) told them to ask him why he did that. He said, "It describes the attributes of All•h and I love to recite it." The Prophet (s) said, "tell him that All•h loves him."

This sample from hundreds of hadith explain the greatness of S•rah al-Ikhl•s, and we were planning to explain, but it is too long, we were mentioning yesterday that All•h is describing Himself, as *•had*. And we explained the difference between *•had* and *W•hid*.

- *•had* describes the Essence that has no way of sharing the Essence.
- *W•hid* is – you know about All•h through His Beautiful Names. All of them, for example we know 99 Names, though All•h has 99 Names.
- Every Name is different indicating a different attribute. Though all are different they all reference the same One. So with many Names, all refer to One.

## “*Wa ilahukum ilaahun W•hid.*” – “*Your Lord is one Lord.*”

- Not two. So *W•hid* describes the Divine Presence of the Names.
- *•had* describes itself by itself, the Essence by itself. That is the Complete Unseen that All•h swt opens thru His Names from *•had* to *W•hid*.
- Then the Prophet (s) knows. From *siffat al-W•hid•yya*, they understand from these Beautiful Names, all of which come from *W•hid*.
- But in reality *•had* sends to *W•hid*.

In the tafsir *R•h al-bay•n* he says, “*tawh•d adh-dh•tin mukhtasin bi-??? All•h ta‘ala.*”

When we refer to the Oneness of All•h, the description of the Oneness of *•had* is only for the Essence, no one knows it and that is why you can understand *W•hid*, but ***•had* must reveal to *W•hid* from the Essence.** That is why we say there are an infinite number of names. From that Beautiful Essence come these Beautiful Names. From the *•had* comes the description to *W•hid*.

- So we have *•had* and we have *W•hid*.
- That is why there is ‘Abd al-*•had*.
- The servant of that Name. Someone whom All•h is giving hints about that specialty of that reality.
- ‘Abd al-*•had* and ‘Abd al-*W•hid*.
- And then He continues, “*Qul h• All•hu •had, All•hu as-Samad.*” Why did he repeat ‘*All•hu*’? He could say “*Qul h• All•hu •had, samad.*”
- “*All•hu •had*”, means no one knows that reality.
- “*All•hus samad*” means this is another description of that reality.

Some reciters connect “*All•hu •hadun All•hus samad*” connecting the recitation. Some scholars recommend not to connect it as All•h did not connect. All•h is sufficient to Himself, He needs no partner. The Self-sufficient Master whom all creatures need. He neither eats nor drinks.

We will skip the details of ‘Abd al-*•had*, ‘Abd al-*W•hid* and ‘Abdus Samad.

We will go to the explanation of ibn ash-Shaykh.

He said:

**Holy Quran Waqia: 56.7** And ye shall be sorted out into three classes.

56.8 Then (there will be) the Companions of the **Right Hand**;-

What will be the Companions of the Right Hand?

56.9 And the Companions of the **Left Hand**,- what will be the Companions of the Left Hand?

56.10 And those Foremost (in Faith) will be **Foremost** (in the Hereafter).

**56.11 These will be those Nearest to Allah.** Ulaika almuqarrabona

**“This verse is showing that there are three different levels and stations for the seekers and Gnostics whose intention is Allah swt:**

• *H•*, { *Ha=5, Waw=6, 5+6=11*  }

• *All•h*,

• *had.*

## The first maqam is maqam al-muqarabbin,. {This is the Level of Naqshbandi Tariqat}

- That is the meaning of *H*•. { Ha=5 Waw=6, =11}
- It is the **level of the near ones in paradise.**
- That is the **highest level.**
- They look at the realities of everything in this dunya s it is created.
- *Hum alladh•na yandhuru ila haq•qati...* They looked at everything and they did not see anything except All•h.
- Anything they look takes them to the reality of the Creator.
- That is deep explanation here.
- In this *maq•m al-muqarabb•n*, the near ones, when they looked at everything they looked at its most essential form and its smallest part, its reality.
- Look at this cap.
- It is plastic.
- If you break it down into its constituent components, you will find it is made of different particles, atoms, that come together and form that.

When they are looking they are looking at the smallest possible element from what this is made of.

- When they looked at the atom they saw the electrons and the energy that is created, spinning around the nucleus at the speed of light.
- What do they see there – light, energy.
- Energy coming from *Bahr al-qudrat*. { [Ba](#) • [see article on BA keys of Jennah](#) }
- Looking at that they did not see anything, homes, buildings, water, mountains, they did not see. They only saw All•h's Signs. All•h's Signs can be seen while All•h cannot be seen. { **Greatest of Allah Signs is Sayedena Muhammad** }
- They saw these signs that led them to All•h's attributes and names. It depends on how many you have in the periodic table. There might be 200 or more. Every element is different from the other. If you go down to its internal elements, you find the same structure in nucleus, protons, neutrons and the electrons.
- They only differ in the number of particles. These come from the ocean of power. So they came from one – from the one Ocean of Power.
- That makes *Awliya'* stunned. Everything goes back to All•h and everything is understandable. That is why they saw themselves as nothing. They don't see existence except for All•h. All else is *fan•*, illusion, vanishing. It does not make any sense to them.

Why worry about something that is vanishing. If they have something to eat, one or two dates, to keep worshipping. They don't care for a horse, for a camel, a car, a plane or a train. They care to wrap their stomachs with stones, for three days from hunger as the Prophet (s) did. And the mountain of Uhud came to the Prophet (s) and said, "All•h gave me permission to become gold for you in order to support you." He said, "we don't need it." That is a vanishing dunya. Where are such people today. Find them they are hidden. So when they look at All•h swt's reality they

found that no one can understand that reality except All•h. So no one can understand it - it is impossible. The created cannot understand the Creator.

### So then they looked at His Creation,

- from the reality of the level of *H•* ('*Qul Hu*'), they looked at the reality of the creation from *Hu*, { *Insan Kamel* }
- they saw that creation does not exist, but what exists is Himself.
- He is describing himself as *Hu*.
- Meaning, "You are a servant and you cannot understand Me.
- Whatever I created in the universe does not look deserver to be looked at.
- You must look at Me, but when you look at Me you cannot see Me, it is hidden, you can only see My Attributes, my Beautiful Names." { **Rasuls 11th name is Ya-Seen eleven shows 1,1** }
- So they were not able to see, so what did they do.
- They began to use their hearts and the vision that All•h gave to their hearts and the intelligence that All•h gave to their mind and when they used their mind they saw that everything is pointing to the creator.
- In their eyes there was nothing that was not pointing to the Creator.
- Looking at an idol and see it pointing to the Creator, look at the carvings, they are made of wood, which All•h created, wool which All•h created, cotton which All•h created.
- That is the *maq•m* of *muqarabbin*.

### The 2<sup>nd</sup> maqam is the Magam Ashab il-Yamen.

- The Companions of the right hand.
- *Wa ash•bul yam•ni m• ash•bul-yam•n...wa f•kihatan kath•ratin...thulatum min al-awwal•n...* (*S•rah al-Waqi'ah*)
- All•h wants those in this level to know *qul H• All•hu •had*.
- *H•* is described by the Name '*All•h*' thru that Name, all the other infinite Names come under it.
- That is lower than the first level, the level of *Hu*.
- Because *ash•b al-yam•n* were able to look, they were able to see on one side the Signs of the Creator, but on the other side and they saw the creation.
- They were in between – with the Creator and with the creation.
- They saw both sides. So All•h describes them in *S•rah al-Waqi'ah* as sitting among, "thornless lote-trees...and in a shade long extended and water flowing constantly and fruit in plenty, not....on couches raised high."
- All•h is describing the second level here in *S•rah al-Waqi'ah* in many verses. *Fa ash•b ul-mash'amati m• ash•b ul-mash'amat....* Those who will be given their records in their right hand how fortunate, for they will be given their records in their right hands... in the gardens of delight...
- They worshipped All•h in *dunya*, but they balanced their *dunya* and *•khirah*, doing work for both.

That is why All•h told them, for the first level, *qul H•*, these seekers of the first level understand the word from *H•* – don't look at other than Me.

- The second level he described in more detail – he gave them the name All•h.

- Must do for dunya and for *•khirah. Asm•* are for dunya.
- Ar-Rahm•n, ar-Rah•m, ar-Razz•q, al-Kar•m, and so on are from the dunya. They describe what you receive from All•h swt.
- That is why in tariqat, in *•hl as-Sunnah wal-Jam•'ah*.
- They make dhikr with All•h.
- First they start with *la il•ha ill-All•h*. Negate that there is any other than All•h. Don't honor yourself.
- Don't worship except All•h.
- Then they go to dhikr "All•h."
- That is a higher level.
- Then the higher level is 'Hu' where you can see nothing but Him. There is nothing.

## The third level is the level of *Ash•b ash-shim•l*.

- That is the lowest level.
- These ones say there are many lords and many creators.
- They are unbelievers and idol-worshippers.
- They say that All•h has a son.
- They are not monotheists.
- Then All•h must tell them that it is not only All•h .
- He told them All•h is *•had*. Don't put anyone with Him.

Hu is complete unknown.

- All•h you can understand His Signs.
- *•had* – tell them that He is one, He has no partner. All•h is giving a strong message.
- Don't say that All•h has a partner has a *shar•k*, or a son.
- No, He is One, Unique.

These current tafsir are explained according to a political situation that they are living in. these are explained in how to analyze this knowledge thru hadith and different tafsir of companions and put in these meanings. But recent tafsir is based on social issues or ... not based on knowledge. They want to give an acceptable understanding of the Qur'•n according to the political situation they are living. This we understand it is ok but it does not give hub al *akhirah*. It will build up your self to stop your bad desires and direct your goal your aim and your hope to find a way to reach *ma'rifah*.

That *ma'rifah* has disappeared now. They might teach it in high level classes in Islamic modern Sunni institutes like al-Azhar. It might be in PhD classes. But they are not even teaching this, in Saudi Arabia. For them that is not found this book. You can find Ibn Kathir, yes, because he is limited in his tafsir. Or ibn Taym•yya. But the traditional ones are gone.

Even in as-Suyuti which you can find in Saudi Arabia. They say don't count the recitations, this is bida'h. And I was mentioning these hadith from Bukhari and Muslim and this is Suyuti. All of them accept. And they were reciting either three times, which is equal to whole Qur'•n. Recite 11 times when you go out on travel or when you enter your home, your wealth will increase and benefit your neighbors. And if you recite 200 times and you will be forgiven 200 years. They say do as much as you like but don't count the numbers. The Prophet (s) said to do it. And the Prophet (s) used to do so. He said, "I recited one third of Qur'•n and one fourth." But you don't find this anywhere. All is politics now. Every hadith is politics or hellfire, punishment, killing, fighting. Speak of All•h's mercy. It is there.

That is a sign of the Last Days. They come and say “what do we have to do? This is going bad for Muslims. Etc.:" This is correct. Everything is turning against Muslims now.

Everywhere. And you don't guarantee yourself anymore if tomorrow anything happens. There is a big attack on Islam. That is a sign that this is going to come. There will be a time of complete ignorance. *Yauma al-jahl*. Knowledge will be raised up. Now they say they are selling too many Qur'•ns.

But they are not believing in it anymore. They say that Islam is a violent religion. And the Prophet (s) mentioned it. They asked, “Will the Qur'•n be raised up?” He said, “No. the scholars will die”. The scholars of today are political scholars. They take money. They take money from their regimes. That is haram it is not accepted. Whatever the dictator tells you to write you will write. The Prophet (s) said, “*yakhruju waladun min awl•di. Yamla al-ardu qistan wa 'adlan kama mul•yat dhulman wa j•ra.*” There are many hadith on that. Hundreds.

- He comes before Sayy•din• 'Isa. He will not come before ignorance fills the earth. Until Sayy•din• 'Isa comes to say “Islam is correct and you were wrong.” That will not come until there is dominance of non-Muslims on Muslims. They say Islam will come from west and prevail. If so why does mahdi and Isa come. They are coming to tell unbelievers you were wrong, Islam is correct and you were wrong. He will break the cross and kill the pig.

So now we are seeing a whole invasion against Islam. It is worldwide, and they accuse this one and that one of blowing up something. Might not be. That is why the first group we mentioned, they don't care. Their aim is All•h. Their heart is for All•h. Their body is for All•h. Their souls is for All•h. What is going on they are deaf from dunya. The 2<sup>nd</sup> level like us, struggling *ash•b al-yam•n*. But we ask not to be of 3<sup>rd</sup> group. Whom All•h told them “•had.”

The Muslims All•h said, “All•h” and they said, “Yes, we accept.” All•h said to unbelievers. “*qul H• All•hu •had*” say He is All•h the One. And they refused. The believers must prevail. It means that that heavenly support is coming. There was never such an attack on Islam as we are seeing today. Look at history. Never can you see from 1960 to today anything like that. There was a little bit here and there. But now it is global. What does it have to do with Bali?

Who did that? We don't know. They say “Muslims.” Everything is blamed on Muslims. *All•hu akbar*. Never mind. Our duty is to keep to ourselves. Not to be with these people or those people. O All•h save us. We are helpless weak servants. Save us.

## •Abd as-Samad.

- “*Lam yalid wa lam y•lad*” – “He begets nor was He begotten.”
- *All•h swt lam yalid*. He is giving an answer to those who claimed that angels are All•h's children or those who claimed that Sayyidina Isa is his son.
- Or those who said that He took Sayy•din• Isa as a son.
- Here he is answering them, *lam yalid*, in the past tense.
- He is revealing that surah to the Prophet (s), saying that those who claimed in the past who claimed that All•h took 'Isa as a son,
- He never had a son and that is against His Lordship, His Rub•b•yya, His Godliness.
- It negates the attribute of the creator and His names.
- He does not need anything. He does not need a wife, he does not need a child. He did not need a child in the past. That is why it came in the past tense. It came in the *m•di* (past tense) form.
- He is not in need of having a child in the past, *lam yalid* – He never had a child. This is

complete negation of the characteristics of humanity. He negated that attribute of bearing children or offspring. That, O Muhammad, is incorrect – tell them, inform them.

- *Wa lam y•lad.* He was not born. If we say *walad*, a child, he is going to take the characteristics of his father, his mother, his parents. The child, a human being, if All•h has a child, and brought a child, that child is going to be god also, and that never ends. Each one will give birth to a child and that is why All•h created us. He was not ever born nor will He ever be born from someone else. Whoever is born, will later marry and give birth to someone else. That is related to *bashr*, human characteristics, and is impossible to relate it to Divine characteristics.
- Since He never begets nor is He begotten. For that reason, He is not in any way like anyone else. *Lam yakun lahu kuf•wan •had.*
- Or *lam yakun lahu kuf•wan, •had. Laysa ka-mithilihi shayyun wa H• as-sami'ul bas•r* - “There is nothing like unto Him and He is the all-Hearing the Seeing.”
- He hears whatever you say, even what comes to your heart.
- Be careful, even what comes to your heart. All•h hears wherever you are going.
- *H• sami'un bas•run.* He is monitoring you wherever you go. These surveillance cameras see what you are doing and hear what you are saying. All•h can not only hear your voice, but hears what your heart is saying and he Hears the blood of the body saying “All•h” or saying something else.

Every drop of blood is in dhikrull•h. Look, when they do ultrasound, what is the sound, *H•, H•, H•, H•*. Look the heart is making dhikr by itself. Is that what we are hearing or not? The heart knows. *Ma wasi'an• sam•'• wa la ard• wa l•kin wasi'an• qalb• 'abd• al-mu'min* – Neither My heavens contained nor My earth but the heart of the believing servant contained Me.”

- **That heart is pure, it contains 'arsh ar-Rahm•n.** But we are veiling it with our bad manners. That heart never stops making dhikr, *tasb•h* of the One whom there is not one like unto Him.
- *Lam yumathilahu wa lam yush•kiluhu •had.* There is not way that anyone can resemble him, impossible.
- He is the creator of every person. *Al-akifa.* He does not need a *sahiba*. *Lam yatakhida s•hiban wa l• walada.*
- He never took a girlfriend, or woman companion.
- We must marry. Look at difference between servant and Creator. Servant goes after pleasures. I made you in need for that. All of you are living for what? For pleasure. Eating and drinking and many people in this are, there are people taking bottles, bottles, vitamin e, vitamin a, vitamin z, aluminum, organic, organic, herbal.... For what? For their pleasures? Are you taking that? If you were in Pakistan you don't need it. If you were in Arab countries dates is enough or honey. Here no. They have to have drugs in these pharmacies. How much money are they making on you? They set up alternative medicine. They say you need calcium, zinc. Everyone for one purpose every mind of the human being is only on one thing: when he is going to jump. *La hay• f• al-d•n.*

No one is thinking about *'ibadatull•h*, pure servanthood. People kill each other today. Fight each other one country to another all for the pleasure of dunya. Nothing else.

The Prophet (s) said, “ayahjazu •hadakum an tiqra al-Qur'•n fee laylatun w•hida?” can any one of you recite the entire Qur'•n in one night. *Fa q•la y• ras•l All•h man yut•qu dh•lik.*

That is very difficult. One ju'z take s15-20 minutes to recite one ju'z. That is 600 minutes or 10 hours. If it impossible to do that.

An yaqr• Qul h• All•hu •had, thal•tha mar•t. If he recites Qul h• All•hu •had three times.

And it is reported that Sayy•din• Jibreel came to the Prophet (s) when he was in ghazwat tab•k and said, “Y• ras•lAll•h, Mawaiya ? bin al-muzni died in Madina. Do you want me to fold space for you to pray on him in Madina in one second?” Jibreel hit his wing to earth and brought the earth’s ends together and the Prophet (s) prayed the janaza on him and behind him were two rows of angels in each row 70,000 angels. And then he returned to Tab•k. And he asked Jibreel, How did he reach that level?” Jibreel said, “because of his love to *Qul h• All•hu •had*. His reciting going, coming, standing, sitting. With that All•h granted him that reward.”

**It is called S•rah al-Ikhl•s because It shows the purity of All•h** of his oneness and his lack of any associates. And *ikhls* means it will save you from punishment. It is purely for the oneness of All•h swt. With this we end S•rah al-Ikhl•s.

Whatever is mentioned in it is for •*khirah* purely, nothing for dunya. It is called S•rah al-Ikhl•s because it saves the reciter from the difficulties of death and from the darkness of the graves and from the difficulties of judgment day.

May All•h forgive us.

- Next time we explain ‘Abd as-Samad.
- A man came to the Prophet (s) and complained of poverty. The Prophet (s) said, “whenever you enter your house say salaam.
- If someone is there to them and if not, to yourself.
- And recite one time S•rah al-Ikhl•s.” The man did that and All•h provided him so much provision that he was helping his neighbors.
- Those who are under the tajall• of the name ‘**Hu’ are the muqarab•n.**
- For them there is no existence except that of All•h swt. Wherever they turn their faces in dunya, it holds nothing for them, except Signs of All•h. They are in *maq’adi sidqin*, truthful station.

The names which reflect the Names and Attributes show All•h’s Oneness. All•h and the Names under the Essence whose name is Hu.

- *Awly•y•’* consider *H•* a hidden Name of All•h.
- You can say *H• All•h*.
- And some say dhikr al-*H•* - the Unknown One.
- That is why there are three levels.

People are under in the different tajall• of these names. Some are under various names. They are devoted partly for dunya, partly for •*khirah*.

Third level is •*had*. He said, ‘*Qul h• All•h*’. That was enough for believers. But unbelievers did not believe, so He added to the description as •*had*. Unique. Not described. •*had* described what tells the unbelievers ‘don’t go astray. ‘You cannot worship or describing thing itself.

- He is •*had* in all attributes, in His characteristics.
- That is why Sayy•din• Bilal continued to say, “•*had*, •*had*.”
- Not saying “All•h, All•h.’ And we explained the meaning of *W•hid* which all point to the one who is alone in sovereignty. That is to tell the unbelievers they have strayed so far from correct belief.
- There are those who make dhikr with *H•* and those who make dhikr with All•h and those who use the tahl•l.
- Those who recited dhikr with tahl•l.

Those who reached high level, use All•h for dhikr. That paints all the attributes. When they go to next level that is infinite Names.

- From the maq•m *H*• are infinite Names coming out to representing one of the 1 million.
- They said that there is a son of God or they used to say there are many gods, and serve them. They even feed them. I saw that on the streets of Indonesia.

All•h on the other hand is Sustainer of everything. He doesn't not need to earth or drink So All•h swt says, '*k•na yakul•ni at-ta'am*' they need food and to use bathroom.

- Thru that name as-Samad they get their permission for *rizq*.
- Because He is Unique and His Essence is Unique.
- That is why the uniqueness of His Essence cannot be described.

So it described All•h sent to His level of Oneness.

- That is why under as-Samad, comes all the Names.

From as-Samad came three inheritors. In every century there is one carrying manifestation of

**'Abd al-•had. '**

- Abd al-•had he guides people [in their spiritual life]. 'Abd us-Samad is able to guide people and creature to their sustenance.

All•h is the one who sends these tajall•y•t, manifestations in order to guide the creating. We have created

The Prophet (s) was able to carry all these tajall•s, in Laylat al-Isr•' wa al-Mi'r•j – the Night Journey and Ascension. Since not everyone could carry all these tajall•s, one specialized in one, and another in another.

That is why you see the big difference between the different hadith and what the Sahaba understood. That was a mercy for human begins. That is like the main pipe carrying the main flood, while the individual container can contain some if.

According to your container's size he will give.

In every century there is 'Abd al-W•hid, one goes, another comes. 'Abd al-•had.

That is the unique owner of that time. There is one in every century.

Ka'aba has four walls, each representing something. Not important is the sides of the Ka'aba, but the holy light. That dimension you cannot see is important an, highly important.

The Ka'aba on earth is reflection of Bayt al-M•'m•r in heavens where anb•y• praying.

There is descension of light from the Bayt al-M•'m•r to Ka'aba. That you cannot see. That is what we say *al-Qutb al-'adham*. That is highest qutb in dunya. Specially hold the power over all other *qutb*. [\*Qutb, qutb al-bilad, qutb al-irshad, qutb al-tasarruf, qutb al-aqt•b\*](#).

- The *qutb al-aqt•b* receives direct these qutbs .
- The people of south need south face of qutb
- People of east face west, people of west face east.
- So where is the 5<sup>th</sup> qutb?
- He is in hajral aswad.
- That is the *maq•m al-fard•n•*, and one wal• is always in that black stone.

Sayy•din• Umar said to the stone, “I kiss that stone as following the Prophet (s), because I see it doesn’t not profit or harm.”

Sayy•din• Ali said, “What are you saying? That is going to make shahada no you on Judgment Day.”

Grandshaykh, in one vision, was shown the wali behind the stone. He kissed the stone and saw who was there.

Mawlana was taken by Grand Shaykh to kiss black stone. He saw the wali behind that stone.

1969 in Madinah Shaykh Adnan and myself were with Mawlana on hajj and z•y•rah.

Mawlana Shaykh Nazim took them to the Rawdat ash-shar•f. Then we went out with Mawlana Shaykh and he went right, between wall of the Prophet (s) mosque and a few meters, is a street, took a right. There was there a school, maktabat Bukh•r• from Turkish times. They keep a relic there when Prophet (s) prayed with Sahaba. So they took us there and Grand Shaykh said, “I have been ordered to lead you in prayer here.”

Immediately he began to pray and it was as if Mawlana Shaykh was there in front of the Ka’aba.

**That is *qutbiyyat il-kubra*.**

**That is like the *Ghawth, Sultan al-Awliya’*.**

**Yes so Grand Shaykh is Sultan al-Awliya’ and Mawlana Shaykh inherited that.** And when he passed he said, “He has a name between

*Awl•y•’*, he is going to be called *Muayyad ad-d•n*” and we see that he says, “I am going to destroy kufr.” We wonder about that, but when All•h’s permission comes he will be given that power.

He is unique in a given time and owner of that time, he has the *Qutb•yyat al-kubra*. And his existence appears under *ismull•h al•had*. Under *•had•yya*. *•had* means uniqueness of All•h.

That was message to unbelievers: “Don’t worship other than Me!” Ali?? nur that is given power to defeat kufr by All•h.

His existence is unique. You cannot find any character like Mawlana Shaykh Nazim.

He is special and unique. Grandshaykh was like that in his time, and grand Grandshaykh was like that, and so on back to the time of the Prophet (s).

- Abd al-*•had* is getting the tajall• of *W•hid*, which is All•h.
- *W•hid•yya* – destroying kufr. Al-Wad•d, al-Kar•m, etc. describe that one. There is an infinite number of names. And all creations are under the tajall• of one name.
- Uniqueness is higher than that. ‘Abd al-W•hid – All•h has shown him a complete rainbow of Names as Attributes that He dressed him with in order to reach creation in what they need.
- ‘Abd us-Samad, under *samad•yya*, is one who inherited from Prophet (s) from All•h the power of guiding people thru their lives to their sustenance and their *rizq* and their needs.
- Abd al-*•had* takes them to spirituality.
- He takes them from the level of ‘Abd al-W•hid to the level of the Prophet (s) who takes them to the Divine Presence.