



Kāna n-nāsu ‘alā ‘ahdi r-rasūl^ﷺ munjazibīna ilayhi. Bi-sababi l-ḥubbi l-ilāhī l-ladhī kāna yufīduhu ‘alayhim

The people of the Prophet’s time were attracted to him. The reason: He was the source of Divine Love. He passed it on.

Wa tasharrafa ṣ-ṣaḥāba bi ṣuḥbatihī wa sa‘idū, ṣuḥba: fi jamā‘atin ma‘a n-nabiyy wa s-stamarrat hādhihi l-jamā‘a ba‘da ṣ-ṣaḥāba ilā l-l’ān min khilālī awliyā‘i l-llāh wa fi jamā‘ati ṭ-ṭarīqa yaḥya r-rasūl ḥattā l-yawm.

And the Sahaba were honoured and made happy through Suhbah, Suhbah: communion with the Prophet. This fellowship was passed on through the Sahaba and until today through Awliya Llah. In the communities of the Tarikats, the Prophet still lives until today.

Qāla shāh naqshaband: „ṭarīqatunā ṣuḥba wa khayrun fi jamā‘a.“ Wa kullu shaykhin ḥaqīqī mutṭaṣil bi r-rasūl, wa sh-shaykh yaṭlubu l-madad mina l-ḥaḍrati l-‘ulwiyya wa yushi‘u ḥuḍūruhu sh-sharīf min khilālī mā yusammā aṣ-ṣuḥba.

Shah Naqshband had said, „Tariqatuna Suhba wa khayrun fi jamiyya“. And every real Sheikh is in connection with the Prophet. And he passes on his holy presence in what is called „Suhbah“ till today.

Wa yaṭlubu l-‘awni mina l-mashāyikhi s-sābiqīn wa mina r-rasūl^ﷺ. Wa murīdu l-ladhī yulqī ṣ-ṣuḥba bi taklīfin min shaykhih yaf‘alu nafsi sh-shay’.

The Sheikh asks for the help of the Heavenly Head Quatier, asks for the support of the Sheikhs who preceded him and the Prophet ^ﷺ. And a disciple who holds a Suhbah on behalf of his Sheikh does likewise.

wa l-ḥubbu l-ilāhī li sayyidinā Muḥammadin ^ﷺ māzāla yumarraru ḥattā l-yawm.

The heavenly love of Sayidina Muhammad ^ﷺ is still being passed on today.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا
بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

Wala tahsabanna allathīna qutilū fī sabīli Allāhi amwāta: bal ahyāun ‘inda rabbihim yurzaqūn

And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,