

يَذَكِّرُ شَيْخُنَا مُحَمَّدَتِ سُلْطَانُنَا  
مَتَّعَهُ اللَّهُ بِطَوْلِ الْعُمْرِ:  
”إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ“  
... وَيَذَكِّرُنَا بِخُطْبَةِ النَّبِيِّ ﷺ  
الْأَخِيرَةِ الَّتِي أَلْقَاهَا أَتْنَاءَ حَجَّةِ  
الْوَدَاعِ، إِلَى أَكْثَرِ مِنْ مِئَةٍ وَعِشْرِينَ  
أَلْفَ صَحَابِيٍّ عَلَى سَهْلِ عَرَفَاتِ:

”الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ  
وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ  
لَكُمْ الْإِسْلَامَ دِينًا.“

كَانَتْ مُعْجِزَةً أَنْ كُلَّ النَّاسِ  
أَمَكَّنَهُمْ أَنْ يَسْمَعُوهُ، وَكَانَ  
حَدَّثًا فَرِيدًا

فَقَطَّ سَيِّدُنَا أَبُو بَكْرٍ الصِّدِّيقُ،  
رَضِيَ اللَّهُ عَنْهُ، الَّذِي كَانَ أَقْرَبَ  
النَّاسِ إِلَى رَسُولِ اللَّهِ ﷺ، فَهَمَّ مَا  
كَانَ يَعْينُهُ النَّبِيُّ ﷺ حَقًّا، فَبَكَى.  
وَقَالَ إِنَّ ذَلِكَ يَعْنِي أَنَّ  
النَّبِيَّ ﷺ سَيُؤَاصِلُ حَيَاتَهُ فِي  
الْآخِرَةِ، وَأَنَّهُ كَانَ يُودِعُ  
أُمَّتَهُ بِهَذَا الْخُطَابِ. فَبَكَى.

وَلَمْ يَفْهَمُوا ذَلِكَ، لِأَنَّ  
النَّبِيَّ ﷺ وَهُوَ فِي الثَّلَاثَةِ وَ  
السِّنِينَ مِنْ عُمُرِهِ، كَانَ يَبْدُو  
قَوِيًّا وَفَتِيًّا، وَلَمْ يُمْكِنُ  
أَنْ يُعَدَّ فِي لِحْيَتِهِ إِلَّا سَبْعَةٌ أَوْ  
ثَمَانِي شَعْرَاتٍ بِيضَاءً. وَقَدْ أُعْطِيَ  
أُمَّتَهُ نِظَامًا وَأَمْرَهُمْ  
بِاتِّبَاعِهِ لِيَكُونُوا فِي أَمَانٍ

وَهَذَا يُمْكِنُهُمْ أَيْضًا الْيَوْمَ  
عِبْرَ الصَّحَابَةِ وَالتَّابِعِينَ وَ  
الْخُلَفَاءِ الرَّاشِدِينَ عَلَى طَرِيقِ  
الطَّرِيقَةِ وَالتَّصَوُّفِ

فَبِفَهْمٍ عَلَى اتِّصَالِ  
بِالنَّبِيِّ ﷺ إِلَى نِهَائِهِ الزَّمَانَ.

Yudhakkiru Shaykhunā Maḥmad Sulta-  
nunā mati’ahu Allāhu bi-ṭūl al-‘umr:  
„Inna ad-dīna ‘inda Allāhi lIslām“ ...wa-  
yudhakkirunā bi-khuṭḫbati an-nabī ﷺ al-  
akhīrah allati alqāhā athnā’a Ḥajjat al-  
Wadā’, ilā akthar min mi’ati wa-‘ishrīna  
alf ṣaḥābiyyin ‘alā sahl ‘Arafāt:

„Al-yawma akmaltu lakum dīnakum  
wa-atmamtu ‘alaykum ni‘matī wa-raḍītu  
lakumu al-Islāma dīnā“ (5:3)

Kānat mu‘jizatan anna kulla an-nāsi  
amkanahum an yasma‘ūhu, wa-kāna  
ḥadathan farīdan.

Faqaṭ Sayyidunā Abū Bakr aṣ-Ṣiddīq,  
raḍiya Allāhu ‘anhu, alladhī kāna aqraba  
an-nāsi ilā Rasūl Allāh ﷺ, fahima mā  
kāna ya‘nīhi an-nabī ḥaqqan, fa-bakā.  
Wa-qāla inna dhālika ya‘nī anna an-  
nabiyya ﷺ sa-yuwaṣīlu ḥayātahu fī al-  
ākhirah, wa-annahu kāna yuwaddī‘u  
ummatahu bi-hādhā al-khiṭāb. Fa-bakā.

Wa-lam yafhamū dhālika, li-anna an-  
nabiyya ﷺ wa-huwa fī ath-thālithati wa-  
s-sittīn min ‘umrihi, kāna yabdu  
qawīyyan wa-fattīyan, wa-lam yumkin  
an yu‘adda fī liḥyatihi illā sab‘atun aw  
thamānī sha‘arāt bayḍā’. Wa-qaḍ a‘ṭā  
ummatahu niḡāman wa-amarahum bi-  
ittibā‘ihi li-yakūnū fī amān.

Wa-hādhā yumkinuhum aydan al-yawm,  
‘abra ṣ-ṣaḥābah wa t-tābī’in wa-l-  
khulafā’ ar-rāshidīn ‘alā ṭarīq  
at-ṭarīqah wa-t-taṣawwuf.

Fa-hum ‘alā ittiṣāl bi-n-nabī ﷺ ilā  
nihāyat az-zamān.

Sheikh Mehmet Sultanmiz recalls:  
“Verily, the religion with Allah is  
Islam.” (3:19) ...and the Prophet ﷺ’s last  
speech, which he addressed to more than  
one hundred and twenty thousand  
ṣaḥāba on the plain of Arafat during a  
Hajj al Akbar:

“Today I have perfected your religion  
and chosen Islam for you to believe  
in.” (5:3)

It was a miracle that everyone  
could hear him  
and a very special event.

Only Sayiduna Ab Bakr a-Ṣiddīq, who  
was closest to the Messenger of Allah ﷺ,  
understood what it was really about, and  
he wept.  
He said that it meant that the Prophet  
ﷺ would continue his life in ākhirah,  
that he was bidding farewell to his  
ummah with this speech. So he wept .

This was not understood because the  
Prophet, at the age of 63, looked very  
strong and young and only seven or  
eight white spots could be counted in his  
beard.  
And he gave his Ummah an order and  
commanded them to follow it in order to  
be safe.

This is also possible today through the  
successors, the Sahāba, the Khula-f ā’u r-  
Rāshidīn on the path of Tariqa, the  
Ta ṣawwuf .

They are in contact with the Prophet ﷺ  
until the end of time.