

created to be Allah Almighty's deputies, and each one of the Children of Adam, man or woman, has a manifestation of Allah Almighty's Holy Names. They are each *mazāhar*, manifestations, of one Holy Name of the Lord Almighty, so that you can't say that your Name is the same as the next one's. No matter how many individuals you can imagine from mankind, from the Children of Adam, no matter how many millions of human beings may come, each of them is going to manifest one different Holy Name from among the Holy Names of Allah Almighty.

That is a general view for you about the Children of Adam. Therefore you may stand up for everyone who comes to you, respecting that person. You must see each one of the Children of Adam, all of them, as being a manifestation of a Holy Name of your Lord Almighty. That is *adab*. Through the excellent manners which Allah Almighty taught His Prophet you must acquire it.

But we have lost that now. We are going so far from true Islam and from the true excellent manners, and we are inventing something. That is *bid'ab*. We must look at every one of mankind with respect. Therefore, if a baby is born and opens its mouth, breathing, one-two-three, and dies, you must give a name to him; you must wash his body and you must pray over him with respect. Even if the *sulṭān* came, he would pray over him, and if there were no one but the *sulṭān*, he must pray, must give his respect, to the Sons of Adam, and that baby is one of the Sons of Adam, yes? That is true *adab*, good manners or the best manners; we must keep it. And you must make a grave for that baby, not just throwing stones and dust on that body.

That is true Islam. You can't find this in any other path, in any religion except Islam – the excellent manners which give perfect respect to the Children of Adam. Thus, one

day a funeral procession was going by where the Prophet, peace be upon him, was sitting. When it came near, he stood up, teaching people *adab*, manners. Someone said, "Yā Rasūl-Allāh, O Prophet of Allah, that person was a *musbrik*, an idol-worshipper." But still the Prophet remained standing.

It was no good for a person to say this to the Prophet, peace be upon him, without *adab*, but at the beginning it didn't matter because the Prophet was teaching his Sahābah, Companions; step by step they were reaching perfection. But it was no good. Then that person regretted that he had reminded the Prophet, saying that this is a mushrik's or unbeliever's dead body.

The Prophet did not know? As much as we knew, he didn't know that? How would he have been a prophet if he didn't know? You know and he doesn't know?

What did the Prophet, peace be upon him, say then?

[to be continued]

Expected Paraclete



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Expected Paraclete

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Photo on Hajj 1990.

What is the Muslim's Position?

A'ūdhu billābi mina sh-shayṭāni r-rajīm

Bismi llābi r-raḥmānir r-raḥīm

[continuation from EP No. 118: ...]

Then – Gabriel came and took away *barakab*. And he also came once again to take mercy from the hearts of people. It has been taken away, also; no more mercy. Yesterday I heard about something which shows the mentality of people for sports, for football. They injure so many people and leave them on the ground, and then come and say, "You must play again," also; we are looking. What mercy is in their hearts, those people? What is this? This is an example only, but more and more dangerous things are now going to happen because mer-

cy has gone out of hearts. Every day you may take newspapers and look at what people are becoming – like robots, no more mercy, their hearts becoming rocks, never feeling. Islam fights against such things; therefore its Prophet came with mercy.

"Will you come yet again?" the Prophet, peace be upon him, asked Gabriel.

"I will come once more," Gabriel said, "to take *baya*, modesty, from the earth." Look outside now and see men and women, now they are dressing. In earlier times, mothers or grandmothers were ashamed to be in their bedrooms in such a way that people now dress outside. That is humanity, that is honour, that is modesty?

And this is the news from Heaven which came to us fifteen centuries ago. What Gabriel, peace be upon him, announced has come to us now. Yes, it is correct. No more knowledge

Sohbet from June 1, 1985 in: *MS Toward the Divine Presence, Book Two*, p. 13 ff.

that leads people to goodness and to honesty and to honour here and Hereafter; that is finished. People now are learning – learning for what?

Only to support the kingdom of Satan on earth. They are learning only that one thing: how they can support Satan’s kingdom on this earth; that is all the knowledge that you can learn. Even religious schools are bringing something from that satanic knowledge, putting it amidst true knowledge. For what? To make it ineffective, also. Yes, finished; its power goes away. You can’t find even religious schools or colleges giving pure knowledge, heavenly knowledge, because Satan does not give permission for pure, heavenly knowledge, saying, “No – it is no good. You must mix up something else with that knowledge.”

What is that knowledge? It is a heavenly knowledge, coming from Allah Almighty. We must accept that, not those – those are for Satan only, and support for his kingdom; Satan is so careful to do everything for himself. And as the Prophet, peace be upon him, informed us, it is now appearing. And you must look at what you do.

Then, when we said that ever one is describing Islam according to his Satan, everyone has a Satan with himself, also. Therefore the future of this generation, these people, is dark black; you can’t see any brightness or light. It is black, dark black, and Allah knows what things will appear amidst those dark black horizons, falling on people. There must be something, and that is a punishment that people will be given from themselves to each other.

Islam brought respect and mercy. We have lost both of them. In the Divine Presence one life from among the Children of Adam is more precious than the whole world, but we are making it less than a fly’s. European people are laughing, at Iran and Iraq, but they themselves are doing worse than that,

also. Football is an example of what they are doing; it is only a small example but if they can do that, it means that those people can do more than this. If that door opens to them, mercy is finished.

Therefore the West can no longer laugh at the East or the East at the West. When winter comes, the whole world is covered with snow. In such a way, now hearts are covered; no more mercy enters into them. Islam says, “Don’t kill.” We say, “We must kill.”

May Allah forgive us. We are asking forgiveness at every time. If we give our wills into the hands of our enemies, or if we give our wills into the hands of devils, that is the result; you can’t expect any other. Yes. I am looking in Cyprus now, also; every day the newspaper comes. We are 100,000 or 200,000 people living in the Turkish part. Now there are fifteen parties, and all of them are quarreling, seriously, fighting with each other, swearing, cursing – everything. What is this? And we claim that we are Muslims! If we can find the chance to kill, we may kill each other there, also, but the Turkish government has put a strong power and holds people by their hands, like this. And they say that this is democracy.

That must be, yes. People can kill each other for the sake of democracy. That is the mentality of the twentieth century, because Satan says, “My kingdom can never continue without democracy. Therefore he urges people, “Take courage,” urging people to have democracy. Everywhere it is written; I say that it means that you must be sufficiently brave to have democracy. They asked me, “Do you accept this?” giving me the ballot, and on it was written “Yes” or “No.” I wrote on it, “Yes – for Islam.” Then they said that it is canceled because you wrote “For Islam.”

Wa min Allāb at-taufīq. It is time for prayer.

‘Aşır/June 2, 1985

Allah Almighty teaches His people. Each one of the Children of Adam can take teachings from Allah Almighty. If we can put our hearts toward our Lord’s Divine Presence, always we can take teachings from Allah Almighty in the form of inspirations.

Waby, revelation, is for prophets, because they put their hearts wholly in the Divine Presence. Their hearts were not occupied by this world or by anything except their Lord; they were occupied by their Lord only. As Allah Almighty called them to His Divine Presence for His worship, they said, “*Labbayk*, we are ready.” Therefore they faced their Lord’s Divine Presence wholly through their hearts, and the one who faced his Lord’s Divine Presence most was the Seal of the Prophets, Sayyidinā Muḥammad, peace be upon him. And then, to each one of Allah’s servants, to the extent that they can put their hearts in the Divine Presence, inspirations are directed from the Divine Presence to their hearts. Sometimes it is easier for my heart for inspirations to come when you are awakened and put your hearts toward my heart, also. Then it is easy, translating from the Divine Presence to the Prophet, peace be upon him, and from the Prophet to Grand-sheikh, and from Grand-sheikh’s heart to my heart.

Today when I was praying an important point just appeared on the mirror of my heart to speak about. What is the Muslim’s position in relation to others? When we say “to others,” it means toward all people excepting yourself, and it is divided into so many parts, also. What is your position toward unbelievers or toward believers in other religions? Then, what is the position of men toward women and for women toward men? What is your position in relation to older people or younger people? What is your position toward rich people, toward

poor people? What is your position toward learned people and ignorant people, toward peasants, toward every kind of people, and toward animals, toward plants, toward non-living things – toward all things that may be in existence?

We may gather everything into a word, into a saying that the Prophet spoke, advising his nation, his *ummah*. The Prophet, peace be upon him, said, in his original words, “*Addabānī rabbī fa aḥsana tadībī.*” He himself informed us that he had been taught or had been given *adab*, the best manners that one may have, saying, “My Lord taught me and gave me the best manners.”

It is enough for Muslims, for believers to take everything from those holy words. The Seal of the Prophets, peace be upon him, was speaking by his Lord’s command, saying, “I have been taught by my Lord. He is my teacher for everything, and for *adab* I have been taught by my Lord the best manners. Whoever wants the best manners may take them from me, through me.”

Therefore, o believers, we are learning all good manners through our beloved Prophet Muḥammad, peace be upon him. Now, we are in need to know what are the best manners for facing people, for everyone according to his or her level, because we are all of us the same in creation but we are different in our forms, in our capabilities or abilities or characteristics; everyone carries something different. That is from our Lord’s greatness, that He can make everyone to be only one of his kind. Everyone carries a different personality. That is a sign to you that you have been honoured in the Divine Presence, and no one can anticipate the real honours that everyone has been given by his Lord.

Now we have, throughout this life, by divine wisdoms, different levels. Therefore you can’t consider human beings like a factory product, all in the same mould; no, because you, the Children of Adam, have been