



Şeyh Muhammed Mehmet Adil El Kıbrıs-i Hazretleri'ne (k.s.) Ait Risaleler

HİJRİ NEW YEAR

Tariqatunas sohba wal khayru fil jamiya

The diseased Mr Nefel, May Allah have mercy on him, our older brother, he helped us much. We were together. Mashallah, what do they say, meaning, "Words that nobody else has thought of would come out of his mouth." Shaykh Mawlana would say, "This man is a majzoob." He would curse. Now, why are we saying this? Inshallah, the beginning of the Hijra Year is coming. Wednesday is the 1st, by the permission of Allah. Most people are not aware. One day, there was a mosque close by to our work place there. He was upset and did not go there. Why are you not going there? He said, "I fought with the imam." He listened to the Juma sermon (khutba) on the Hijri New Year. The man did not mention anything about the New Year, the Hijra nor anything else. He got up during the Juma time. In fact he should not have but he was a majzoob. He said, "When New Year's comes, you speak about not slaughtering turkeys, not to do this and not to do that. You give us a headache for 15 days. Now, our New Year has arrived. You are not mentioning this!" he cursed at the imam and left.

Now, with the permission of Allah, our New Year is coming. This is the true year. All of our worships, all obligatory (fard) are in it. You do the Hajj according to it. You cannot go ahead and do it according to the other year. The same with Ramadan. But there are some super intelligent, perverted groups, people who give fatwas. There was a group in America. Days were hot and long in the summer. They said, "It is best that we do it in December." They used to always do Ramadan in December. "This fits us," they said. It does not work this way. We have nothing to do with that year. The true year is the lunar year that Allah appointed to us, the Nation of Muhammad (Umma Muhammadiyya). It is the Hijra year. Zakat is the same way. If you give your zakat according to the other year, you will have swallowed a year every 33 years. That time, you will have committed sin. However, if you do it according to this normal Hijra year it is alright. Just like this, there are many things: mawlid, holy nights, and our festivals (eids). They are all done according to the Hijra year. So this year is not something to be taken lightly. We need to regard it and respect it.

Therefore, whoever fasts the last day and the first day of the year, our Holy Prophet says, is like fasting one year. Before the Ramadan fast was obligatory, fasting was done in Muharram. Of course not for one whole month in Muharram. Some days were ordered to be fasted. Not the whole month though. The first month fasting occurred was in this month of Muharram. Because the Hijra also occurred in the month of Muharram, they called it Hijri. With the order of Allah, our Holy Prophet went out of Mecca to Medina. He, of course, suffered much pain. Without permission, he is not moving anywhere. Everything is to be done with the order of Allah and with the permission of Allah. When



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the time came, our Holy Prophet was ordered: leave. Outside there were forty haramis (bandits). We call them harami because they are committers of haram. What else would men who lift a sword against our Holy Prophet be? They become the world's most dishonorable men.

From amongst them there were those who with a mujiza (miracle)... Karamat is for awliya (saints) and mujiza is for prophets. People confuse mujiza with karamat. They tell of nonsense things as if they were mujizas and attribute them to people who are not even awliya. Mujiza means it only happens to prophets. From amongst those wild unbelievers (kafirs), he got out with Hadrat Abu Bakr and arrived at Medina. Of course, a lot of mujizas occurred on the way again. Mujizas happened at that hour and mujizas that will stay until the Day of Judgment were there. Our Holy Prophet arrived in Medina and in the house of Khalid Abu Zayd al-Ansari. That was also a mujiza: wherever the camel would stop, our Holy Prophet would stay as a guest, for one year. Abu Ayyub al-Ansari later became a baraka (blessing) to this city, this sacred city. He became a sultan of the city of Istanbul. His baraka, the baraka of the Prophet, is here until the Day of Judgement. Meaning this place is a holy place. No harm comes to this place from a kafir, Allah willing. People who want to do harm to this place, will be in loss at the end.

This New Year, Inshallah, will be good (khayr). Anyway, Shaykh Mawlana had said whatever happens from now on is a goodness for us. No harm will happen Allah willing. People see some things as harmful, but there is goodness for Islam in everything. It has no harm. Islam sometimes falls to a state of laxness and due to that needs to be inflicted a whipping so that it gets itself together. To avoid otherwise falling to laxity then suddenly the enemy attacking. So it is not good to fall to laxness. It is not good to drop precautionary measures, to depend on everything and stop. That is why, once in a while, Allah Azza wa Jalla cautions Muslims: Do not be heedless. Who should you not be heedless from? From the enemy. Who is the greatest enemy? Our own selves. Then Shaitan. Now the ego does not want any goodness. It only likes its own pleasures and its own bad habits. It does not like anything else. It does not like goodness. It does not like generosity, nor helping, nor worship. It does not like anything as such. What are we going to do with it? We are going to force it so that however much contrary the ego is, our forcing it becomes so much more beneficial for us. That much more Allah's mercy descends upon us and that much more good deeds we earn. Many people say, "I cannot do it." Of course, nobody can do it... nobody does it gladly, it does not happen wantingly. Of course pushing occurs. No matter how much you are, again beating the ego and attending prayer (namaz), the person becomes relieved. When you beat your ego and fast, again the person is relieved. When you beat your ego and give your zakat and charity (sadaqa), again you are relieved. The hardest, harder than prayer and fasting, is doing good works. A person might have millions but they cannot give. That there is Allah's misfortune on that person. That person cannot give. Even if they wanted to, they cannot give, those types of people. And this is present in most



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people. “Shuhun mutaa,” says He. Avaricious stinginess. He says don't give and he cannot give. We see this a lot. Our richest people, as we explained, listen to their stories and you will notice how true it is. Meaning you will know how much this thing of Allah called ego is obeyed. As we said, those who beat it and give will at the end be happy in the world and their hereafter will be built. And this of course happens with training. Human beings go as they have learned. At the time of the Ottomans these things were taught.

These days, not only in our country, there is one type of education in the world and nothing else. Shaitan has took over the world. All laws and the system are in his hands. So there is no possibility to change it. Only, as our Holy Prophet says, the Sahib (Owner) of the End of Times comes out and he can change it. For now, we manage like this, but we have to train our egos. So even if we cannot change the outer system, we need to show these beautiful ways to our own surroundings, our family, and our children. Our whole life is not to run after the world but for the hereafter. A little ago the Hafız Effendi recited qasidas (spiritual songs). It says, “It will come one day.” Everybody will that day... Nobody will be able to run from that day. Everybody has a day. They cannot live till the end. That day will come to everybody. Do not think you will escape. Take precaution accordingly. In the end, do not regret in the hereafter. Our Holy Prophet has a hadith, “Humans will be sorry. Those who have faith will be sorry and those who have no faith will be sorry. Those who have faith, when they go to the hereafter will wish they had done more good. Those who do evil, or those who have no faith, will regret that they did not believe and ended in that situation. Therefore, this world is not left for anybody. The hereafter is what is important. Let us work for our hereafter and do things for it. Let our works be for it. Of course, the world is temporary. It is not worth getting upset for the world. Yet, of course, most people are only upset for the world. The world is within Allah's orders. He makes it as He likes. May Allah make this year a good year Inshallah. For Islam. May true Islam come Inshallah. Every year we wait for Mahdi Alayhis Salam so that he saves people. Inshallah.

Wa Minallah at-Tawfeeq.
Al-Fatiha.