

Sheikh Hassan Dyck

THE SWEETNESS OF IMAN

Sheikh Hassan Dyck

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🕌 Khatm Osmanische Herberge

Sheikh Hassan: „Any questions?“

Questioner: „There are different scholars they have made fatwa about music. If we accept that the music is accepted, how to recognize which is the good music for your soul and which is the music that is only for your nafs? How can we distinguish?“

SH: „Music is always for your nafs.“

Q: „Always?“

SH: It depends on which nafs. Nafs al-amarra bis-su or another nafs. If the music is leading you to your higher soul and you do it in honour of Allah Almighty, in honour of Rasulallah ﷺ, in honour of ashabil-kiram, in honour of auliya, it may be accepted.

With love. If you do it with love, then it may be acceptable.

But it's dangerous. For someone who has ego — nafs al-amarra bis-su — then it's dangerous. Because he may not know for what he is singing or what he is doing.

It's also very interesting that in Naqshbandiya Aliya they are not practicing music I think they are the only tariqat from 41 tariqats which are not practicing music traditionally. Shahu Naqshband al-Uwaysi al-Bukhari, qaddas Allahu sirra aliya, was mentioning once, as it is transmitted to us, how he was invited to a sema. And sema was normally — in that time, that is 600 years ago or

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Sheikh Hassan Dyck

something like this — it was a high standard high of music and maybe also whirling and this kind of things. And he was invited and he accepted the invitation. He was saying: „We are accepting the invitation. We are coming to listen.“

And he said: „We are not practicing, we are not doing music, not singing, not actively doing music. But we are accepting the invitation, because there may be something useful.“

He said this. He confirmed. Shahu Naqshband al-Uwaysi al-Bukhari.

If it is done with the right guidance, it may be useful. It may open hearts or — I don't know — it may create some love or anything useful in your heart, to approach to Prophet, sallallahu alayhi wa-sallam, and to approach to Allah Almighty.

We are also doing salawat an we're doing ilahis and songs for Prophet ﷺ. No? And if someone is doing this sincerely with love for him ﷺ, that is useful, it may be useful.

You see?

What is your question?

Q: „If there is also music, let's say outside of nashid and qasida ...“

(Sheikh Hassan imitating a low, distorted rock singer voice)

„ ... Maybe not that style, but like reggae music, like Bob Marley. Can we listen to Bob Marley?“

SH: Yeah. AI (the Sheikh looks slightly amused) ... You can listen. Bob Marley. Very nice. Praising Allah, praising Prophet ﷺ. You can see on Instagram.

Yes, also outside ilahis or outside traditional music. If someone is playing from the heart he may be accepted. In front of Sheikh Nazim, so many people performed their kind of music. And he was always encouraging them. And they did it with love, in front of Sheikh Nazim. I remember one black brother in Peckham he was doing — I don't know, kind of blues, blues-jazz or something

Sheikh Hassan Dyck

like this, only singing, a cappella — he stood up, asked permission and Maulana said, „Yes“, and then he sang something for Maulana, for Prophet ﷺ.

And he sang with love, sincerity. He loved Maulana Sheikh, and out of that love he performed. He was standing up and singing something. And I think it is permitted. And also Maulana Sheikh Nazim was recommending it even, sometimes. He was saying: „If someone has talent — he has a gift from Allah to express his love and things like that, from the heart, to express them into his music — he must do.“

He said. You understand?

Q: „Yes! Thank you Sheikh.“

SH (singing): „*Without you, without you, without you, this universe is dust and powder and dry.*

Come Ya Maulay. Come Ya Maulay.

Without you, without you, without you, the leaves and trees are yellow and dry.

Come ya Maulay. Come ya Maulay.“

– You may say.

When he comes it gets green. When the Prophet ﷺ he did wudu — wudu sharif — the water which was dropping in the earth from his wudu immediately was becoming green. It was becoming green with plants.

You know?

(Singing again): „*Everyone is troubled by love.*

By seeking the lover's love, you must cut your throat with a knife.“

Sheikh Hassan Dyck

Cut. Cut. (The Sheikh looks into the camera and makes a sharp, cutting motion with his hand.)

That is from Rumi. And he used to use music — Jalaluddin Rumi. And he used to establish the whirling and it was Haqq. When they made music, certain music, they knew which music ...

It was not accidental music. They knew very well about music, about the effects of notes and scales of maqams and dastgahs and ragas and so. These lines, these certain arrangement of notes, they had an effect on the soul. Even they could heal. They healed with it. They healed with music in the Ottoman Empire. It was one of their medicine.

And in the time of Rumi, qaddas Allahu sirra aliya, which was before, when they were whirling they went up in the sky. They didn't whirl on the floor. Today on the floor — everyone. On the 17th December you go to Konia for the urs of Jalaluddin Rumi, and they make a big feast — and the president also is coming, and the Sheikh — and all the whirlers, everyone on the floor. I never saw somebody going up. But that time they went up.

So there is some useful moments and useful things in that music. And the whole universe is also music. You may investigate in the universe and you may see all kinds of colours and you may hear all kinds of sounds. And sometimes they say, the angels they're doing music. And like this, like that ... And you can see also in the old miniatures of Iran, of Persia, how the angels blow in the trumpet and how they're making music. So there is something, inshallah.

But it is dangerous, as we are saying. Because we are on the level of the ego, normally — not my brothers I don't know their levels — but my level is the ego level ... Ego donkey.

Sheikh Hassan Dyck

(Singing): „My ego donkey plays dirty tricks
It's just a donkey and sometimes it kicks
When it has London it wants also New York
And always says no to the will of its Lord.“

That is my music. I'm very sorry but ... You see? It is dangerous. That is why they say, „If you leave it, it may be better.“

And concentrate (on your dhikr). If you reach your dhikr, the dhikr of the heart, you're not in need of any music — maybe they give you music from the heaven, I don't know — but you are not in need. And Maulana Sheikh Muhammad, he is leading us straight away to iman, by simple things for everyone. Not everyone can make music or is a musician. If you are doing it privately, it's okay — but it's not for everyone. But for everyone there is prayer and for everyone there is hajj and for everyone there is zakat. For everyone there is dhikr. For everyone there is tariqat. For everyone there is a sheikh. And where the Sheikh is bringing you? He brings you to iman.

And the sweetness of iman — even Beethoven's fifth symphony cannot reach.

Da-da-da-DAAAM (Sheikh Hassan hums the opening notes of this symphony with a serious expression, hammering on an invisible piano.)

Or Bach Oratorium, mashallah. That is very near. Bach, he was a very strong believer. Some of his works are like a firework, praising Allah. If you listen, you hear how he is praising God. And nobody like him. For instance. But if your Sheikh is giving you, by the permission of Allah, and it is written for you to taste the sweetness of iman — there's no sweetness like that in anything from this world. Sheikh Mehmed was saying this, I think yesterday or before yesterday.

What the people try to do to get some sweetness ... Some fun, they think it is sweet, but it is finishing. It's finishing. Everything what belongs to this material

Sheikh Hassan Dyck

world it is finishing. What good is that sweetness, if it is finishing? What do you want with that?

You say: „Oh, very sweet.“

You eat the ice cream, your favorite ice cream, with strawberries and cream and I don't know what. And you are fannabi ice cream. Completely. If somebody speaks to you about the Prophet ﷺ you say, „What, what?! Don't disturb me.“

You could also jump into the (ice cream). Then suddenly ... finishing. The last. Finished.

„What we do now? What is the next? I cannot eat another one. I I would like take another one. Okay let's take another one.“

The second one also ... You are very happy. Then also that one is finished and you say: „Eat another one. I give you. I give another one, bigger one also and much nicer.“

They have another one. I say: „No! I cannot.“

„But it's ice cream. You love ice cream. Eat, eat, eat.“

„No I cannot.“

Then you force him. You say: „I beat you if you are not eating another one.“

So he says: „Okay I try but I cannot.“

He eats a third one, a big one. Then after that you say: „Come on! Another one. This time with mango. And straciatella. And miratella. And vionella ... Violoncella. Oh, you never had such an ice cream.“

„No, no, I can't.“

Then you take out your pistol. You say: „EAT!“

And you say, „Shoot.“ (The Sheikh lifts his hands in a gesture of surrender.)

This is dunya fun. And the sweetness of iman is a thing — it's sweetness you can never find in this world. Nowhere. And after they give you that sweetness,

Sheikh Hassan Dyck

you say, „Oh my Lord! Thank You so much for this. This is unbelievable. I didn't know. I'm very sorry. Astaghfirullah. Alhamdulillah. Shukrulillah. Tauba ya Rabbi, astaghfirullah.“

Then He gives you more and you can eat more at that time — you don't have to be forced — you can. He gives you. And He makes you able that you can eat more, take more, sweetness of iman, sweetness of belief. There's a difference.

May Allah keep us, inshallah, not to fall into tricks and traps. And to be with our Sheikh. And he will lead everyone from his followers to that point of sweet and true Haqq believe, inshallah.