

EVERYTHING EXISTS OUT OF LOVE

Sohbat Sheikh Hassan

Big Dhikr

Osmanische Herberge, Kall, 6 June 2026

Marhaba! Ahlan wa sahlan! Hoş geldiniz! Safa geldiniz!

Everyone is invited for this meeting. As Mawlana Sheikh Nazim used to say: „This is a humble meeting.“

Which is very good — to be in a humble meeting. It is the best. And the most humble one is the Prophet ﷺ (sallallahu alayhi wa sallam). And then today, our Sheikh — Sheikh Muhammad — is the most humble one.

And we are asking permission from Allah, and we're asking permission from Prophet ﷺ, and we're asking permission from Ashabi l-Kiram, and we're asking permission from Mashaykhina

fi Tariqati Naqshbandi Aliyya, and we're asking permission from Mawlana Sheikh Faiz ad-Daghestani, and we're asking permission from Mawlana Sheikh Muhammad Nazim al-Haqqani, and we're asking permission from Mawlana Sheikh Muhammad Adil ar-Rabbani.

Ya Rijalullah, we are asking permission.

In spite of so many shortcomings and sins, we are asking permission. Because this meeting should be a meeting for Allah Almighty. And a meeting for Allah Almighty is appreciated in the Divine Presence ... if it is for Allah. And our intention is like that — we came here together from all directions for Allah Almighty. That is a very good condition.

So we are saying, „Madad ya Sayyidina, Sayyidatina Kiram. Madad. Wa la hawla wa la quwwata illa billahi l-'Aliyyi l-'Azim.“

And we are saying, as they are saying, "Tariqatuna as-sohbah wa l-khayru fi l-jam'iyya."

And we are in Tariqa. That is our Tariqa. Or... we are belonging to them, somehow. We're belonging to them, and it is sohbat, they say.

Bismillahi r-Rahmani r-Rahim.

(Sipping from a cup of espresso.)

Will it be over a bit sooner? I can I speak faster. I can quickly speak now — 10 minutes, finished. MashaAllah.

Anyone has a question?

Omar: What characterises a dervish?

Sheikh Hassan: What is the character of a dervish? What is the speciality about a dervish? He's asking me, but I don't know. Ask me something which I know. They are nothing. They are nothing. A real dervish, he is nothing — I think, and they are saying. I think this word is from Farsi: *Darvish*. And it means: The one who is waiting at the door.

He is nothing — the dervish. His main character is that he is nothing. He is someone who waits at the door of the Sheikh. And the Sheikh will open the door when he became nothing, when he is nothing. Before he cannot open. But he is not leaving you alone. He is not leaving us alone, never. He is working with us to open, slowly, slowly, with all mercy, with all teachings, with everything that is possible; with all mercy and generosity, with forgiveness, and forgiving — so that you can go step by step. And he loves.

Everything that brings us together here is love. Because Mawlana Sheikh Nazim, qaddas Allahu sirrahu l-Aliyya, he was saying that every existing thing is (existing) out of love. Every existing thing is out of love — existing out of Allah's love, subhanahu wa ta'ala

— because otherwise it wouldn't be in existence. It's only in existence through Him, through His holy name Ya Wadud, he said.

Ya Wadud. Ya Wadud is the Loving One, the Creator of love — love itself, the only love, the everlasting love. It's a different love from what we know and what we say is love — love between people. It's a different love. It's an eternal love which you want to reach, I want to reach, we all want to reach. Together we want to reach this, InshaAllah. And that is why we are meeting. And Ya Wadud is bringing us together. Ya Wadud. That's why he (Sheikh Nazim) was mentioning it. And he was saying: Make a lot of Dhikr with Ya Wadud.

There will be peace only, if your love is with Allah Almighty; for everyone, in this eternal love. If you reach this eternal love, you will be in peace. And all together, we will be in peace. And all the human beings may be in peace when they have that love. Because it is a love without jealousy. It is a love without envy. It is a love for (the sake of) love.

Allah was saying:

*„If it wasn't for you (lawlaka), oh my Habib, I wouldn't create aflag
— I wouldn't create the creation.“*

„If it wasn't for you ...“ — out of love for Prophet Muhammad, sallallahu alayhi wa sallam, the Most Loved, Most High, Most Honoured — the Nearest One. We must be happy, and we must

know this, and we must think about it in this way. Sometimes it is important to think about it like this.

Every aspect you see, see it as positive and say, „Alhamdulillah.“ You see the good wherever you can. Even if it is looking bad, you try to find the good — always. It is very important. Sheikh Mehmet, he was giving a sohbat about this — yesterday, I think. You have to read. It is only five minutes, very important.

And it's proofing, what science found out — they discover everything, MashaAllah, finally, even if it is 1500 years later, it doesn't matter.

(In a mocking tone:)

„We are scientists and we found out that negativity — negative thinking — is damaging your brain.“

Your heart, your soul, and your brain — that is the most important thing for them. This is the proof. It is true what they say. And what Mawlana Sheikh is saying is, of course, true. So, we must really try to look at things positively and to do good — to do good and to be clean as much as we can. And to be good and to do good deeds as much as we can. To make Allah happy, and your Sheikh happy, and Prophet ﷺ happy, and your brothers and sisters happy. We must try to make everyone happy — especially Allah Almighty. And then Prophet, and then your Sheikh, and your brothers and sisters. You must make them happy, and you must think positive — you must not think negative.

And Mawlana Sheikh Muhammad gave this lesson about positive thinking. How important — no, not just important — it must be. Positive thinking is a must, he is saying. There are commands in the Holy Qur'an and in the Hadith that we must think positively.

As a believer you are obliged to think well of any believer, or someone, who is saying, he is a believer. If you know, by chance, what he did, you must think well of him — regardless of what he did. If he did something that is not okay, you have to find seventy excuses for him. „Seventy,“ the Prophet ﷺ said. You won't even be able to find three. But you are very good, you can even find seven. But after seven, I think, it is getting difficult. No — seventy. When you find seventy excuses, then you may say that he is guilty of doing that. If you find sixty-nine excuses, you cannot say anything about him. He is your beloved brother.

Any more questions about this?

Question: How to escape Shaytan?

Sheikh Hassan: Run away! Can you run? Run away, quickly, far away — as far and as fast as you can. Run, wherever you want. Run to Allah. You have to run to Allah, because there is no other way. You can run where you want — Shaytan is coming after you and he will catch you. The only place where he cannot get you is Allah. You can also run to your Sheikh — even to brothers and sisters —, to the Prophet ﷺ, to Allah.

Sheikh Nazim was very often saying this: „Run away.“ But stupid people and foolish people, they run away from Allah. They run away from Allah — in the arms of Shaytan.

Isn't it? You understand? Anyone else?

Question: How do we move now from the unconscious state to the conscious state?

Sheikh Hassan: Ha ha ha. You can join David's club. David, David, where are you? David, he is not here? Butler, are you here? Your father?

A. Nour: He was there.

Brother: He slept here.

Sheikh Hassan: Let him sleep, let him sleep. It's okay.

How are we getting from unconsciousness to consciousness? This is a very important question. It's a question — everyone should think about it very deeply and it is concerning all of us. And we are exactly on that way, so you can say anything about it.

And we say that this is the reason we are here. This is what we all want, and everyone can say something about it, whatever state they are in. We are on the way from unconsciousness to consciousness. Consciousness of what? Of Allah, subhana wa ta'ala — that is, to know Him, to recognize Allah.

And how can you know Him? By knowing yourself. You come to know something about yourself, you discover things about yourself, and through that you come to know more about Allah, subhana wa ta'ala.

As the Prophet ﷺ said:

"Whoever knows himself knows his Lord."

That is the goal, and we are on the way towards it — through all kinds of stages and colours. We are all on this way, InshaAllah. We can also say that we're coming — or, I don't know about you, actually — but I am in *Iman Taqlidi*, in imitated Iman, and I hope for *Imam Haqqiqi*, for the true Iman, for never changing Iman.

From a logical point of view, when you know Allah, you have full consciousness. It is with Allah. It is when you know Allah, or something from Him. Allah knows best. May He lead us to the most happiest stations in this life and in the next life, inshaAllah.

Wa min-Allahi at-taufiq, bi hurmati al-Fatiha.