

and to reach that pure, perfect atmosphere throughout the east and the west, the kingdom, sultanate of Heaven. My Allah forgive

us and bless you for the honour of that most honoured one, Sayyidinā Muḥammad ﷺ, *Fātiḥah*. ♦

‘Āshūrā’

THE DAY OF ‘ĀSHŪRĀ is the 10th day of Muḥarram in the Islamic calendar and marks the climax of the Remembrance of Muḥarram. On that day Allāh Almighty honoured most of the Prophets and sent His blessings upon them.

Remember: It is related from the time of the Flood that a handful of people were saved with the Prophet Nūḥ, peace be upon him.

“They sailed for six months and the Ark came to rest on the mountain of El-Judi on the tenth day of Muḥarram. People began to emerge from the Ark, and since they had been locked up in the dim light of the Ark for so long, their eyes were not accustomed to the bright light of day, and they aquinted, and their eyes began to run and stick together with infection. It was then revealed to Nūḥ to teach his people to annoint the eyes with collyrium (Kohl), and their complaint disappeared.

To celebrate their safe return, they put together all the grains they had left in their bags and cooked a festival meal. On the day of ‘Āshūrā we commemorate the landing of the Ark by preparing a dish from various grains and beans, chickpeas etc., and this too is called ‘Āshūrā.

The first dwelling people founded after their landing they named “Thamanīn” after the eighty believing men and women who

had gone aboard the Ark with their prophet.” [related by Ḥajja Amina ‘Adil]

“In the month of Muḥarram 61 AH (approx. 20 October 680 AD), an event took place in Iraq at a place known as Kerbala on the bank of the river Euphrates. It seemed in those days insignificant from the historical point of view. A large army which had been mobilised by the Umayyad regime besieged a group of persons numbering less than a hundred and put them under pressure to pay allegiance to the Caliph of the time and submit to his authority. The small group resisted and a severe battle took place in which they were all killed.

It appeared at that time that like hundreds of similar events, this battle would be recorded in history and forgotten in time. However, the events that occurred on the 10th day of Muḥarram in Kerbala were to become a beacon and an inspiration for future generations.” [internet]



Expected Paraclete

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Welcome to you

MAULĀNĀ SHEIKH NĀZĪM AL-ḤAQQĀNĪ, Lefke, Cyprus
Sabbet from Yaum al-ithnayn, ~ 8th Ṣafr 1428 / 26th February 2007

A‘ūdhu bi-llāhi mina sb-shayṭāni r-raġīm, bismi llābi r-raḥmāni r-raḥīm.

Welcome, welcome, so many brothers and sisters have come today, and yesterday also. I must welcome you. May Allah bless you for travelling long distances and grant you from His endless Mercy Oceans, and bless you and forgive me.

It was mentioned to me to make this short speech as a welcome to you and to greet new ones. May Allah forgive me.

You have travelled long distances and reached this unknown place. This is a small town. I think that in so many countries people don’t know where Cyprus, or Damascus, or other places are. There are so many people that don’t even know about Cyprus. But you are coming to a very small town, Lefka, on that island.

Madad yā Sultān al-Awliyā’. We have a chain up to the Prophet, peace be upon him, Rasūlullāh ﷺ. It is not a chain that you can see, but a spiritual connection about which the Prophet was saying: “*mina l-qalbi ilā l-*

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qalbi sabīla. From heart to heart there is a way.” And for that reason people are coming from Russia, from England, from Holland, from Germany, from Italy, from Argentina, from Spain, from the east, from the west. I am not sending anyone an invitation to come and visit, but it is spirituality that makes the connection from heart to heart. And your souls are coming to join our souls’ ocean. There is a spiritual connection making people come here. *Subhānallāh*. We are living in a time in which people deny everything about spirituality. They have become like rocks with no feeling. They have no feeling for spirituality.

Look, there are so many instruments which need electricity to do something. They can’t work by themselves. But some instruments appear to work by themselves without any connection from outside. [*Maulānā takes one of the recorders in front of him.*] It doesn’t have any connection but it is understanding, speaking, hearing, sending. It has so many facilities. You can forget something, but the machine is not going to forget. Does it have a connection? Man is making an instrument and then saying, it works by itself. For a while it works, but after a while when you look it is not listening, or speaking, or recording. Then you may wonder and say, “What is that?—ah, the battery is finished.” There is something in it, a battery, making it do so many things. It is mainly materialist people who are creating these things. But if you say, “You also have a connection with heavenly beings”, they say: “No, no, we don’t believe in it.”

What is that foolishness? How can you say, “We do not believe in heavenly things”! And you made this and if the battery is finished, and it doesn’t have any more use, you may throw it away.

They are denying spirituality. One day a person falls down, and we say, “Oh, he passed away, he died.” What is death? What does it mean to die? What does it mean to be alive? What makes a person alive? What makes him fall down and die? We are not thinking about it. In this time people are not using their mentality and minds to search for the real being of man.

In every country they have hundreds of centers, research centers. Only they are afraid to make a research center about man. They are not doing what we are talking about now. Because if they made such research they would believe that man can’t move, can’t do anything by himself if we didn’t have a connection from somewhere else. Yes. Now we have a connection through our souls. If they used their mentality they would believe. They are escaping from belief. They never want to be believers. But they are so wrong.

This is a very good example for mankind.: This is an instrument. You made it. It is written: “Made in Japan”. Because Japanese people are more clever than others. But Germans say: “No, we taught the Japanese people.”

English people say: “What is that? We are here. How can you claim that you know much more about our technology? We made it perfectly.”

Everyone says, “I have made this according to our technology.”

“What is this technology that we are believing in so strongly? Can you give a description of it?”

“No. Only we know that there is a power, electricity, and we are using it.”

And I am asking: “What is electricity?”

They say: “Since that power has appeared we still don’t know its source, from where it begins, and from where it comes.”

But they never want to believe. We believe in electricity, but we don’t know what it is. We use that power for everything. It is a power ocean. From that power ocean comes a ray and gives us an authority to make such instruments. Man’s origin is earth. Earth, water, fire, and air, four elements. Our natures are formed from four elements. How do fire and water come together? And how do air and earth come together? But they are not researching such questions. If you research these things perfectly you should always come to a belief in the creator. But they deny the creator. We are not the creator, we are only creatures. So why don’t you ask: ‘Who created me?’ Who created you, who created that one and this one? Why don’t you ask?

Therefore it is mentioned in the Holy Qur’ān that there will be a period of ignorance. When the Prophet came he took away that ignorance and gave the seeds of truth, the seeds of realities to people in the Holy Qur’ān. They used it and reached reality. After a while Shayṭān was using its whole power to change the direction of people from Allah to Shayṭān. When they changed this they became once again ignorant. Therefore *jabiliyyati l-ūlā*, the first period of ignorance, and before the Last Day will come another period like the first period of ignorance.

Now people are learning everything except about their creator. And this here is a small example. You are coming here, and perhaps with what I have been granted from spirituality we may reach some people’s souls and they become awakened and look from where they have been called. Who is that one calling me, because today I want to move and meet someone? Who is that someone? I must go! Therefore so many people from east and west come here. My instrument is so weak, because the batteries are very small.

But if you have big batteries that can move east and west, then as a deputy of the Lord of Heavens through His perfection He may move the east to the west and the west to the east. And that must be known and must be seen before the Last Day. Therefore you are coming, and you are welcome. You are welcome! I am only a weak servant in this life. And even if you understand or not, it doesn’t matter, because we are addressing your souls. This humble meeting is feeding your spirituality, making that connection. Therefore you may go now. Then a short while after you are going, you may feel to come once again.

Asking: “Oh Sheikh, we want to visit you.”

I am saying: “No, not now. I am very busy with foolish people ...”

“We are foolish ones.”

“Ah ...!” [*The Turkish Sheikh from Japan says: “Thank you very much.”*]

The Sheikh is one of the foolish ones also.

To whoever you are putting that point they must come here. And don’t think that this is just a small crowd here. If we plant a seed, it will grow up and give two leaves, and after a while two branches will grow, and after a while the branches will grow and bring flowers, and after a while the flowers will change to fruits. Therefore this is now a beginning from which Allah Almighty wants to destroy the kingdom of Shayṭān. The shaytanic kingdom must be destroyed. Shayṭān’s kingdom is under my feet. I am intending to destroy Shayṭān’s sultanate and to open the east and the west for the heavenly kingdom on earth. This must be! I am hoping from Allah Almighty to reach that honoured age, and we are living now in a dishonoured age, in the dirtiest age. I am asking to be cleaned of this dirtiness