

Expected Paraclete

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50 Cent

The secret of the Naqshbandī-Ḥaqqānī-Way

SHEIKH ADNĀN EFENDI, Lefke, Cyprus

Sabbet from Taum al-aḥad, 2nd *Dbu l-Qa'da* 1428 / 11th of November 2007

PART II

Sayyidinā Muḥammad Ghujdawānī is the father of Bābā as-Samāsī. They are two, Muḥammad Ghujdawānī and Bābā Samāsī, but since they are the father and the son, the Awliyā' say Muḥammad Bābā as-Sammāsī, as if they are one, because they were also in the same time and they passed away from this life at the same time.

And Sayyidinā Muḥammad Ghujdawānī gave to Bābā Samāsī.

Sayyidinā Bābā as-Samāsī gave his secrets and his knowledge which Rasūlullāh had dressed Sayyidinā Abū Bakr aṣ-Ṣiddīq in, to Sayyidinā Amīr al-Kulāl.

Sayyidinā Amīr al-Kulāl was one of the Ahlu l-Bait of Rasūlullāh ﷺ, the holy family, and he used to earn his money, his food, by boxing. Once Sayyidinā Bābā as-Samāsī while he was travelling saw a big crowd, gathering, and waiting for this fellow to come and box there. Then he looked at him and with one looking

he left. Sayyidinā Amīr left everything and followed him.



He followed him to his Zāwiya and then he took Beyat and he was a good Mureed, until he told him: "My son, you are my successor and Allah Almighty has appointed you to train and

to teach good behaviour to the Imām of the Şiddiqī way who is going to appear in your time, Sayyidinā Shāhu Naqshband.

Sayyidinā Amīr taught and trained Shāhu Naqshband, but while he was still young, a teenager, he had achieved such a high Maqām that he had passed his Sheikh so that his Sheikh was surprised and astonished: “How can I give him any more?” So he told him: “My son, I am not able anymore to teach you, so now you must go directly to Rasūlullāh ﷺ, and he will be your teacher.”

And like this Sayyidinā Shāhu Naqshband, Maulānā was saying, took from this ocean, directly from Rasūlullāh ﷺ, and he is the Imām of this Naqshbandī way, appointed by Rasūlullāh ﷺ and Allah Almighty.

And then Sayyidinā Shāhu Naqshband passed his secrets to Sayyidinā ‘Alā’uddīn al-Bukhārī. He was his son-in-law and when Sayyidinā Shāhu Naqshband passed away and they buried him, Sayyidinā ‘Alā’uddīn was standing on his grave and saw that Allah Almighty had sent two paradise ladies, Queens of Paradise Ladies, so that Shāhu Naqshband would not be alone in the grave but he turned his face away from them. They said to him: “At least look at us so that we will not be ashamed in the presence of the Lord.” He said: “Never, I am not going to look anywhere except at the Holy Face of Allah Almighty. I promised Allah Almighty not to look at anyone except His Face. Go back to where you came from.” And he didn’t look at them.

Then Sayyidinā ‘Alā’uddīn passed his secrets to his successor Sayyidinā Ya’qūbu l-Sharkhī. Sayyidinā Ya’qūbu l-Sharkhī passed his secret to Sayyidinā ‘Ubaydullāhi l-Ahrārī. His grave is in Samarkand, in Tashkent.

Sayyidinā ‘Ubaydullah passed it on to Sayyidinā Muḥammad Zāhid al-Bukhārī.

Sayyidinā Muḥammad Zāhid al-Bukhārī passed it on to Darwīsh Muḥammad, also Bukhārī. They were all from Bukhara.

The Nashbandī way from the time of Sayyidinā Yūsuf al-Hamadānī went to Bukhara, to all those countries beyond the Oxus and it stayed there.

And then ‘Ubaydullāh gave it to Sayyidinā Zaid al-Bukhārī, to Darwīsh Muḥammad, to Sayyidinā Aḥmad al-Amkanākī, to Sayyidinā Muḥammad al-Bāqī-bi-llāh. Sayyidinā Muḥammad al-Bāqī was only 37 years when he passed away.

Rasūlullāh ordered him to leave Bukhara and go to India, to Delhi, at that time called Dehla, and to teach and train the Imām, the renewer of the 2nd millennium, Sayyidinā Aḥmad Farūqī. And he dressed him in the secrets of the Naqshbandī way, and it stayed in India, Hindustan. At that time there was no India, no Pakistan, no Bangladesh, it was all named Hindustan. And it stayed there.

Sayyidinā Aḥmad Farūqī gave it to his son Sayyidinā Muḥammad Ma’şūm.

Sayyidinā Muḥammad Ma’şūm gave it to his son Sayyidinā Sayfuddīn.

Then it went to Sayyidinā Nūr Muḥammad al-Badawānī, also in India.

From Sayyidinā Nūr Muḥammad it went to Sayyidinā Ḥabībullāh, Jān Janān, also in India. Sayyidinā Ḥabīb Jān Janān gave it to Sayyidinā ‘Abdullah Dahlawī, from Delhi, ‘Abdullāh of Delhi, but it was known as Dahla, for this Dahlawī means from Delhi.

Sayyidinā ‘Abdullah ad-Dahlawī was waiting for his successor to come and at that time Sayyidinā Khālid Baghdādī, who was from Baghdad, was a big ‘Alīm, big scholar, and he decided to go on Ḥajj. While he was on Ḥajj he asked: “Oh Allah Almighty, make me meet anyone of Your Awliyā’.” Even though he was a Grandsheikh he didn’t know about himself, until he met one of the Mureeds of Sayyidinā ‘Abdullāh Dahlawī and he told him about his Sheikh and the miracles and the realities, so he asked: “Can I go with you?” “Yes, come with me,” and they went together.

While they were still 10 or 15 kilometers out of Delhi, Sayyidinā ‘Abdullah Dahlawī stood up, waiting for Sayyidinā Khālid to come. He welcomed him and brought him to his Zawīya and put him in seclusion for six months and then dressed him in the secrets and realities and wisdom of the Naqshbandī way and told him: “Go now to your county!” So he went to Baghdad.

The spirituality of Rasūlullāh ﷺ is all the time supporting his Grandsheikhs, he is beside them all the time and they are not left alone for a blink of an eye. Rasūlullāh is with them spiritually 24 hours like this. When Khālid reached Baghdad Rasūlullāh told him: “Leave Baghdad and go to Damascus, to Shām.”

Even though he didn’t know Arabic at that time, he went to Shām. And Maulānā said in Shām he was all alone, he didn’t know anyone, so he used to make the Khatm and Dhikr all alone, for several years.

Then Rasūlullāh told him: “Go and sit on the street downtown and tell everyone who is passing you on the way to work: ‘Come after Fajr prayer for one hour and I will give you money, for this one hour come and sit with me.’” And so he used to give money to the workers. “How much do you take for one day?” If it was for example ten Kurush then he said: “I will give you ten Kurush to come with me.” For 7 years like this he brought people to the Khatm by money.

Then after 7 years Rasūlullāh told him: “Tell them: ‘I don’t have any more money. The one who wants to come for Allah Almighty, is most welcome. The one who comes for money – my money is finished.’”

And he was surprised to see that all the people came more and more without money, for free, for the sake of Allah Almighty, because he had a power of attraction, to attract them by his secrets.

And so the ‘Ulamā’ of his time heard that thousands of people were coming to the

Sheikh. They came to see the Sheikh and saw that he doesn’t know any Arabic and he cannot say anything. “Whatever you are saying, we don’t understand. If you want to stay in Shām, either you make us understand or you go out.” Like this at that time the ‘Ulamā’ were very proud.

And so Maulānā said: “Yā Rasūlullāh, the ‘Ulamā’ are saying this, what will I do?” And Rasūlullāh told him: “Tell them tomorrow, after Fajr, in the big mosque, Umayyad Mosque, the Maqām of Sayyidinā Yaḥyā عليه السلام, we will have a debate and meeting. All of you can come there.” And so all of them came and Sayyidinā Khālid was sitting, thinking: “How am I going to talk to them, I don’t know their tongue. But I will wait.” And he was waiting to see what Rasūlullāh would open for him.

And they finished the prayer and sat to debate with him, and he was surprised, because he began speaking in a very good Arabic language: “*Bismi llāhi r-rahmāni r-rahīm*, in the evening I was Kurdish, in the morning I am an Arab ...” He started like this, and he carried on giving them a very powerful Ṣuḥba, lecture, after which all of them kissed his hands and feet and told him: “Please give us Beyat in this Naqshbandī way.” And the Mufti, Sheikhul I-Islām, and all the ‘Ulamā’ followed.

Then, after several years a sickness came to Damascus, *taun*, a plague, so he said: “Oh Allah Almighty, make it to come in my body, so that other people are not harmed from the Ummati Rasūlullāh ﷺ.” So he took all the sickness on him.

And then he passed his secret to his successor Sheikh Ismā‘īl an-Narānī. Sheikh Ismā‘īl lived only two more weeks after him, and he also suffered from the disease.

At that time, coming from Daghistan was Sayyidinā Khāss Muḥammad. He met Sayyidinā Khālid in his last two days, and he completed him in 24 hours and ordered Sayyidinā Sheikh Ismā‘īl an-Narānī to dress

him in the secrets of the Naqshbandī way and told him: “Go by miraculous power by one step to your country again, don’t stay in Damascus, because a disease is coming here.” So by one step Khāss Muḥammad took the secret and went to Daghestan.

And then it was passed on from Sayyidinā Khāss Muḥammad to Sayyidinā Muḥammad Effendi Yarāghī Daghistānī in Daghestan.

From Sayyidinā Muḥammad Effendi it went to Sayyid Jamāluddīn Ghumuqī Husaynī, whose Maqām is in Istanbul. And from Sayyidinā Jamāluddīn it went to Sayyidinā Abū Aḥmad as-Sughūrī.

Sayyidinā Abū Aḥmad as-Sughūrī kept it in the hands of Sayyidinā Abū Muḥammad Madanī, but he didn’t give him the Imāmiyat in the Naqshbandī way. He told him: “You will keep it for Sheikh Sharafuddīn ad-Daghistānī, because at that time when Sayyidinā Abū Aḥmad passed away he was only 6 or 7 years old.

And it was in the hands of Abū Muḥammad al-Madanī and after finishing the Suluk and seclusion of Sayyidinā Sheikh Sharafuddīn ad-Daghistānī, he dressed him in the secrets of Sayyidinā Aḥmad as-Sughūrī, which came directly from him. Then he told him – he was his uncle: “My nephew, please complete me as an Imām in the Naqshbandī way.” Sayyidinā Abū Muḥammad al-Madanī was the Imām of 40 ways, but not in the Naqshbandī way.

So Sayyidinā Sheikh Sharafuddīn ad-Daghistānī said to Maulānā Sheikh ‘Abdullah ad Daghestānī who was his successor: “My son, put him with you in the seclusion, and in 40 days complete him and dress him with the Imāmiya of the Naqshbandī way.” And Grandsheikh completed Sayyidinā Abū Muḥammad al-Madanī and dressed him with the Imāmiya of the Naqshbandī way at the end of 40 days. At that time he passed away, Sayyidinā Abū Muḥammad al-Madanī.

Then Sheikh Sharafuddīn ordered Grandsheikh: “When I pass away, don’t stay one

minute in this country. Go and take the Naqshbandī way to Shām, to Damascus again.” So he emigrated to Damascus in 1936. And as soon as he entered Damascus he made seclusion and this lasted for 6 years, in a Maqām of an Awliyā’ called Sheikh Ḥasan Jabawī. He was sitting in the graveyard for 6 years and he didn’t talk with anyone.

At the end of six years, Muḥammad Sheikh Nāzim, *qaddassa-llabu sirrabu*, came. He had heard about him and he was coming with a Sheikh from Homs to meet Sayyidinā ‘Abdullah ad-Daghistānī. Sheikh ‘Abdullah didn’t talk with anyone or meet anyone, but for Maulānā Sheikh Nāzim he opened the doors for him to enter and he told him: “Your *Amāna*, your trust, is with me, my son, you must follow me by the order of Rasūlullāh ﷺ.” And from that time Maulānā Sheikh Nāzim followed him.

And he dressed him in these divine Oceans of Realities, Secrets, Wisdom and he also dressed him as a Sultan of Awliyā’, and dressed him with all the Maqāms of all the 40 Grandsheikhs from the time of Rasūlullāh ﷺ up until today. And he appointed him to be the one opening the holy secret of the Holy Qur’ān for Imām Mahdī عليه السلام.

Like this Allah Almighty has blessed us that we could meet Maulānā Sheikh Nāzim to be under his training and teaching. *Al-ḥamdulillāh!* Even if you look at his eyes it is enough, because if you look at his eyes, they are the eyes which saw Rasūlullāh ...

[to be continued ...]



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Resp. Salim Spohr