

Expected Paraclete

W E E K L Y F R O M C Y P R U S

No. 52

Taum al-jum'a, ~ 28th *Rabī' al-awwal* 1429 / 4th April 2008

50 Cent

The Safe Way is our Way

MAULĀNĀ SHEIKH NĀZIM AL-ḤAQQĀNĪ, Lefke, Cyprus

Sabbet from 27th of Ṣafr 1429 / 5th of March 2008

Dastūr, yā Sayyidī, yā Sulṭānu l-Awliyā'.
Madad, yā Rijālallāh.

*A'ūdhu bi-llāhi mina sb-sbayṭāni r-rajīm,
bismi llāhi r-raḥmāni r-raḥīm.*

Mostly people are coming from long distances and they understand English. *Inshā' Allāb*, I am asking our masters, particularly the master of masters, Sultanu l-Awliyā', to support us and grant us something that maybe useful for me, for you.



Collection Idéale P. S.; 490. Scènes et types – Chameliers traversant le Désert.

We are saying:

*Asbbadu an lā ilāba illallāb
wa asbbadu ana sayyidinā muḥammadan ‘ab-
dubu wa ḥabībibu wa rasūlub.*

This is the well known *kalimatu l-ikblāṣ*. *Lā ilāba ill-Allāb, Muḥammadun rasūlullab*. It is the biggest pleasure for a person to be able to say: ‘*Lā ilāba ill-Allāb, Muḥammadun rasūlullab*’. There are millions of people who can’t say this. For us it is easy to say: ‘*Lā ilāba ill-Allāb*’...

[short Dhikr:] *Lā ilāba ill-Allāb ... lā ilāba ill-Allāb ... lā ilāba ill-Allāb ...*

It is the biggest pleasure, the biggest treasure, for a person to be able to say: ‘*Lā ilāba ill-Allāb, Muḥammadun rasūlullab*’!

Oh people, it is a short life. As the Prophet – peace be upon him – said: “The life of someone from my Ummah is going to be between 60 and 70 years and it is very rare for someone to go on from 70 to 80, 90, and a 100, very rare.” It is a short life and we must try to reach something in our short life period, to collect some treasures.

So many histories have been written in old books which give people good lessons. And in some Islamic books it is written that once upon a time a caravan was travelling from one city to another. Before they could reach the other city, nighttime came and everyone was tired. The people were given a break to rest and they stopped to make camp. One person came and said to them: “Oh people of the caravan, do you know, where we have stopped?”

“We cannot see anything here, because it is so dark!”

“Yes, this is true, but I know – it is just mentioned in our old books – that in this valley lie precious stones like emerald, ruby, diamond, and pearls. So many kinds of jewels. Every piece of this land is such a precious stone. Oh people, listen to me and try to take something from here!”

Some of them said: “Now we are so tired, we aren’t able to move and look for such

things. It doesn’t matter! We may sleep and take our rest.”

Some of them believed in that person and tried to collect some stones. Some of them collected a lot of stones and some of them were only taking one handful and putting it in their pockets. Some people were taking more, and some people were taking less. Some others were not taking anything at all.

Before dawn came they prepared themselves to move and everyone collected what was necessary for them to travel. They started on their way and when dawn began and lights were appearing they wanted to see what it was they had collected. They looked and saw such beautiful precious stones. Some of them were very happy that they had filled all their bags. Others said: “Why did we leave half of our bags empty, why did we not put in much more?” Some of them said: “Why did we only fill our pockets?” And others said: “We didn’t take even one single stone from there!”

This is a good lesson for people’s lives. This is a good example of Duniyā, our life on this planet, in this world.

And who said: “Oh people, wake up! Oh people, wake up and fill your bags with as much as you can, because this is a place filled with precious stones?”

Now we are living in this world and Allah Almighty has sent Anbiyā’, Prophets, and the Prophets said: “Oh people, look! Carry in your short life as much as you can. Carry! What are those precious materials? They are ‘*amalu ṣ-ṣāliḥ*’, good deeds and servanthood, and to believe, Imān. Look and take as much as possible, because you should find those things when dawn is coming and lights are appearing. Then you should know what it was you were collecting!”

But mostly people are drunk. “Eh,” they say, “what will we do with those stones! Our bags are full of so many things, should

we take more stones? For what? There is no need. We are not listening to such foolishness!” They are saying this and never taking anything. They are coming empty and going empty, yes, therefore this life is in darkness now. Prophets came and said: ‘Oh people! Try to collect as much precious servanthood as you can to reach your Lord’s pleasure!’ But they are not listening, saying: “Ehhh?” They don’t believe in the next life.

Once upon a time there came some atheists, unbelievers, to visit Sayyidinā ‘Alī – Allah blesses him – and they said: “We are coming to visit you to have a discussion.”

Sayyidinā ‘Alī said: “Discussion maybe, but argument I don’t accept. Argument is forbidden, but to discuss something is okay.”

They said: “As you like. You are the Imam, Imam of the Muslims. You say that there is another life beyond this life on earth. You say that this is a short life and beyond it there is an eternal life and you believe such a thing and you say for an action: ‘This is *ḥalāl*’ and ‘This is *ḥarām*’. Also you are praying and fasting so much and doing so many things that give trouble to yourselves – you are not living freely. Freedom is so beautiful. To be free means there is no *ḥalāl*, permitted, and no *ḥarām*, forbidden. Everything is *ḥalāl*, and nothing is *ḥarām* – this is our philosophical position. You are carrying so many difficulties – we are free! We do anything we like. What do you say about that?”

Sayyidinā ‘Alī said: “I am asking you one question. You say that you are so happy in your life, because you are free to do anything, and you are not preventing your egos from doing anything.” “Yes, that may be.”

“And you say that we are carrying heavy burdens, because if something is *ḥarām*, we

must not do it, and also we must pray, we must fast, we must give charity, we must go on *ḥajj* – such things. Yes, oh people, you are saying this.” Sayyidinā ‘Alī continued, “One question: Do you think that a day is coming when we will be at the same point?” They understood quickly ... “Now everyone – those doing good and those doing bad – are coming day by day to reach zero point. Yes?”

They said, “Yes.”

“That means you are going to be zero one day and we are also going to be zero. Whatever you got of pleasure from doing everything that you wanted, will be finished when our lives are zero. And you say: ‘We tasted everything in our life.’ But on that day all pleasure that you ran after, will be zero, finished. And what you say about us that we are carrying so many heavy burdens to do this, to do that, from prayers ... is also going on, going on until the last day when it will also be zero. That means that you are going to be zero and we are also reaching to zero.

Now, there is a question. When you are zero and we are zero, zero is equal to zero. You are not going to be able to reach something that you want to. And we are going to be zero and we won’t have to carry anything. You are going to be zero, and we are going to be zero. Yes?” “Yes, as you say, we accept.”

“Now another question”, Sayyidinā ‘Alī said, “Oh unbelievers, oh materialists, oh atheists! If as you say, there is nothing beyond this life, you and us will be equal. But you must think: If we should find what we believe in, we are going to reach endless pleasures. Think about yourselves, though, what is going to come on your heads!”

And at this point Hazrati ‘Alī was hitting their heads tak... tak... “What is going to come on your heads, if there is Paradise and Hell? What should be your position? At

that time, if there is nothing from Paradise and Hell, you and me are going to be equal. But if there is Paradise and Hell as we believe, we are entering Paradise and you will lose everything and go to Hell. Think about it!”

They thought and said: “Oh Imam, you are so right! Your opinion, what you are saying, is a hundred percent correct according to our mentalities. Now we understand that we must keep the safe way. The safe way is your way. The wrong way is our way! We are also saying:

Asbhadu an lā ilāba illā llāb, illā llāb, illā llāb, wa asbhadu ana sayyidinā muḥammadan ‘abdubu wa ḥabībibu wa rasūlub, ṣalla-llābu ‘alaybi wa sallam!’

Fātiḥah. ◆



Rabī‘ ath-thānī

New moon: 5th of April 2008.

The Prophet ﷺ and already the Scholars before Islam called the months in which the gardens were in flower, sweet herbs sprouted and the earth was getting warm “Rabī‘ al-awwal and Rabī‘a ath-thānī”.

Hadith

The Commander of the Faithful ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, said: I heard the Messenger of Allah ﷺ say:

« إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ أَمْرٍ مَا نَوَى ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ أَمْرَةٍ يَنْكِحُهَا فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ . »

Actions are but by intention and every man shall have but that which he intended. Thus he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated. ◆

(from An-Nawawī’s *Forty Hadith.*)



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The Expected Paraclete will *inshā’Allāh* be published 52 times a year by Spohr Publishers Ltd, Dali, Cyprus in connection with the new podcast with Maulānā Sheikh Nāzīm al-Ḥaqqānī »Before Armageddon« www.before-armedgeddon.com.

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