

Prophets want to make people believe! Scientists and scholars: “We only want to know, not to believe and not to practice. We want to be doctors.”

And *naṣīḥat*, that advice from the Prophets, makes people believe and to use their capacity to come back to the line of eternity, to have *shauq*, ‘*ashq*’, longing. There is another word also, appreciating, yes? But most people are not interested. They are interested to learn, not to practice and to reach the line of eternity. Such a sweet word in western people’s language, I like that word more than anything: eternity. Eternity, ebedi**, sarmadi, abadi, sarmadi, eternity, eternity... such refreshment and power coming to me. And people are dead, and they are not asking.

If you bring a Beirut sweet to a table and and put some straw next to it in front of a donkey, the donkey will run to the straw, leaving the famous sweets of Lebanon. What are we saying? I am trying to mix up something. When people eat straw mixed with syrup that you use for making sweets, they will be very happy!

If you try to give Curry to an ox, it won’t look at it. But if you take the juice and mix it with straw and give it to the ox, he will never know and eat. For the honour of straw donkeys and cows and oxen are eating.

That is the way for some people. If you gave only curry, that donkey would never eat. It would never eat Briani saying: “We don’t like it.” They are not interested. But mankind is interested in Briani, Chapatti, Tandoori and Curry, Salate, Pickles, Chutney ...

Therefore people are divided into 70 and more branches according to their desires, and Prophets are bringing for every kind of people what they may be interested in, and eternity is the highest level that real people are asking for. Eternity, such a fresh word,

* ‘*ashq* = love. ** = turk.; arab.: *abadiyya*; / *sarmadiyya*.

making my heart open. Eternal life, Eternity, Sermadi, Abadi, Sermadi, Sermadi, eternity.

Yā Rabbī, don’t leave us to be like animals! They are only asking for material, plants and something growing on earth. We know that You have not created us to eat grass or leaves or so many things that You granted us on earth. But we are only asking for eternity, eternal life, to be in Your Divine Presence, oh our Lord, let us be believers!

For the honour of the most honoured servant and glorified one in Your Divine Presence, Sayyidinā Muḥammad, *Fātiḥah* ...

This is something that is not written in the books of ‘Ulamā’, but it is suitable for living people in our days. And people are being cursed now, because they have forgotten to ask for a life beyond this life eternal life. This is the reason: They believe that there is only material life on earth, and nothing else behind this. And Allah Almighty wants us to ask from Him eternity, eternity, eternal life! *Fātiḥah* ...

We are not fanatic people, I am not a fanatic person. You can find fanatic Muslims, fanatic Christians, you can find fanatic Jews, fanatic Maronites, fanatic Protestants, fanatic Hindus or Buddhists. But I am not a fanatic, I am a realist and I am talking for all mankind, because I am one member of the big family of mankind and I have been granted something that is different from the mentalities of all religious people. Wrong ideas of religious people are under my feet! *Allāhu akbar!* ♦



Expected Paraclete

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-armeddon.com.
www.spohr-publishers.com

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WEEKLY FROM CYPRUS

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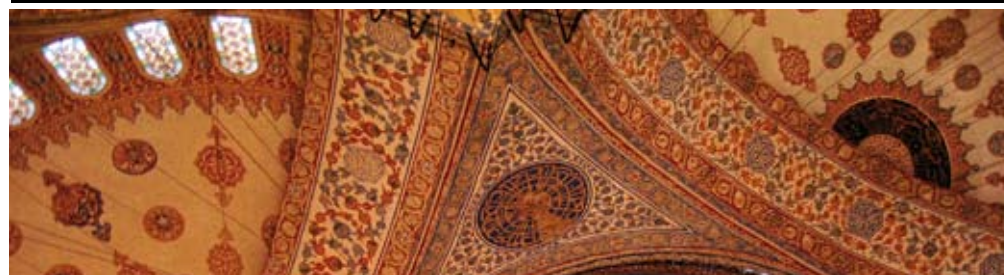


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Ask for the Safe Way to Paradise

MAULĀNĀ SHEIKH NĀZĪM AL-ḤAQQĀNĪ, Lefke, Cyprus
Sohbet from the 26th of *Rabī‘ ath-thānī* 1429 / 1st of May 2008

Allāh Hū, Allāh Hū, Allāh Hū, Allāh Hū, Allāh Hū, Allāh Hū ...

Allāh, yā Dā‘im, Allāh yā Dā‘im, Allāh ya Dā‘im, Allāh ya Dā‘im, Allāh ya Dā‘im, Allāh ya Dā‘im ...

Allāh yā Subḥān, Allāh yā Subḥān, Allāh yā Subḥān, Allāh yā Subḥān, Allāh yā Subḥān, Allāh yā Subḥān ...

Allāh yā Sulṭān, Allāh yā Sulṭān, Allāh yā Sulṭān, Allāh yā Sulṭān, Allāh yā Sulṭān, Allāh yā Sulṭān ...

Allabumma ṣalli ‘alā Muḥammadin wa ‘alā ‘ālī Muḥammadin wa sallim ...

Tasliman kathira ... Huuu! Madad, yā Sulṭānu l-‘Awliyā? Madad, yā Rijālallāh ...

Transcription: Khairiyah Siegel.

A *laybi ṣalāt wa salām* was saying: “*Ad-dīnu naṣīḥat*”. This is a hadith from the Prophet. *Ad-dīn* means advice. That knowledge which was granted from Allah *subḥāna Hū wa ta‘ālā* through His most beloved and glorified servant Sayyidinā Muḥammad, belongs to Heaven. It belongs up above Heaven also. Therefore you can’t bring a limit to its meaning, no, it is like an ocean and you can’t reach its shore or you can’t reach its bottom. Now we are repeating this holy Hadith, as my Grand-sheikh always advised us to address people: “*Ad-dīnu naṣīḥat*” and from that ocean Shah

cf. Audio-Podcast www.before-armeddon.com, BA No. 155, Li No. 471

Naqshband said: “*Tariqatunā aṣ-ṣubba.*” Shah Naqshband – may Allah bless him.

Oh people, we have been ordered to repeat the names of holy people and to speak about them because: When we speak about a Saint, blessings and mercy come. Therefore, when people were listening to their Grandsheikhs, mostly they were speaking about Awliyā’ to make blessings come closer. Blessings are endless mercy oceans. And they give us strength through our organs and give power to our hearts. We receive more urgent power as when spring comes and brings new life to trees. Therefore, when blessings come to the hearts of people, they give them that secret power to make them wake up. *Subhānallāh!*

Now they are making me speak as they like. They are my leading power and they are carrying me like this, like that, like this, like that ... Now we are receiving the proper meaning; perhaps we repeated it before but it is coming in a new way: What is the benefit of advice? When you are asking that question, you mean: “Oh Sheikh, knowledge is not something that we can touch with our material being. Blessings are something else. What is advice for?”

We are saying: “What are Prophets for? Why did Allah Almighty send us Prophets?” You must know! Allah Almighty makes it clear for some servants, who have been granted heavenly power to understand and speak about it and to guide people’s real being. Why did Allah Almighty send His Prophets? That is an important question, and from that we can understand the meaning of advice, the meaning of religion.

Everyone knows, but not everyone believes. Some people know and believe, some of them are learning, knowing, but they don’t believe. Some others only believe. Some special people know and believe. To know and to believe is excellent, the highest level.

Yes, Prophets, what did they come for? What was their mission or the mission of prophecy?

As we learnt and we believe the first man, Adam, was created and he was put in Paradise. Then certain things happened and he was landed on earth. The first descendants of Sayyidinā Adam believed that their father had been sent from Paradise to be on earth for a while and they knew that their father or grandfather had done something wrong, and had then been sent to our land, and there is no relationship between this land and Paradise. And they knew that their grandfather Adam – peace be upon him and upon every prophet, particularly the Seal of Prophets – was trying to get back to that level, heavenly level, to return there. They appreciated this. Adam was always crying and asking to return to Paradise. And you can’t make any comparison between Paradise and earth, being on earth and being on that level. He knew and his sons and grandsons, descendants, didn’t know what he knew. Adam ﷺ was crying and asking forgiveness from Allah Almighty.

And when forgiveness was granted to him, he asked: “Oh my Lord, I would like to be on the first level that You gave me before. I am looking at Dunyā as a jail, prison, therefore, oh my Lord, make me reach my first homeland. *Subhānallāh*, my heart is always drawn to my first home, the home that You gave me. I would like to be there, oh my Lord!”

But his sons were not generations of Paradise, they grew up on earth, therefore they did not understand about their grandfather’s longing, longing to return to Paradise.

Being out of Paradise is like Hell or at least like being in prison. Even prison is not so bad, but there are some people on earth who are in hospital or in mental homes, who are longing to get out. And Adam was longing to come back to his first home, homeland,

and he was crying. Then Allah Almighty accepted his Tauba, repentance, and He said: “Oh Adam, I am taking you back to your homeland.” He did not say homeland, but: “I am calling you once again to your Paradise and you should be there for eternity.”

Eternity is that time without any limit. Can you understand this, *inshā’ Allāh*? And He Almighty was advising Adam because he was asking about his descendants, he was asking also that his descendants should be in Paradise. And Allah Almighty said: “Oh Adam, as I am going to accept your Tauba, repentance, and make you return to Paradise, giving you My divine blessings and opening Paradise for you, I will send your descendants up until the Day of Resurrection some chosen servants of Mine to call them to Paradise, the Paradise way. Come and go this way, and you should find yourself finally in Paradise, where your grandfathers are waiting for you!”

Yes, that was Allah Almighty’s promise to Sayyidinā Adam: “I shall send some special chosen servants with My heavenly Messages to call your descendants to return to Paradise.”

Therefore, oh our listeners, *subhānallāh*, Allah is calling everyone to come and enter Paradise, but mostly they are refusing, saying: “We are not in need, we do not believe in an eternal life, no.”

Therefore, Allah Almighty sent His chosen servants, who are the Prophets, to call people: “Oh people, come, come after Me, I am leading you to Paradise, which no one’s eyes have looked at and seen, and no one’s ears have heard and learned something. It is a grant from Me to them to believe and those beliefs are carrying them back to Paradise.”

Therefore: *Ad-dīnu naṣīhat*. What is the meaning of *naṣīhat*? They are making me give a wider explanation. It is not enough to say: “I am Muslim” or “I am Protestant”

or “I am a Pope” or “I am Christian”, “Jewish” – it is important to ask the way back to Paradise. Therefore Prophets came and gave this advice: “Oh people, prepare yourself to come back to Paradise, to be with your grandfather, grandmother and the thousands of Prophets, to be with their followers, mu’mins, and the millions of people who received your messages. Take care and come to Paradise.”

Now we are living in a time in which people are isolated and they are not asking anything about Paradise. And our scholars, I am sorry to say, have taken on a new title, doctor. Doctor Hussein PHD.

“What is PHD?”

“You don’t understand such things.”

“I also want to understand.”

“If you want understand something about PHDs you must spend at least 20 years to be a doctor. If your head is a little bit hard you will need 25 years to be a ... not PHD, the title of PHD is too high, but an assistant. It doesn’t matter, because after a while you will forget half of it and we can’t cut an assistant into pieces, therefore 30 years, doesn’t matter. Work on it, and we shall make you an assistant, or half an assistant, doesn’t matter.”

Like Pakistan people, all of them are half doctors. Yes? Our Turks, a quarter; doesn’t matter. Arabs, they say: “We are not in need of a PHD. When we were born we already had a PHD.”

If you are asking about Egyptian people, they say: “What about Lebanese people – half Maronite, half Muslim? What is their knowledge? We have knowledge from the time of the Orthodox church.”

People are trying to learn, but not believe. They are giving their whole ability, capacity to become a PHD, not a believer. They may have the title PHD, professor, but if you ask them: “Do you believe?”

“No, I only know, I don’t believe.”