

Expected Paraclete

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Who Is Sitting On 'Arshu R-Raḥmān?

MAULĀNĀ SHEIKH NĀZIM AL-ḤAQQĀNĪ, Lefke, Cyprus,
Sohbet after Jumu'a-prayer, ~19 Safr 1430, Friday, 13th February 2009

Al-ḥamdu lillābi lladbī badānā li-l-imāni wa-l-islām wa sharaḥānā bi n-Nabiyyi Sayyidinā Muḥammadin 'alayhi ṣ-ṣalāt wa s-salām. Yā Sayyidi l-awwalīna wa-l-ākhirīn, yā Sayyidi, yā Rasūlallāh, isbfā' lanā, yā Sayyidi! Dastūr, yā rijālallāh, madad, madad!

A'ūdhu bi-llābi mina sb-shayṭāni r-rajīm, bismillāhi r-raḥmāni r-raḥīm, lā ḥawla wa lā quwwata illā bi-llābi l-'aliyyi l-'aẓīm. Allah, Allah ... Ashbadu an lā ilāha ill-Allāh, wa ashbadu ana Muḥammadan 'abdubu wa ḥabībubu wa rasūlub.

A'ūdhu bi-llābi mina sb-shayṭāni r-rajīm. Oh people, run away from Shayṭān to Allah! Shayṭān wants to take you to Hell! Say: "Bismi llābi r-Raḥmāni r-Raḥīm!" To say *Bismi llābi r-Raḥmāni r-Raḥīm* is the greatest honour which we have been granted. Oh our Lord, we are so happy and grateful and it is the greatest good fortune that we are from the nation of the Seal of Prophets, the most glorified, most beloved and most honoured servant of the Lord of Heaven. Oh people, give your high-

est respects to that one who is the greatest servant in the Divine Presence.

And I am asking no mind ‘doctors’: “What is your opinion of ‘Arshu-llāhi l-‘Azīm?” Allāh Allāh! ‘Arshu-llāhi l-‘Azīm is the Divine Throne. Allah Almighty created that respected Throne, that divine Throne, and He ordered the four Archangels – Sayyidinā Gibrīl, Sayyidinā Isrāfīl, Sayyidinā Mikhā’īl and Sayyidinā ‘Azrā’īl – to lift it up. But they weren’t able to carry it. HUUU! Then Allah Almighty created an enormous amount of Angels, huge Angels, to help and carry that divine Throne. But they also weren’t able to carry it. Then Allah Almighty ordered the Angels to say: “*Allābumma lā ḥawla wa lā quwwata illā bi-llābi-l ‘Alīyyi l-‘Azīm*”. “Qūlū, say: *Lā ḥawla wa lā quwwata illā bi-llābi-l ‘Alīyyi l-‘Azīm!*” After saying it they were able to lift the divine Throne.

When they looked under their feet they saw that there was nothing. They were standing on their Stations. When they said “*Lā ḥawla wa lā quwwata illā bi-llābi-l ‘Alīyyi l-‘Azīm*” their feet were also going up with the divine Throne, and they were afraid to fall down and they were also holding on to the divine Throne so that no one knew who was really carrying the divine Throne: Was it the Angels or were the Angels being held by the divine Throne?

This is an introduction or preface that we are giving for so called ‘doctors’. All ‘doctors’ are empty people; they don’t understand anything about spirituality. They are materialist people and their ideas, all of them, are based on materialism. They don’t understand anything beyond materialism.

Nowadays the chief of any religious university is Doctor ‘so-and-so’. All of the people who are teaching in religious universities are so close to material ideas, but they never approach spirituality. Therefore they are using the same names as materialist people, saying “Doctor Hacı Mestan ...

Doctor Aḥmad Majnūn ...” that is how they present their names.

Wa Rasūl yaqūl, n-nabiyy ‘alayhi ṣ-ṣalat wa s-salām, the prophet said: “*Man tashabbaha bi qaumin fa huwa minhum*”; whoever makes himself look like any group of people will be counted as coming from those people.

Why do you use the title ‘doctor’, oh Muslims, Muslim professors? Muslims, why don’t you use ‘*‘ālim* or *ulamā*’, why are you using ‘doctor’? What is the value of that title in Heaven? Absolutely nothing! But you are so proud that what is written in front of your name is ‘doctor’ so-and-so, doctor Ayhan, doctor Sayhan, doctor Shayṭān ... There is no title of doctor in Islamic literature, no! It has never been accepted! *Lā ḥawla wa lā quwwata illā bi-llābi-l ‘Alīyyi l-‘Azīm!*

Then we are asking those people who are closer to materialism than spiritualism, “For whom was that glorified Throne, that divine Throne created? For whom?” We may say to give an understanding that in a Kingdom, in the palaces of a kingdom, there is a Throne and a King or a Queen or an Emperor or an Empress will sit on that throne. I am asking those doctors: “For whom is that ‘Arshu llāh, that divine Throne? Who is going to sit on it?” They are giving no answer. They have no answer. But there must be an answer! “For whom did Allah Almighty create that ‘Arsh, the holy Throne, the divine Throne? If there was a Throne bigger than that divine Throne, more enlightened than that ‘Arsh, who would that Throne be for?” There is no answer. But they must say, they must learn! They must learn – it is not for Allah!

“It is not for Allah Almighty because nothing from His creation can carry Him, never, ha sha! No, no! No one knows Allah Almighty’s Greatness, and no creature is able to carry the Lord of Heavens, the Lord of Creation.” They are saying nothing, giving no answer, but I may say, “That is for

the honour of the most honoured servant of Him Almighty, Sayyidinā Muḥammad ﷺ!”

Where can the Maqāmu l-Maḥmūd be? Where should it be? The Maqāmu l-Maḥmūd is on the ‘Arsh also! That name is for the honour of the divine Throne; that is Maqāmu l-Maḥmūd. It can’t be for anyone else, only for one.

And the Seal of Prophets, the most glorified and most honoured being said that, “It is only for one and I hope to be that one!” Therefore you must ask “*Allābumma āti Sayyidinā Muḥammadan ﷺ ash-shafā’ata wa l-wasilata wa-’ba’tbbu Maqāman Maḥmūdan alladhī wa ‘adtab!*” That is a Du‘ā’, prayer, asking that he should be granted and honoured and glorified in that ‘Arshu r-Raḥmān. Allah Allah ...

They are saying that we are committing *shirk!* “Your Shirk is under my feet; your understanding is also under my feet! You understand nothing! You are materialist people, but we believe in spirituality and spiritual worlds and beyond that, beyond that, beyond that!”

Oh people, give your highest respect to that one, who is glorified in the Divine Presence and no one has been glorified as he has been glorified. You must be happy and you must respect and follow him! He is teaching you the ways of spirituality and this is beyond materialism. There is no materialism there, only spiritualism.

Oh people, now the whole world is running after material, materialism, and they think that materialism can save them or can take them to such a high position from which nothing can take them. And all materialism is under the feet of that prophet and he is standing on it and his honour and his lights no one can reach or understand. There is no measure for Sayyidinā Muḥammad ﷺ, for his greatness, honour and glory which has been granted to him by Allah Almighty. Ohhh! Allāh! Allāh! Allāh!

Oh people who are living on earth now: you are all *ẓālim*, oppressors, because you are not giving the rights that have been granted from Allah to Sayyidinā Muḥammad ﷺ. And you are not giving your respect, therefore your level is coming down, down, down; daily you are going deeper into dark worlds. There is no way now for mankind to save themselves from the crises and wars and everything that is disturbing people. You can only save yourselves by coming and giving your highest honour, your highest glory which has been granted by his Lord to Sayyidinā Muḥammad ﷺ. That is the way! Your material ideas will never bring you anything, but you only make much more trouble and many more problems for mankind.

Oh people, come to the right way! I am calling every religious person to think about what has been said now, to think about it. If they don’t think the punishment that fell on nations, who denied and became rebellious and disobedient to their Prophets and didn’t give their respect to their Lord, is only waiting for an order to fall on earth, to take from 6 people 5, leaving only one.

May Allah forgive us. May Allah bless you and me also and give His Mercy to all nations and a good understanding about their Prophets, particularly all Prophets, who are followers of the Seal of Prophets Sayyidinā Muḥammad ﷺ *wa sharaḥa wa karama. Al-Fātiḥah.* ♦



Expected Paraclete

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Resp. Salim Spohr

What we should say when we hear the Adhān

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ ، وَالصَّلَاةِ الْقَائِمَةِ ، آتِ
مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَأَبْعَثْهُ مَقَامًا مَحْمُودًا
الَّذِي وَعَدْتَهُ وَأَرْزُقْنَا شَفَاعَتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

*Allābumma rabba hādhibi d-da‘wati t-tāmma
wa-s-salāti l-qā’ima
āti Muḥammadan al-wasīlata wa-l-faḍīlata
wa-b‘atbu maqāman mahmūdan
alladhī wa-‘adtab(u)
wa-r-zuqnā shafā‘atab(u)
innaka lā tukblifu l-mī‘ād.*

O Allāh! Lord of this perfect call (to prayer)
and of the prayer about to be offered,
make Muḥammad the means
(of approach to You on the Day of Judgement),
and favour him with excellence,
and raise him to the high and praiseworthy
position which You have promised him.*

The Prophet ﷺ taught us that Allāh will not reject a *du‘ā’* made between the time of the first and second calls to prayer (the *adhān* and the *iqāmah*). In order to express thanks to our beloved Prophet ﷺ, we first ask Allāh to honour him; then we may follow this with any other personal prayer of our choice.*

* cf. A. R. Kidwai & F. M. D’Oyen, *What Should We Say?* The Islamic Foundation 1999, p. 20.