

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Expected Paraclete

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

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Your Heart is for Me Alone

A'ūdhu billābi mina sb-shayṭāni r-raḥīm
Bismi llābi r-raḥmānir r-raḥīm
[continuation:]

Imām al-Ghazālī] ... was saying that the first question that Allah Almighty asks that person [in the grave] is, “O My servant, you always ornamented yourself among people. You were very careful to look after yourself, how you dressed, doing your hair, having so many things. You were so careful to look handsome, beautiful and elegant among people – very careful, because people were looking at you. But did you do anything to your heart for Me? You knew that I was looking only at your heart, not looking at your outward appearance, what your eyes’

colour, your skin’s colour, was; whether you were tall or short, a black one or a white one – no. I was looking always at your heart. Did you ever think that my Lord is looking at my heart and I must keep it clean and ornamented, excellent-looking? Did you ever think of that because I was looking, saying, ‘My Lord is looking at my heart and I must keep it excellent for Him?’”

That is the first question, and it contains everything in itself. It is enough for believers if they are doing their best to make their hearts lighted and clean and excellent – enough for them here and Hereafter, also. Allah Almighty, on the Day of Resurrection, is not going to ask you what you brought of money or of sons or of property or of ranks – no. “Where is your heart? With which heart have you come to Me? *Qalbun salīm**, the golden heart, the purified heart –

Sohbet from June 1, 1985 in: MS *Toward the Divine Presence, Book Two*, p. 9 ff.

where is it? Give it to Me. That was what I was asking from you during your life.” That is the main thing which is asked of everyone: Keep your heart clean and excellent and bring it to Me.

Then, according to your heart, your purified heart, everything will appear to you for the Eternal Life, and you will look at your Lord’s eternal lights and endless beauties through your heart’s mirror; you will see your Lord’s beauties, endless beauties, endless lights, through your heart. Therefore there will be ranks in the Divine Presence – first, second, third, fourth.

The first rank is for *anbiyā’* and *awliyā’*, prophets and saints, and for those who reached true faith during their lives and then, according to the degree of their faith, they go into the Divine Presence. Whoever would like to be in the first rank must first look after his heart.

Now we are fasting. We are keeping our stomachs from eating and drinking but mostly we are saying to our organs, “You are free.” We are fasting only by not eating and drinking, but for our organs, we are not commanding them and saying, “You must stop this, you must keep guard on yourself”; we do not say this.

And then, there is still another kind of fasting. It is the most important fasting: to make our hearts fast from everything except our Lord Almighty, to be with your Lord by your heart. If anything wrong comes through the hearts of such people, they say that we must wash ourselves as a person who is *junūb* washes; if any kind of thoughts of this world or of Paradise and anything in it come to his heart, he must wash himself. It means, “O My servant, you are occupying your heart with something other than Me. That is for Me alone, your heart. I must be there always and you must be there with

Me always. You may be with this world by your body but, O My servant, you must be with Me always by your heart.”

If you say that this is impossible, your Lord does not speak except truth; if it were impossible, He would not say it, He would not request you to be with Him by your heart. But it is possible, so that He asks His servants, “O My servants, you may be bodily, physically, in this world, going coming, doing – everything. But you must be with Me by your heart. Don’t leave Me,” He says, “because I don’t leave you. If I leave you, you will be nothing. If I am with you, you are all things. Don’t leave Me!” For this reason, when people of the first rank think of something other than our Lord Almighty, they have been ordered to wash – to wash their bodies and then their hearts, washing them from every thought except their Lord.

That is the perfection which Allah Almighty wants from His servants to reach that perfection. And Islam brought the complete ways and methods for reaching that perfection, so that Islam is perfect from every direction. Anyone who wants to reach that perfection must follow Islam and its methods and ways. To the extent that you can follow you may take benefit, but you must make your goal that perfection; you must not agree to less than perfection. It is not an honour for a servant if his Lord gives him a chance to reach that perfection and he remains less than that. That is also the honour of Islam, which it gives to people and calls them to.

We are asking forgiveness from Allah Almighty because we always want to stay down below, not going up, and saying “*Ast-aghfirullāb*” for everything that we are doing contrary to the commands of our Lord Almighty. And we are also praising Him with the most high praises because He made us candidates for that perfection, and asking

* “A sound (clean, pure) heart.” [26:89]

for His divine help, saying, “*Al-ḥamdulillāh wa shukrulillāh.*”

Morning/June 29 1985

We are living during a time in which everything has been changed and appears in an opposite form. Everything has been changed from its original state to another, a non-original state, you may say.

Islam, also. You can look at Islam and can see that in our time our scholars or our statesmen are presenting Islam in a form which was not its original one. Everything now is going according to the desires of peoples’ egos; everyone says about Islam what he likes. Muslim statesmen and scholars are running out of Islam and they are saying what their egos want them to say, because everyone’s ego wants Islam to be as he likes, so that in our time you can find thousands and thousands of descriptions of Islam.

All of them are wrong because they are changing Islam from its original form and giving some unheard-of descriptions of it according to their *hawā nafs*, their egos’ desires. What their egos suggest to them they say about Islam, and according to their egos’ desires they do in the name of Islam.

We reject all of them. There is the war between Iran and Iraq; that is the proof of what we are saying now. This is not Islam, not from either side. We do not accept it. And everywhere you may find that people are not trying to follow the original Islam but making Islam follow them. That is the most dangerous, terrible way that people are going on.

We must follow the Sunnah, the practice of the Prophet, peace be upon him. To what was he calling people and for what was he fighting? He was only fighting with *ḥaqq*, truth, against *bāṭil*, falsehood. *Bāṭil* is the claims of your ego, your nafs; that is *bāṭil*. Therefore, if people’s hearts do not meet on one point, then it is *bāṭil*. Islam just brought *taḥbīd*, unity, and everyone’s thoughts must

meet on that point of unity. In Islam there is no this one thinking this thing, that one thinking another thing, and everyone going his own way; no. Everyone must meet on the point of *taḥbīd*, of unity.

We are accepting our Lord, Almighty Allah, and we claim that we are His servants, and therefore we must live in servanthood to Him and nothing else. Sulṭān al-‘Ārifīn Abū Yazīd Bisṭāmī, may Allah bless him, was saying that we find Islam built on two pillars, simple things. One of them is respect, most high respect, to our Lord. The second is to care for, to be compassionate to His servants and to His creatures generally.

We find Islam built on these two pillars, nothing else; these two pillars include everything. You can make it broader and broader, so that everyone can take his share of Islam, and everyone can use that measure for Islam and can measure his actions or take accounting of every action by looking toward these two important bases.

In everything that you do there must be respect for your Lord Almighty; that is the first thing that is to be considered in any action that a person may do. He must not do anything without giving respect to his Lord, Almighty Allah, and therefore the Prophet, peace be upon him, said that respect for your Lord is to begin everything by saying, “*Bismillāhi r-raḥmāni r-raḥīm,*” in the name of Allah, All-Mighty, All-Merciful, Most Beneficent and Most Munificent.” That is the respect that you can give to your Lord at the beginning of every action. You must know that if He does not give permission or give success to you, you can’t be successful in any action; you can’t even move your hands or your feet.

And then you must care for, you must be compassionate, to every creature. Even if you need to kill, the Prophet said, use *ihṣān*; do that kindly, also. When you kill a sheep, a

cow, a camel, a chicken, kill it kindly, Allah orders, but people have lost that now. Even if you kill some harmful insect or animal, you must use something that doesn't give it too much trouble and must kill it instantly, and therefore it is prohibited to burn people or animals or insects. Allah prohibits it because only He may burn; no one may use fire to burn people – but now people are intending to burn the whole world, everyone in it, all nations. Earlier, weapons were only cold steel, swords and spears, but afterwards every weapon meant fire for burning people; now big bombs are burning everything. Earlier very few people used fire for execution; it is *ḥarām*, prohibited, in Divine Law. If you are obliged to kill some harmful thing, don't burn it; fire is only for cooking and for heat – that is all.

You must be compassionate. You must not even step on an ant without reason because it also has a life and when it sees you approaching to kill it, it runs away, it feels death and its pain, and therefore runs. It also glorifies its Lord; therefore, without giving you any harm, you can't kill it. If you kill it, you must bear the responsibility. Thus Islam came with endless compassion for creatures, for everyone. That is a correct word to describe Islam through the statements of awliyā'.

When the Angel Gabriel came to the Seal of the Prophets, beloved Muḥammad ﷺ, for the last time, he said, "This is the last time that I will come to you to bring orders. Prophethood is finished, and no more will I bring any message from Heaven to prophets."

And the Prophet ﷺ asked, "Will you ever come again to the earth?"

"I will come," Gabriel ﷺ said, "but I will not bring anything. Rather I will come to take away something from the earth. I will come to take knowledge from the earth so that ignorance covers the whole world and

people fall into those oceans of ignorance." They are even claiming that there is no God; instead of saying, "There is no God but Allah," they stop at saying, "There is no God." That is the highest point of ignorance; you can't find anything more ignorant than that. If a person knows everything but does not know the Owner of himself and of the whole universe, he is ignorant.

"I will come to take that away. And I will come yet again to take *barakah*, blessing, from the earth," Gabriel said ﷺ. You can find everything; people receive a lot of money, fill up their pockets, but still they say, "Not enough, not enough." ...

[to be continued]

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