

Why are you objecting to it and saying it is *bid'a*? Is it against *Shari'atullāb*, against the Holy Qur'an's commands? Does the Holy Qur'an forbid you from saying *lā ilāha illā-Llāb Muḥammadun Rasūlullāb*? [Mawlānā stands.] Does it prevent you? If it doesn't forbid it, why are you saying that doing *dbikr* is *bid'a*? It is not true! What is wrong with standing up and saying, *lā ilāha illā-Llāb Muḥammadun Rasūlullāb*? What is the problem? Who has given you that *fatwa* objecting to it. No! That is not for you, you are on the wrong way! You must do it at the Holy Ka'abah, you must do it in Madinatul-Munawwarah loudly, saying *lā ilāha illā-Llāb Muḥammadun Rasūlullāb*. [Mawlānā sits.]

So many people are reading books and thinking that they understand, but they understand wrongly. Wahhābi people are trying to prevent believers from saying *lā ilāha illā-Llāb* when they come and sit in the mosque saying, "This is *bid'a*." What is *bid'a*? There are seven kinds of actions, *af'al mukallafīn*, which a *mu'min* must know: *fard* (obligatory), *wājib* (required), *sunna*, *mustahabb* (recommended), *mubāḥ* (permitted), *ḥarām* (forbidden) and *mufsid* (corrupt). This is Arabic, and they should know it. When a person says, *lā ilāha illā-Llāb Muḥammadun Rasūlullāb*, which category does it come into? If you say it is *ḥarām*, you are going to be a *kāfir*. If you say, it is *makrūb*, you will be *makrūb* more than you say. You are saying that if people say, *lā ilāha illā-Llāb Muḥammadun Rasūlullāb*, it is harmful. Where is the harm? What is your scale?

The scale is the Shari'ah which we learn and know. That knowledge came to us from the Arabs and now are you going to deny it? How? Every movement, action or effort which a person makes, must be put in a scale, is it *fard*, *sunna*, *wājib*, *mubāḥ*, *ḥarām*, *mufsid* or *makrūb*?

You are an *'ālim* also, from the nation of the Arabs, Shaykh Hishām Effendi. You

are always fighting such ignorant people in America, asking from where are they bringing their objections. From hadith, from the Holy Qur'an, or are they bringing it from Shaytan? What is this foolishness? They are trying to destroy Islam!

Innā nahnu nazzalnā db-dbikra wa innā labu la-ḥāfiżūn. Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian. [15:9]

How can you deny this and make so many troubles for believers and *dbākirīm*? This is very wrong! They are making *dbikr*.

I am nothing, but I am warning you that if you insist on your *bātil*, false position, perhaps before next Muḥarram, none of you will still be alive. It can be, we are living in *'ālam al-imbkān*, where everything is possible. Don't say, "It can't be." No, it is possible. We must say, if we are wrong, may a punishment come to us, but if you are wrong, you should be cursed and punished. This is a very important point for Muslims. They are going to be divided into two parts. One the old-fashioned Muslims making *dbikr* as the Holy Qur'an says, and the other group running away from the meanings of the Holy Qur'an and Hadith. I am saying to them, our imām is *Sayyidi l-awwalīn wa-l-ākhirīn*. Who is your imām, say? [Shaykh Hisham says, "Muhammad ibn 'Abdu l-Wahhāb."]

[to be continued]



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Follow The Majority (I)

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Dastūr yā rijāl Allāb, madad. Lā ilāha illā-Llāb, lā ilāha illā-Llāb, lā ilāha illā-Llāb, Sayyidinā wa Nabiyyunā Mawlānā Muḥammad Rasūlullāb ﷺ! Zidbu yā Rabbī, give more blessings and praises to your most glorified servant, Sayyidinā Muḥammad ﷺ. We are his weak servants, we are a weak *ummah*. Forgive us, *māḍbaratanā!* You know our weaknesses! Forgive us, Oh our Lord, for the honour of Sayyidinā Muḥammad ﷺ!

Tbumma s-salāmu 'alayk yā ṣāhib al-imdād, quṭbu z-zamān, Master of this World, *mutasarrif!* We are also asking humbly for something from the power which you have been granted by the Seal of Prophets, peace be upon him. We are *ṭālib*, seeking to know something.

Welcome to you, everyone from the east and the west, those who are asking for some secret realities about Mankind, about ourselves, because we don't know anything about ourselves yet. We only have an identity, a name such as 'Shaykh Hisham', 'Shaykh Bihar', or 'Shaykh Nabil'. And I can see each one of them. They are shaykhs also, and they want to know what is happening, because what is behind the veil has not been opened to us yet. They are not able to look at what is behind the veil.

Welcome to you, Oh people from the nation of Sayyidinā Muḥammad ﷺ! [Mawlānā Shaykh stands.] There is no other nation now, only the nation of Sayyidinā Muḥam-

mad ﷺ. Now look and try to learn something about hidden treasures of knowledge in Knowledge Oceans.

As-salāmu ‘alaykum. This *salām* always dresses you in safety, dresses you and takes the heavy burden of your physical being from you. Therefore, the Seal of Prophets advised his nation to say *as-salāmu ‘alaykum* as much as they can. Through these words a heavy burden is taken from people in this life and makes them to be a light, not heavy being. Everytime you say *as-salāmu ‘alaykum*, the heaviness of your physical being is taken from you and at the same time you are given a dress that is so light, you can carry it. But people are replacing these holy words and saying in their own languages so many different words to greet each other. But they are only an imitation which can never give you anything.

Oh People, *subhān Allāb!* Whatever they are sending, we must say and we are asking for an understanding of every word. Their position is either going to be a light or a heavy identity. Allah Almighty created Mankind and granted them speech so that they may communicate to each other. That is a big grant from Allah Almighty to the Children of Adam.

There are so many words to use for an understanding and their identities are different also. Either they are going to be a heavy burden or they are going to be very light for that person. Some of them are heavy, and some of them are very light. If you would like to know if it is a heavenly grant to you when you are speaking, for every word you are going to be surrounded by ease, taking you up. And some of our words are going to be so heavy that they will put the personality of that person in a very difficult position.

Therefore, it is important for everyone to know when they are speaking, to think about what they are saying, if it will make

them very light to reach high stations or if it will make their heart to fall into a dark ocean.

Therefore, the advice, *wasiiyyah*, of the Prophet ﷺ is, “Oh my nation, pay attention to what you are saying. If you are speaking and you feel that it brings darkness to your heart, leave it.” Because they are going down, down, down and entering a darkness in Creation, which some people call, ‘black holes’. Some words will carry you into black holes. If black holes hunt you and catch you, it is difficult to get out. Therefore, peace be upon him, the Seal of Prophets said, “Oh people, don’t think that only the movement of your physical being is an action, your words are also counted as actions. And some words make you fall down and some words take you up.” That is the reason the Seal of Prophets said, “Beware of what you are saying.”

People may ask, “What is the matter with what we are saying that we must try to change our speech?” That is wrong, because each word represents something and gives to people either heaviness or lightness. It is very important when you are speaking to know what you are saying and what your speech is bringing to you or to other people. Some words are a reason for bringing you pleasure, and some words for bringing you into darkness or bad luck. Look at your speech, it is the holy command of the Seal of Prophets ﷺ. You must know what you are saying and what you are doing.

All actions are going to be of two kinds, speech also. They can make you lighter to rise up through your special power. Therefore, some words give your spirituality a power and through that power your physical being and understanding are rising up and becoming so light. And opposite to this, some words make you heavy, and you will even be thrown away by people. They may say, “That person does not know how to

speak, he is hurting us, let him go away.” Some words cause people to be thrown away from an honourable station, and some words are going to carry people to an enlightened world and an enlightened being. And when you say them, you will be taken into light. And that is something that mostly people have never heard about or don’t know or think about. So many people just speak as they like and don’t think, “What will happen if I say this?” Yes, perhaps outwardly it is the same, but I am speaking about your inner being, your soul’s being. Your spiritual being quickly understands and it either falls down or rises up. Therefore, when the Prophet gives an explanation for a believer, he is taking care of the *hikmah*; his vision brings him wisdom. Some words take you out of an important position that you are in, and then you are left with nothing.

Oh People, *as-salāmu ‘alaykum* once again! You may say it once, ten times, a hundred times, or more than that. *Salām* gives you power at least to feel what is coming to you from spirituality. Therefore, we know what Allah Almighty says in the Holy Qur’an is *dhikr*, and everything which belongs to the reality of the Holy Qur’an is also *dhikr* and is the reason for the holy command: *astā'idbu billab*: And the Lord of Heaven says, “*fadhkurūni*” – Remember Me! [2:152]

Where are you, Oh Salafi ‘ulamā’? They are saying *dhikr* is *bid’a*.

“We are not saying *bid’a*, but we are objecting to it when people crowd in a circle and say, *lā ilāha illā-Llāb, lā ilāha illā-Llāb, lā ilāha illā-Llāb, lā ilāha illā-Llāb, lā ilāha illā-Llāb, lā ilāha illā-Llāb, lā ilāha illā-Llāb, lā ilāha illā-Llāb, lā ilāha illā-Llāb, lā ilāha illā-Llāb!* And we are only objecting to it, when people say, *lā ilāha illā-Llāb Muḥammadun Rasūlullāb*, [Mawlānā stands] *‘alaybi ṣalātullāb, lā ilāha illā-Llāb Muḥammadun Rasūlullāb, ‘alaybi ṣalātullāb, lā ilāha illā-Llāb Muḥammad nabiyullāb ‘alaybi ṣalātullāb.*”



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Issue 2



Issue 3



Issue 4

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