

still not enough, they will go into Hell to do purification. And if it is all right, they may come out. If not yet enough, they may stay more and more and more, up to eternity. And for eternity – He knows about Hell’s people. When Allāh Almighty orders, that purification may be ended. No one may make an objection about them.

Hajjāj was a well-known tyrant who made hills out of the heads of people. He died, and then he was seen in a dream, saying, “For each one of the people I killed, I have been killed, also, this for this, and for just one Ṣaḥābi, Ibn Zubair, may Allāh be pleased with him – for that one alone, seventy times. (3) Yes, Allāh Almighty will never leave him alone; there must be purification, according to our dirty actions.

Now, every night in our countries there are advertisements for washing powders; every night I look. This one is best, that one is best, making dirty clothes very clean. Yes, big machines in Hell to make them clean. Therefore you may do everything; you are free. But you must know that at some time you will be caught. No one can escape. Everyone must come to that door, to pass through it. Then – “Come here, come here!” Hajjāj thought that it was all right to order, “Cut off his head! Cut off that other head!” But then he said, “For each of them, my head has been cut off once, and for that one Ṣaḥābi alone, seventy times.” Yes. Therefore you are free to do everything but He says, “I gave you will. Do everything, but if you make yourselves dirty, there will be washing.”

Now, no one enters Paradise except clean people. They will be brought from Hell, burned bodies. There are two oceans, springs, at the entrance of Paradise. Burned people will

3 Hajjāj, who governed Iraq during early Umayyad times was an extremely harsh an tyrannical ruler. ‘Abdullāh ibn Zubair was a great Companion of the Prophet who stood up against his tyranny and who was executed cruelly by Hajjāj.

come from the fire and be thrown into one of those springs. They will come out with beauty like that of Prophet Jūsuf, Joseph, peace be upon him. Then they will come and drink from the second spring, and every dirty characteristic of their egos, envy and others, will go away, and the Prophet’s good attributes will come on them; they will become perfect in beauty and in good characteristics. Then Paradise will open to them and say, “Welcome.” Up to that point, too much washing; no one can enter Paradise if not clean.

Therefore the one who has been given wisdoms looks at people and respects them and feels pity for them because they are in need of cleaning. He feels respect and pity toward everyone, particularly sinners. But the eyes of knowledge look at them in a different way, and they curse them and if they can they take revenge on them, also. Therefore wisdom cares more about everyone and wants to bring them under Mercy Oceans, while knowledge’s eyes see them as sinners and want to punish them. And divine punishment is also a mercy for sinners, to clean them. Thus Islam, true faith, looks at all people and sees them as respectable and honoured creatures and as candidates to be deputies of Allāh Almighty. If they are clean, then Allāh Almighty crowns them with His divine crowns, and no one except the Children of Adam have been given that honour.

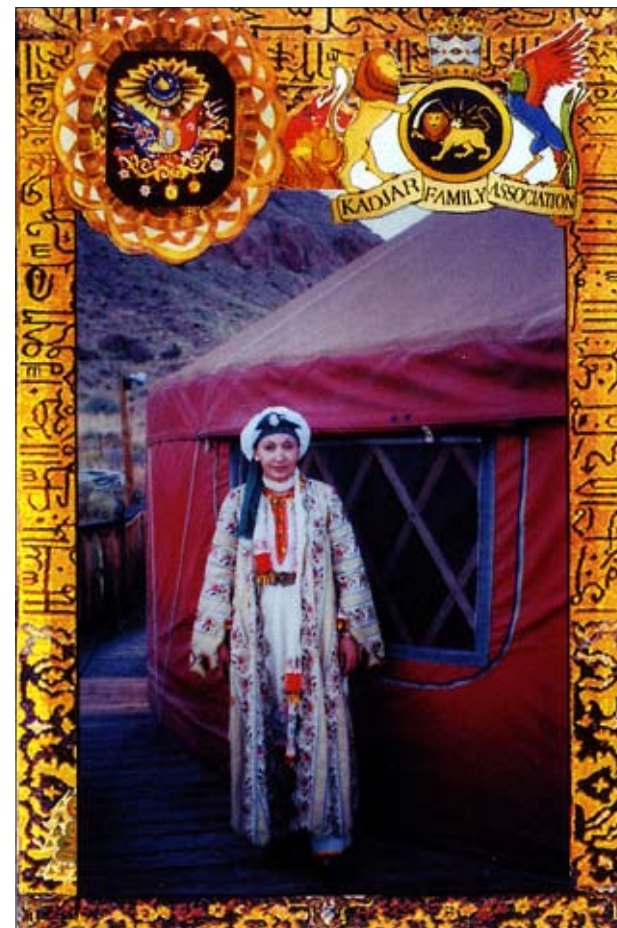
You must respect yourself and keep respect for everyone. Don’t say, “That is a sinner, that is an unbeliever, that is a Christian, that is Jewish, that is Buddhist, that is anything else.” Their actions may be of any kind but yet they have been honoured and their Lord wants to clean them. Allāh Almighty never leaves His servants permanently in the hands of their egos or in the hands of Satan, and *ḥaqq*, truth, is going to destroy the kingdom of Satan. It must be destroyed and finished and vanish.

[to be continued ...]

Expected Paraclete

WEEKLY FROM CYPRUS

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PRINCESS NADINE SULTANA D-OSMAN HAN-DAWSON, granddaughter of the last Ottoman Sultan Abdulhamid II, recently visited Mawlānā Sheikh Nāzim in Lefke. – She published a book about her grand-father Sultan Abdulhamid II and her father Sultan Selim Han IV: *The Legacy of Sultan Abdulhamid II*

Nadine Sultana lives and writes in Santa Fe, New Mexico. She is the author of the *Light of Truth Beaming on the Human Race* (1980) and *L’Heritage de S. M. Abdulbami II, Sultan* (1989).

Respect Yourself

The universe that you have been given within yourself is something like a very little drop in an ocean, and there are five secret treasures hidden in your heart. The heart is not that piece of flesh in yourself; that is the physical body's heart. But you have something else within yourself. That is your personality in the Divine Presence, and you have been given five treasures, five universes. Each one is wider than the next and deeper, and in the deepest one, which has no limits, is the Throne of your Lord. It is the Throne of your Lord because nothing else can contain your Lord; it is impossible. Neither the worlds nor the Heavens can contain your Lord Almighty but only your heart, the hearts of the Children of Adam. No limit to your heart, it means.

And yet you are running after this temporary life's pleasures, and you do not reach any of them because when you reach one, your eyes go to the second one; no time to take pleasure, enough pleasure, from this because the second one appears. When you move to reach the second, then a third one appears, saying, "Come to me. Leave that and come to me." Then you put this one in your mouth but another says, "No, leave this and take that." And this is our life. You are tiring yourself to catch a pleasure but it is impossible to enjoy anything because so many are calling you, "Leave that one and come to me," and when you reach that, then another calls, "Come to me." No one is going to be in enjoyment throughout his whole life, even if he may live eighty years, ninety years or more, particularly as each time he becomes more tired, and when your

Sohbet from Morning/June 3, 1985 in: MS *Toward the Divine Presence, Book Two*, p. 25 ff.

age increases your taste goes down, also, little by little. In this way you are leaving the true tastes which you can find within yourself, leaving them and running after something which is just an illusion.

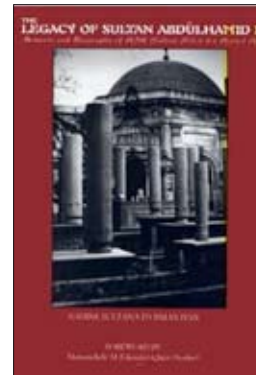
Now we are here. Where did all our life's pleasures go up to this day? All of them are finished; nothing left with us. Therefore, if we can use wisdoms – not knowledge; if we can use wisdoms – we must look to ourselves. When we look within ourselves, then we may look at the whole universe. Then you may look at, you may know about yourself. And when you know about yourself, you are going to know about everyone else, also. When you are pleased with yourself, at the same time you are going to be pleased with everyone. When your true personality appears, you will take care to respect yourself, because we have also been ordered to respect ourselves because we have been honoured by divine honours.

Therefore you must respect yourself. How can you respect yourself?

We say, we witness, "*Asbhadu an lā ilāh-ba ill-Allāh, wa asbhadu anna Muḥammadan 'abdubu wa rasūlubu.*" And the Prophet also must be witness for himself; he also said, "*Wa anā asbhadu anna Muḥammadan 'abdubu wa rasūlubu.*" "*Abd-Allāh wa rasūlibi,*" he had to say; he had to proclaim the honour that he had been given by his Lord. And also everyone of the Children of Adam has to proclaim that he has been honoured by his Lord, Almighty Allāh; that is one meaning that Allāh Almighty ordered by saying, "*Wammā bi-ni'mati rabbika fa-ḥaddith.*" (1)

You must know what Allāh Almighty gave to you of endless honours and glory;

1 "And proclaim the favour of thy Lord." [93:11]



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you must know this and you must respect yourself.

There is a good saying among Arabs. When they are angry with someone or someone makes them angry, they say, "*Yabtarim nafsā.*" What does it mean? When you are angry then I may do something that is not an honour for you. When two people are quarreling and insulting each other, it says, "Keep your honour," because if I begin, your honour goes down. "Keep your honour"; everyone must keep respect for himself because he has been honoured by his Lord, Allāh Almighty.

Then, when he keeps respect for himself, he is going to keep respect for everyone, and that makes our Lord pleased with us. If you keep respect, everyone must keep respect for you, also. And if everyone keeps respect for you, you will keep respect for them, also. Then all problems will find a solution among people. Everyone is going

to be in satisfaction within himself. This is the wise man's view of the Children of Adam. No matter how much they may do bad things, still they are honoured and respected people. Therefore we must keep respect for everyone.

A sister was asking me today, "If we face a tyrannical person, doing so many cruelties, what are we going to do?" Yes, if you face Pharaoh – and you can find a lot of pharaohs in our time, I mean to say tyrants, because our time is the period of tyrants, and tyrants are worse than dictators. Tyrants are like Nero; he gave the order to make a fire in Rome so that he could see the city burn and take pleasure in it. And the Prophet, peace be upon him, described our time as the time of tyrants – not dictators but tyrants like Nero, saying, "*Jabābirah. Wa min ba'd al-mulūk al-jabābiratun.*" (2) They have fallen into the dirt and until their bad actions leave them they must be in dirtiness. And Allāh Almighty created seven Hells for cleaning every dirtiness that comes upon the Children of Adam. That cleaning, that purification, may be during this life. By every means Allāh Almighty makes His servants clean; every suffering, misery, every trouble, cleans them. Then, if that is not enough for them, in the grave there will be purification. If that is not enough, it will be on the Day of Resurrection. If it is

2 Tyrants. And after monarchy [the Ottoman sultans] (will come) the tyrants." – This is part of a ḥadīth concerning the sequence of events for the Muslim ummah following the Prophet's death up to the end of the world.

Expected Paraclete

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