

Expected Paraclete

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The Importance of Khalwah in the Month of Rajab

SULTĀN AL-AWLIYĀ' MAULĀNĀ SHEIKH NĀZIM AL-ḤAQQĀNĪ,
Lefke, Cyprus, 4th *Rajab*, 15th of June 2010

Mubarak for these three months. The first of the three holy months is Rajab, the Month of Allah. The Month of Rajab is for Sayru Suluk (spiritual advancement). For people of Ṭarīqah it is

the month of spiritual service according to the honourable Shaykhs. It is in the instructions of the great Shaykhs of all Ṭarīqats, the instructions coming to us from Prophet ﷺ.

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From the beginning of the 30 days of Rajab, and 10 days from the glorious Sha'bān, all 40 days are called Arba'in.

The Arba'in for the tarbiyya (education) of the Murīds is important. When we say the tarbiyya of the Murīds it means that they should put their egos under their control. The source of the power that can control their egos opens through Khalwah. The one who doesn't make Khalwah knows nothing. No one becomes a Shaykh by reading books. It happens only through Khalwah.

Now for this year, 1431 of the Hijri calendar, the instructions for the spiritual service of the Arba'in have come; for Shaykh Adnān Effendi Hazretleri, and our son Shaykh Moḥammad Effendi Hazretleri there are instructions concerning the service they are going to do, and the preparation for that Khalwah. The great Shaykhs have sent, through us, instructions to them.

Also for some other brothers, and for some of the people calling themselves shaykhs, the order came and they accepted and entered the Khalwah ... May Allah accept their Khalwah and strengthen their Jihād. The Jihād is *jihādun nafs* – the fight against their egos. We hope that they are victorious. Now ... the Arba'in in the Naqshibandi Way for the ones calling themselves Naqshibandis, is required. Our Shaykh Sulṭān al-Awliyā' Shaykh 'Abdullāh ad-Daghīstānī Hazretleri in one of his Ṣuḥbats said that Shāh Naqshiband Hazretleri, – may Allah bless his secret and elevate his station, and keep his himmat with us always. Their himmah can turn the whole world upside down, – said that a person should enter Khalwah at least once in his life. Someone who does not make the Arba'in, who does not make the 40-days-spiritual-practice, should be ashamed to claim that he is Naqshibandi. Shāh Naqshiband Hazretleri said that someone who has not made the 40-days-Khalwah at least once

is not accepted as a murīd. This applies to everyone.

Now ... normally ... it is not an easy matter. The person who is authorized is the one who has the permission of his Shaykh and his Shaykh must have made the Arba'in himself. He must have entered khalwah and his khalwah must be completed correctly, then he can give permission. A person who is not himself spiritually full cannot give permission, otherwise anyone could give permission. No matter how much worship someone does, if he is not authorized he cannot carry it.

Now it is 1431 of the Hijri year, Rajab, the month of Allah. For khalwah, and for spiritual service, we have been given permission for a few people. We have made it known to Shaykh Adnān Effendi Hz. that he is the imām of these matters. He can carry it out and give permission for it, and our son Shaykh Moḥammad Effendi Hz. also has our permission for it. Because they have done Khalwah before, their power is in place. They can move mountains with their power. According to Allah's Wisdom now there are new ones in Khalwah. Yes, these brothers became Naqshibandis, but because they are new it is, of course, hard for them to crush their egos. Their powers are not enough for that, but they'll be supported by the one giving them permission, and their support will not be by eating and drinking. They'll have to decrease their eating and drinking, but it will be decreased in a measured way, so that they'll have enough from one lentil soup. The ones who enter Khalwah before their powers develop, and some of the new ones say, the amount of food assigned for them can't be enough. This brings a story to my heart.

Some of the people entering Khalwah feel proud of themselves, "I can do it" they say. But they collapse in the first encounter with the ego ... opposing the ego makes it

fight back vigorously. But the power of the murshid crushes the ego. Otherwise the ego is a toy in the hands of the devil. But because they are new in Khalwah the shaykhs are not too strict with them. These shaykhs in reality are as strong as lions.

Now, one story occurs to me:

One farmer bought a young bull. This bullock ran to the field to plough it. On the way there the young bull met an old bull. There were both going to the field. The new bull was young, and had never had a yoke placed on its neck, never seen a field, never entered one and had never been driven by the farmer. It was the first experience of the young bull, so he went to the field dancing. He was asked, "where are you going, oh young bull?" He said proudly, "going to the field, going to the field." He was jumping and dancing with so much pride.

On the other side came the old bull, "where are you going, boss?" "Going to the field, oh going to the field, going to pull the plow, may Allah help us." He said "Amīn" and went. They entered the field, and were yoked to the plow. Now the plow which turns the earth was too heavy for the young bull, who started moving his head from side to side. But the farmer didn't leave him and started beating him to get him used to it. He beat him on and on. The old bull, however, started walking like a lion, his power opening as he went. In the field he became as strong as a dragon.

In the evening they returned home. On the way someone asked, "from where have you come, young bull?" He answered feebly, "from the field, from the field" and started crying. Then the other bull came. "From where have you come, old bull?" He answered powerfully, with great strength, "from the field, from the field".

Now ... haaa ... now our new murids are going into khalwah. Two pieces of bread are given a day and one murid asked, " can you

give one small piece more, please?" Now wait, how can we give a third? This is one example.

H. Moḥammad Effendi, our son, ohh ... got warmed up and like a powerful bull went in. Adnān Effendi, before him even, he went inside. Now they are in action. And the other ones will learn inshā'allāh.

What can we do? We have to crush the ego. Without crushing the ego, you can't show the people the way. They'd rather ride on your head. There is no other way than ploughing the field. We have to plant that field, reap its harvest and prepare our food from it. It is our provision. This world is like this. Titles cannot make Shaykhs. The one calling himself a shaykh is of no value.

There's no shaykhs among the possessors of theoretical knowledge. The maqām of shaykh cannot be reached through theoretical knowledge. It has to be through khalwah, never without following the guide's order. The shaykh of tarbiyya and entering khalwah will correct and educate the murīd and then send him to the people to guide them. Or else he can read books for forty years, but neither him nor others will learn. That's why it is not an easy matter *jibādun nafs*. If you give the ego all it wants then it will never obey you. Then you get confused and you confuse those connected to you. So, may Allah help them and help us.

The shaykh of tarbiyya ... Shaykhs are of two kinds: one is shaykh of tabarruk – for barakah, and the other is shaykh of tarbiyya. One gives lessons for barakah, but cannot make tarbiyya. Whereas the shaykh of tarbiyya knows his way and never leaves it. Allah has given us one of the great Shaykhs and assigned that Shaykh to guide us. We are not good enough for it but *al-hamdulillāh* ... we manage by shouting and swearing and cutting the comers. But it's enough for these times.

Shahr Rajab al-Asab al-Asam (The adab of Rajab)

Excerpts translated from Futubat al-Haqaniyya by Hazem Omran

Rajab is the month of Allah ‘azza wa jalla. It is reported from the Messenger of Allah ﷺ: Rajabis the month of Allah, Sha‘ban is My month, and Ramadan is the month of the Ummah, whoever fasts a day from the month of Rajab with truth of iman belief and ihtisab self-appraisal and self-criticism shall gain the pleasure of Allah and residence in the firdaws paradise.

It is also transmitted in the Hadith of the Prophet ﷺ: Be generous to Rajab and Allah ta‘ala will pour from His generosity a thousand fold on the Day of Judgment, and whoever makes ghusl (major ablution) at the beginning of Rajab, the middle, and the end are cleansed from all error and sin and it is as if he/she were newly born.

... and at the end of Rajab is a night of immensity and it is laylat al-isra wal-miraj (The night of ascension and rapture), the 27th night of Rajab which is to be filled with a night vigil (qiyām al-layl) and it’s day a fast wajiban (a duty) upon all believers. The prophet ﷺ related that whoever fasts the 27th of Rajab it is written for him/her 60 months of fasting.

[from Sufi Med <sufimeditationcenter@gmail.com>]

Now our spiritual power covers the world from east to west and from west to east. We have the power and the permission without which we’re like an unconnected cable. If the cable is connected to electricity it is still a cable, but you cannot touch it – it throws you away. Not like the other one although they look the same. But in one there is a secret, in the other not. That is why khalwah is for receiving the secret of ṭarīqah. What is the good of that secret? It brings people back to the way of servanthood. It is power without which they don’t listen and they remain confused and misled. May Allah forgive us. Fatihah. – Understand this! Everyone must try to understand!

To truly apply shari‘ah you need ṭarīqah. Also it holds people’s hearts, otherwise their egos are on the loose, looking for a way out. The ṭarīqah, when you accept its authority, puts order and control on one’s ego, and in this way it carries on. How many millions of Muslims: this is ḥalāl, this is forbidden, this is allowed, this is ḥarām, this isn’t allowed. But this is no problem, they may ask for and give fatwas amongst themselves, always increasing in egoism. In great Anatolya there are no real Shaykhs left; in Istanbul, too, there are no real Shaykhs. What does this mean? Our Jubbali Aḥmad is running here and there. Running here and there is not the way. You have to have enough Khalwah then you can talk. Fātiḥah. ♦

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