

them when the door of your grave opens; then you will meet everything that you did, making a parade in front of you. No one can see that except the owner of that grave, and also your neighbours may come and look. So then we have been ordered to do something, and Allah Almighty is going to look at everything that you did and to ask His servant about it.

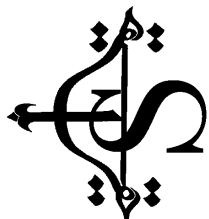
Imām al-Ghazālī is one of the “king-sized” scholars and imāms in Islam who has a world-wide personality known throughout the Islamic world and throughout the entire world, also. Allah Almighty gives *karāmah*, honour, to those people who are sincere with their Lord Almighty; we are following their ways and accepting them. Imām al-Ghazālī wrote so many books; perhaps one lifetime is not enough to read his books – to read and to understand and to in act on them, also. He has a collection of books called *Ihyā’ ‘Ulūm ad-Dīn*. If all other Islamic books were destroyed and only those books remained, they would be enough to make everything in Islam clear; yes, they are enough, if all other Islamic books disappeared, to make Islam appear. Such peoples’ hearts are always occupied by the Holy Qur’an and by Ḥadīth, so that Allah Almighty opens to them the springs of wisdoms and gives them understanding the Holy Qur’an and of Ḥadīth. If a ḥadīth consists of five words, we can read only five words; we can’t make it six words. But they may give meanings and understandings; they may understand from one ḥadīth as much knowledge as a volume. According to your faith you may receive meanings, you may receive more lights, from the verses of the Holy Qur’an and from Ḥadīth.

Then, Imām al-Ghazālī, may Allah bless him, was saying that when a

person dies and is put into a coffin and people carry him to his grave (before our time, people would carry the dead person on their shoulders to the cemetery; now there are such gigantic cities that it is impossible to carry him on their shoulders – they put him into a good car and quickly bring him to the cemetery) – when that dead body is taken, his Lord asks that person forty questions, says Imām al-Ghazālī, forty different questions before he arrives and is buried in his grave, which are only between his Lord and himself.

[to be continued]

Expected Paraclete



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Resp. Salim Spohr

Expected Paraclete

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Real Springs of Wisdom

Photo Abdur Razzaq Ullrich

*A’ūdhu billābi mina sb-shayṭāni r-rajīm
Bismi llābi r-raḥmānir r-raḥīm*

[continuation:]

Therefore that grandsheikh, Abū Ya-zīd Bistāmī, was saying to scholars, “If you have no books, you are finished. If you forget what is in your memory, you are going to be empty vessels with nothing in them. You bring from outside and put into your minds’ memory; when your minds are finished, they are only like empty cups. But our knowledges are springs in our hearts.”

Therefore you can see that when they are old people, they lose everything, also losing what they say, what they do. But those who have in their hearts those springs of wisdom, it is impossible to stop those springs, and that carries them, also. Wisdom is a divine power; it does not have ordinary properties, no. Divine powers come through wisdoms and may take that person, by his physical body, from East to West in a second, may take him from earth to the Heavens.

I am seeing that there are some desires appearing among Western people, because I have never seen people who like to read books like Western people. Muslims always tried to read the Holy Qur’an and never got tired of reciting it, the Holy Book. But now most people are occupied by their egos, also – in the Islamic world; therefore they have left off reciting the Holy Qur’an and also they do not much want to read other books, as Western people read books. You have a hobby of reading books. But for what? A person may say, “I have read perhaps one thousand books and I still want to read more and more, but – for what? What is the main purpose for which I am reading and reading and reading, and am still hungry to read and read?”

Then it comes to their hearts that after all that reading there must be something else. Therefore, now a lot of people are asking about Sufi knowledges, and then also they are beginning to read more and more and more, reading, reading. But yet they feel

that they are still thirsty. They are thirsty; even though they say that it is a spring, still it is not enough for their thirst, and now they are asking for real springs, where they may be, as a person in a desert asks for water and springs.

But most people see only illusions, so many illusions. And now in our time, so many Western people are running after such illusions. They imagine that there may be a spring there, water, and run toward it but find that it is only an illusion. It is very rare to find an oasis amidst huge deserts; very rare, but there are so many illusions, mirages. And now, I am sorry to say, Western people are all like a person in a huge desert and thirsty, and they are looking everywhere, asking for water which gives them life – looking and running and finding, finally, that they are illusions. But still they must run after an oasis.

Therefore our brothers who have come to visit us this morning are among those people who feel that they are in a desert and thirsty, asking to reach an oasis to drink; otherwise they will see only illusions everywhere, I am seeing here in England, in France, in Germany, in Holland, in America – everywhere, everywhere – so many illusions; in India, in Pakistan, in Tibet, in China, in Russia, in the Caucasus, in Iran, in Turkey, in Arab countries – so many illusions but only very few oases. Rather they are full-up with illusions. But the Lord of the Heavens, the Lord of the Children of Adam, says, “*Lā taqnatu*” [“Do not despair.” (XXXIX:53), don’t cut off your hope.” Therefore whoever seriously asks to find, he must find.

What is the wisdom that He makes it difficult to find? Because everything that man finds easily is cheap for him, while every-

thing that you find with difficulty you may look after carefully; you may say that it is so difficult to obtain it – yes? Therefore, if you are asking for an oasis, it is difficult to find it and you must face every difficulty to find it.

But as long as you are in life, alive, you must walk toward somewhere. There may be one hundred illusions; then you may find, at the end of one hundred, that oasis. Don’t say, “I went there and found that also was an illusion. Then I turned to another one and that also was an illusion. I have run after all ninety-nine and found them all illusions. For what should I try this one?” Don’t say it! To the extent that you can walk, you must go on and try it, also. Ninety-nine may be illusions but one may be a real oasis for you because the Lord says, “Don’t cut off your hope, don’t despair.” When you cut off your hope, you are going to die; finished. No one dies until he has cut off his hope of living, but whoever hopes to live may live, whoever hopes to find must find.

‘Asr/June 1, 1985

By the name of Allah, All-mighty, All merciful, Most Beneficent and most Munificent, who created all the universes and all things; the Lord of the Heavens, the Lord of the worlds, the Lord of the Sons of Adam. And we are His weak servants, and every time we are here in such a meeting we are asking for our Lord’s divine help for ourselves.

We are in need of His divine help at every time, at every moment.

You can’t imagine a unit of time which is so small that you can’t count it (you might say one-millionth of a second, if you could make a second into a million parts) – you can’t say that the whole universe is without need, in even such a small unit of time, of divine help. If during that time that divine help is cut off, that divine support for all

the universes in existence, then all will disappear. No one can bring it back except its Creator, its Lord, Allah Almighty. Therefore you must ask for divine help for everything, for every time, for every occasion.

As much as you may be with Him, He will be with you; yes. But you lose yourself and forget. Then that divine support goes from you and you are left in the hands of your ego. Therefore we must always ask for divine support, divine help. O my Lord, don’t leave us in the hands of our egos, because our ego is proud, so proud, saying, “I am not in need of anyone,” while it is in need at every moment, never without need for that support. That is why we say, “*Lā ḥawla wa lā quwwata illā billāh, al-‘aliyy, al-‘azīm.*” Nothing can be done without our Lord’s power, nothing can be left without His power and help.

Religion, and particularly Islam, brings beliefs to people. It asks you firstly to believe in your Creator who brings you into existence, because no one may be able to bring himself into existence or to keep himself in existence. It is impossible for anyone to claim that he can bring himself into existence or keep himself in existence, so that we must believe that Someone brings us into existence and also takes us from existence. We appear and then disappear.

That is the main point in the Islamic beliefs, as it was the main point for the other religions – to make people believe in their Lord Almighty, who brings them into existence and keeps them in existence and then takes them away from existence, and then secondly brings them to His Divine Presence. Therefore, the most important pillar for every religion, and particularly in Islam, is to believe in God Almighty, in Allah Almighty, and then to believe that He brings you into the next life, that He returns you to another life. That is the most important

thing which every religion makes its followers or believers believe in: that there is Allah Almighty who created all things including the Sons of Adam, and that He is able to bring them back to life after death, to give them their lives again and bring them into His Divine Presence. That must be the belief in every religion.

Then, when we believe, o servants of our Lord, o mankind, we have been ordered to do something and to leave something, and every religion teaches people to do something and to leave off something. Without commands, it is not a religion, because we act, we work, we do things. Therefore the Lord Almighty orders something for action, and all orders that we have been commanded to act upon are for our *karāmah*, to give us honour; every command that we have been ordered to carry out is to make us more honourable in the Divine Presence. And we have been asked also to leave off something, so many things, and that is for protection for ourselves, for safety. Anything for which your Lord says, “Leave it,” is only for your safety here and for your protection Hereafter.

No one can make any objection concerning those actions which are prohibited in Islam, claiming that this was useful and Islam prevented it. If he does, he must be foolish, he must be a mad person, must be an ignorant person. Who knows more about mankind than anyone? Its Creator must know the most about mankind. Therefore He knows best what is best for you, for your life here and Hereafter, and He also knows best what is worst and most harmful and dishonourable for you here and Hereafter. Because every action that you do here takes a shape, takes a form, and reaches you after your death. You must see everything that you did in this life in front of you; nothing is going to be lost. All of your deeds are preserved for you. Firstly you are going to meet

Sohbet from June 1, 1985 in: *Toward the Divine Presence, Book Two*, p. 5 ff.