

last nation. We are the last nation near the time of Imām Mahdī عليه السلام and ‘Isā عليه السلام.

Allah agreed to send Sayyidinā ‘Isā عليه السلام back and one Prophet who said: “I don’t want prophecy! Oh Allah, make me one of the nation of Rasūlullāh صلى الله عليه وسلم and his name is Razin, one of the children of Israel عليه السلام. And so he will appear in the time of Mahdī عليه السلام and ‘Isā عليه السلام.”

And all of the Prophets were very sorry saying to Allah Almighty: “Oh Allah, we don’t want prophecy, but make us one of the nation of Sayyidinā Muḥammad صلى الله عليه وسلم!”

And then Allah Almighty ordered Rasūlullāh صلى الله عليه وسلم to put his hand over the hand of Šiddīq and invited all of the 7007 Imāms of the Šiddīqī Naqshbandī way and the 40 Grandsheikhs and all their Mureeds to Yaumu l-Qiyāma and then Allah Almighty covered their hands with His Almighty Hand and recited: “*Inna-lladbīna yubaiunaka, innama yubaiuna-llāb ...*,” giving initiation, giving Beyat to all of them. And then He made *talkin*: “Allāh Hū, Allāh Hū, Allāh Hū, Ḥaqq”. And then Allah Almighty taught Rasūlullāh and Sayyidinā Abū Bakr aš-Šiddīq by Himself, by His divine Tongue, the Khatm Khwajagān.

And then He called one of the Grandsheikhs, Sayyidinā ‘Abdul-Khāliq al-Ghujdawānī, and appointed him to be the Imām of the Khatm til Yauma l-Qiyāma, which means Maulānā says, that no Khatm will be done anywhere except with the spirituality of ‘Abdul Khāliq al-Ghujdawānī.

And then Sayyidinā ‘Abdul Khāliq al-Ghujdawānī passed this secret and this divine Ocean of Knowledge and Reality to his successor, Sayyidinā ‘Arif al-Rigwarī.

Sayyidinā ‘Arif Rigwarī gave it to Sayyidinā Mahmūd Injir Faghñawī.

Sayyidinā Mahmūd Injir Faghñawī gave it to Sayyidinā ‘Alī Ramitānī.

Sayyidinā ‘Alī Ramitānī gave it to Sayyidinā Muḥammad al-Ghujdawānī.

[to be continued ...]

صَفْرُ

New Moon: 7th of February 2008.

Allāh Almighty called the month of *Šafr* “the good *Šafr*”. In the Arabs’ calender it was the month in which weakness befell their bodies and their faces turned into yellow – *Šafr* means „empty“ or „yellow“. In this month many nations have been destroyed.



Truly, Allāb is the best protector!

General advice: It is common to recite every day with the intention to seek shelter in Allāh:

3 x Shahāda
300 x Astaghfirullāh
7 x Surat al-Fīl
7 x Āyat al-Kursī.

On the 27th of *Šafr* it is suitable to slaughter. The 28th is the day of the martyrdom of Imām Ḥasan. ♦



Expected Paraclete

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Resp. Salim Spohr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

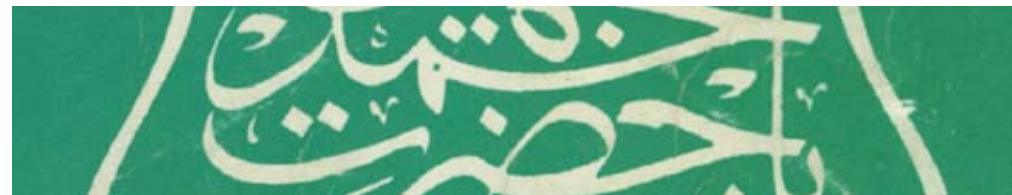
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WEEKLY FROM CYPRUS

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50 Cent



The secret of the Naqshbandī-Ḥaqqānī-Way

SHEIKH ADNĀN EFENDI, Lefke, Cyprus

Sabbet from Taum al-aḥad, 2nd *Dbu l-Qa’da* 1428 / 11th of November 2007

PART I

A‘ūdhu bi-llābi mina sb-sbaitāni r-rajīm, bismi llābi r-raḥmāni r-raḥīm.

Dastūr, yā Sayyidī, madad!

We ask first for support from Maulānā Sheikh Muḥammad Nāzim – ‘*alā-llābu darajāti wa amdadna madadi*–, for Allah Almighty to support us, to open this station in our heart, so that we can say something, otherwise it is difficult for anyone to say anything. We will listen and you will listen also to whatever is opened to us to hear from the station of Maulānā Sheikh Nāzim – *qaddassa-llabu sirrabu*.

Al-ḥamdulillāb, Allah blessed us by causing us to meet the Sultan of Awliyā’ Maulānā Sheikh Muḥammad Nāzim al-Ḥaqqānī and to be under his *tarbiya*, under his protection. He is looking after our hearts and looking after ourselves, because without a real guidance no one can reach the Divine Presence of Rasūlullāh صلى الله عليه وسلم who will then guide them to the Divine Presence of Allah Almighty. Allah Almighty has made everyone in need to be guided. Without guidance Allah Almighty does not welcome anyone and for this Allah Almighty made His beloved Muḥammad صلى الله عليه وسلم to be the guide for all creation, to make them reach the Divine Presence of Allah Almighty.

Audio-Podcast www.before-armedgeddon.com No. 110, Li No. 447

And Rasūlullāh has made his successors who are inheriting the divine secret of Rasūlullāh ﷺ to be the guide for the whole of the Ummah, the whole of the nation of Rasūlullāh, to make them reach the Divine Presence of Rasūlullāh ﷺ.

Without reaching Muḥammad Rasūlullāh ﷺ no one can reach *‘Lā ilāha illā-llāh’*. Everyone must be guided in the ways of Allah Almighty, in the ways of Rasūlullāh ﷺ, so that Rasūlullāh ﷺ will open his door and will welcome the one who is coming with guidance to him and he will guide him then to the Divine Presence of Allah Almighty.

Rasūlullāh ﷺ appointed Sayyidinā Abū Bakr aṣ-Ṣiddīq, Sayyidinā ‘Alī, *riḍwāna llābi ‘alayhim*, Sayyidinā ‘Umar and Sayyidinā ‘Uthmān. Rasūlullāh used to have 124,000 Ṣaḥāba, and this number of Ṣaḥāba is according to the number of Prophets which Allah Almighty sent to mankind. Allah Almighty sent 124,000 Prophets to the Children of Adam ﷺ from the time of Adam until the time of the Seal of Prophets ﷺ. And for this reason the Ṣaḥāba of Rasūlullāh ﷺ used to number 124,000, which means, everyone of them was dressed by Rasūlullāh in one secret of prophecy. From those 124,000 Ṣaḥāba everyone was representing one Prophet.

And why was Sayyidinā Abū Bakr aṣ-Ṣiddīq representing the Seal of Prophets Sayyidinā Muḥammad ﷺ? And Rasūlullāh ﷺ made all the Ṣaḥāba to enter to him by the door of Sayyidinā Abū Bakr aṣ-Ṣiddīq, because Rasūlullāh ﷺ made Sayyidinā Abū Bakr aṣ-Ṣiddīq the city of secrets and wisdom and Divine Knowledge, which Allah Almighty had dressed Rasūlullāh in and Rasūlullāh dressed it on the heart of Abū Bakr aṣ-Ṣiddīq.

And Sayyidinā Abū Bakr aṣ-Ṣiddīq then dressed the secrets of Divine Knowledge, of Wisdom and of Secrets on Sayyidinā Salmān al-Fārsī.

And then Sayyidinā Salmān dressed Sayyidinā Qāsim in it, the grandson of Sayyidinā Abū Bakr aṣ-Ṣiddīq, Muḥammadu l-Qāsim.

Then Sayyidinā Muḥammadu l-Qāsim dressed Sayyidinā Ja‘far aṣ-Ṣādiq in these divine Oceans of Secrets, of Wisdoms, of Realities. And Sayyidinā Ja‘far aṣ-Ṣādiq is from the family of Rasūlullāh, descendant of Sayyidinā Ḥasan and Sayyidinā Ḥusayn, the grandsons of Rasūlullāh ﷺ.

And Sayyidinā Ja‘far aṣ-Ṣādiq dressed Sayyidinā Abū Yazīd al-Biṣṭāmī in these secrets, the Sultan of Knowers, Sulṭānu l-‘Ārifīn.

And Sayyidinā Abū Yazīd dressed Sayyidinā Abū l-Ḥasan al-Kharāqānī in the secrets and divine Knowledge and Realities, divine Knowledge of Secrets and Wisdoms. And from him they went to Sayyidinā Abū ‘Alī al-Farmādī.

Then from him to Sayyidinā Yūsuf al-Hamadānī. Then from him it should have gone to Sayyidinā ‘Abdu l-Khālīq al-Ghujdawānī, but at that time Sayyidinā ‘Abdu l-Khālīq al-Ghujdawānī was too young, having just been born. And because of this Sayyidinā Rasūlullāh ﷺ ordered this divine Secret of Prophecy, these divine Oceans of Realities, of Secrets, of Knowledge, to be dressed on Sayyidinā Khidr al-Khālīq, Abū l-Abbās, so that he would train Sayyidinā ‘Abdu l-Khālīq al-Ghujdawānī. And for this reason it was in the hands of Sayyidinā Khidr. He was training him from his childhood until he was old enough to be dressed in the Imāmiya of the Ṣiddīqī way.

At that time it was known as the Ṣiddīqī way, not the Naqshbandī way. In the time of Sayyidinā ‘Abdu l-Khālīq it was known as the Ghujdawānī way. Every reformer used to name the Ṣiddīqī way after himself in his time, and nowadays for example it is known as the Naqshbandī Ḥaqqānī way. And then Sayyidinā ‘Abdu l-Khālīq was the Imām of the Khatm Khwajagān, appointed by Allah Almighty.

When Sayyidinā Rasūlullāh emigrated from Mecca to Medina he stopped in the cave of Thaur where he completed Sayyidinā Abū Bakr aṣ-Ṣiddīq, making a three days’ seclusion for

him in this cave. He dressed him in the powers of prophecy to carry the nation of Rasūlullāh ﷺ and he made a three days’ seclusion for him in this cave, and in this cave he was dressed in the secrets of the way which Allah Almighty had chosen for Rasūlullāh ﷺ.

Allah Almighty says in the Holy Qur’ān [72:16]: *‘Wa allawī istaqāmū ‘alā t-ṭariqati lā asqainābum mā’ an gbadāqan.* – If they keep this way, this path, which I chose for you, My beloved Rasūlullāh ﷺ I am going to make them drink, to pour into their hearts waters of life, which makes their hearts alive. They will be surrounded by the godly Light of Allah Almighty, if they keep the way which I chose for you!”

And before Rasūlullāh ﷺ came to this life, in the divine Presence of Allah Almighty he chose his friend Sayyidinā Abū Bakr aṣ-Ṣiddīq to be the one who would be the Imām of this way that Allah Almighty had chosen for him. And because of this he completed him and dressed him in all the powers and divine Secrets and Wisdom and Realities. And Rasūlullāh said: “I am the city of Realities and Secrets and Wisdom and Abū Bakr aṣ-Ṣiddīq is the door of that city.” And he said: “I am the city of Knowledge and Sayyidinā ‘Alī is the door of the city of Knowledge.” The city of Realities, Secrets and Wisdom was given to Sayyidinā Abū Bakr aṣ-Ṣiddīq, and he is the door of that city of Rasūlullāh ﷺ.

And so Rasūlullāh wanted to complete Sayyidinā Abū Bakr aṣ-Ṣiddīq. Before they entered the cave Sayyidinā Abū Bakr searched it. Maulānā said he was cutting pieces from his Jubba and closing up all the holes in the cave, so that nothing could come in and harm Rasūlullāh ﷺ. But one hole remained because he had no more Jubba left, so he put his foot in it to close it.

And Rasūlullāh wanted to take a little rest so he put his head in the lap of Sayyidinā Abū Bakr aṣ-Ṣiddīq. And then a snake entered from the hole and started to eat the foot of

Sayyidinā Abū Bakr aṣ-Ṣiddīq. Then he began to cry and one tear dropped onto the face of Rasūlullāh. Rasūlullāh looked up: “Why are you crying? Allah Almighty promises us to be happy all the time, happiness is for us, not sadness, so why are you crying?” He said: “Yā Rasūlullāh, it is not something from myself, I am not crying from myself, but I am afraid that this snake will come and harm you, because now it is reaching you.” Then Rasūlullāh ﷺ said: *‘Bismi llābi r-rahmāni r-rahīm,’* and everything which the snake had eaten from the body of Sayyidinā Abū Bakr aṣ-Ṣiddīq was restored and it was as it was before, healed, and he ordered the snake: “Come out of the hole.” And it crawled beside Rasūlullāh. Then Rasūlullāh spoke to the snake: “What do you want? Why did you eat the foot of Ṣiddīq? Didn’t you know that Allah Almighty would prevent you from eating the body of Ṣiddīq?” It said: “Yes, yā Rasūlullāh, but on the Day of Promises I took a promise from Allah Almighty that I would be allowed to look at your beautiful face and by closing the hole Sayyidinā Abū Bakr prevented me coming near to you and seeing you.” And Rasūlullāh ﷺ said: “Look now and then go!”

The promise that the snake had been given was from the Day of Promises when He, Allah Almighty, told all the Prophets that: When My beloved Prophet Muḥammad ﷺ appears you will not be Prophets any more, you will be from his Ummah, and Rasūlullāh will be the only Prophet for all of you, – because Rasūlullāh was a Prophet from pre-eternal in the Divine Presence of Allah, while Adam ﷺ had not yet been created. Adam was still between soil and mud and had not yet appeared or been created when Rasūlullāh was a Prophet in the Divine Presence of Allah Almighty.

Maulānā said that Allah accepted two Prophets on the Day of Promises to be from the nation of Rasūlullāh and to appear at the end of time which means now, the end time of the