

# HEAVENLY WISDOM

Contemporary Teachings of a Sufi Master

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## INTRODUCTION

WHAT IS SUFISM? Shaykh Nāzīm has told us it is the rocket to our heavenly stations, the way to open the secret of our hearts, to find the jewel of our selves. The practice is based on love and discipline, and the guidance of a master (shaykh). The master is one who has already travelled the way and is authorised to bring us to the level which he has himself attained. To reach to the highest stations in Absolute Unity Oceans of Allāh Almighty, we require a shaykh, a master, who has reached and tasted these himself, who has, “one face here and one face there”. An important part of the method involves *ṣuḥbah*, association – coming together for the sake of Allāh, being with the shaykh and his followers for the sake of praising and remembering Him; for the sake of coming to know Him.

This book contains a collection of *ṣuḥbahs* given by the Shaykh of The Way, Shaykh Nāzīm al-Ḥaqqānī, to some of his murīds, seekers, in two visits to England – Summer 1997 and Ramaḍān 1997/98. They are presented in chronological order (but not all dated while it was not my intention to make a book at that time). The chronological order is given particular relevancy by the death of Princess Diana – her death brings the subject matter of the talks preceding it starkly home. I also hoped that it would help to draw the reader into the atmosphere of beauty and mercy which bathes all those who are present when Shaykh Nāzīm speaks, for the *ṣuḥbah* is a holy meeting in the Divine Presence of Allāh Almighty. He has told us, “When My servants meet for My sake, I am with them,” and even one who is just passing through is blessed by the Mercy of Allāh Almighty.

This collection has been presented with the shaykh’s permission and his instruction to, “finish it,” when asked about how far one should edit the talks to conform to normal English usage. My intention was still to adhere, as far as possible, to Shaykh’s own words

while making grammatical and vocabulary corrections to clarify the confusing idiosyncracies of his English without altering, or imposing my interpretation on the meaning of what has been said. For the sake of easy reading Arabic terms and names are translated or explained in the glossary. There must be errors, but I have done my best to double check my hand written notes with cassette or video recordings.

The moment has passed. The days are gone. Can this compilation capture anything, can the reader enter anything of that time and space, when we were taken into realms that we barely recognise, except through the Grace and Mercy of Allāh and His messengers?

Herein is truly “Heavenly Wisdom”, and may Allāh give us the opening to hear it with our hearts, that we may take the jewel and travel on the Way. May He make us truly grateful to have been honoured to know His Friends; to have been honoured to be His servants. O Allāh, by Your Mercy, we are asking to follow in the footsteps of the Most Honoured of all Creation, the Best of all Creation, Sayyidinā Muḥammad, peace be upon him. O Allāh, by Your Mercy make us dissolve into unity with our Shaykh, that we may dissolve into unity with Your Prophet, O Allāh, that it may be unity with You, each one a drop, vanishing into Your Endless Unity Oceans! Āmīn.

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# Part One

Summer 1997



## MELTING

ST ANNE'S, LONDON

THE AIM of our association is for you to melt into your shaykh, to melt into the reality of your shaykh, to join in unity with your shaykh. This unity with your shaykh leads you to unity with the Prophet, *ṣalla llāhu ‘alayhi wa sallam*, and he leads you to the Unity Oceans of Allāh Almighty, through him you finally leave your personality in His Unity Oceans, then you have finally accepted to be nothing. That is the real aim of sufi ways.

But these days everyone misunderstands. People think that being in the ṭarīqah will make them more and more important, more and more powerful. They want to prove their own existence, but ṭarīqah is really here to take everything from you, to bring you to the point of accepting that you are nothing. None of us were in existence here a hundred years ago, and in a hundred years from now none of us will still be in this form.

We are nothing. From one moment to another, we are nothing. This is because Allāh Almighty is continually recreating His Creation. Nothing exists uninterruptedly except Him. You must accept that you are nothing, you must accept the reality, you must not live in imagination, you must accept that you are nothing. But your ego never accepts that it is nothing, it fights from the beginning to the end, insistently desiring to be something. You never let yourself disappear into His Unity Oceans, you never allow yourself to be like a drop of rain falling from the sky which vanishes when reaching the ocean. It disappears but becomes an ocean. It belongs to the ocean – it has disappeared, but has now reached endless existence through His Unity Oceans.

This is the hardest step for human nature to take. Most of our difficulties arise because we insist that we are something, someone, we exist, we do not want to disappear. Therefore, you are quarrelling, quarrelling, quarrelling and then reaching your end. You do not even accept that you are like this tape machine with its battery – the battery is not going to last forever, it must finish, it must get weaker, and weaker, and weaker; then you throw it away. You too were granted, when you were in your mother's womb, you were granted a 'battery', that powers your physical body. It helps you be visible on this earthly plane.

The lucky ones, who reach the source of their battery's power before death, have reached heavenly powers and they never become dust in the tomb – prophets or *awliyā'* never become dust. If you came and touched them you would see they are as fresh as you. They are the lucky ones who have reached these currents of endless power. You too will be truly lucky if you reach and melt into that power and disappear. That is the reason that Allāh Almighty sent heavenly beings to Mankind: they are the prophets' inheritors – all of them are heavenly power stations, running to people offering them their heavenly connection, they are calling anyone who is seeking that power.

Some people ask about payment, "What must we pay?" – "You must give what you say belongs to you." Then they say, "Okay, I will give everything – except my soul." "No, you must also give your soul, then I can operate." Rasūl Allāh's, *ṣalla llābu 'alaybi wa sallam*, operation took seven/eight years, then he made the *mi'rāj*, only then did he rise to the Divine Presence, to the Heavens. So you see, Rasūl Allāh is an example that everyone who desires to reach real powers must have their hearts operated on. And as you progress on the way, it becomes more disciplined, until reaching the point that you may never refuse anything that you find in *sharī'ah* (the law).

In comparison, the surgeon's operation is butchery, but if you have the operation that the Prophet, *ṣalla llābu 'alaybi wa sallam*, had, you will become an inheritor of the Prophet, *'alaybi salām*. However, only one who has already had this operation is authorised to perform it for others – real heart surgeons are therefore very rare people. Real



heart surgeons are very rare. Yet if you are sincerely asking for this operation, you may reach them and then they may operate on you. It is a little bit difficult for people, but the way is open. Heart surgeons welcome everyone from all stations in life, if they are asking for this operation and surrendering themselves.

There was a grandshaykh ... those people they drink water and we drink water, but what they take from water, we do not reach, everything is prepared for them on a perfect level. Bismi llāh, is the beginning of perfection and it is a first step towards forcing your ego to surrender. If your ego does not surrender, you can never reach anything. And people are afraid of surrendering, to be in 'Islām', to surrender. Europeans tremble, western people tremble at the thought of surrendering their egos. But if you do not surrender to the surgeon, what can he do for you? People are asking to reach to the Heavens, but they are not surrendering their egos! They are asking to be taken up without boarding the aeroplane! "We don't want to board the plane but you must still take us up to the Heavens!"

You must come to Islām. You must say, "Do as you like, just save me!" Like a terminally ill person comes and says, "Save my life!" Ah, save your life – a terminally ill person is prepared to take drastic steps, he is prepared to, 'sign this paper': I surrender to the hands of the surgeon, and in the small print it says that you accept responsibility if anything goes wrong, because this is a new, little tested, last hope remedy. But they will not accept a safe and sure way to Heavens because they have to abandon their ego!

The Sulṭān had promised this grandshaykh that he would never take any of his murīds into the army for national service. One day, however, the Sulṭān was in need of soldiers but everyone said: We are murīds of shaykh! So the Sulṭān wrote to the shaykh, "I am worrying about what will befall us, enemies are preparing to attack Islām and I am wondering where to find soldiers! Please send me some of your people!" "Don't worry," he replied, "I will send a big army to you!"

He prepared two tents on a hill, and told his murīds that there would be a large gathering and they must all be present. Everyone arrived, and then the shaykh came out of his tent and called, "O my

murīds!” They replied, ”O my shaykh!” “I have just been ordered to sacrifice my murīds for the sake of Allāh. Whoever is ready to sacrifice his soul, come and surrender to me!” One person jumped through the crowded people, “I am sacrificing my soul to Allāh, you may cut me, you may burn me, you may do as you like with me!”

Two persons with swords took him to a tent with a sheep in it, where they slaughtered the sheep and let its blood run out of the tent, while the murīd kicked his feet outside. The rest of the murīds looked at each other, horrified. Then one woman jumped up, “I am also sacrificing my soul! Into your hands I surrender my soul!” The rest of the murīds ran away to the other tent! The shaykh wrote a letter to the Sultān, “You may take your army, I have only two murīds.”

That is surrendering to your shaykh, that is surrendering to prophets and surrendering to Allāh Almighty. Then Allāh Almighty dresses you in wujud ḥaqqānī, a real body. This is an imitation body, He takes this and gives you a real body. Real – without end, eternal – ḥaqqānī.

*Allāh Allāh, ‘Azīz Allāh – the Precious One*

*Allāh Allāh, Karīm Allāh – the Generous One*

*Allāh Allāh, Subḥān Allāh – the Glorious One*

*Allāh Allāh, Sultān Allāh – the Sultan*

Think, if you had been called by the Grand Sultān, and had entered His Majesty’s presence and he had looked at you, in your old clothes, and had ordered, “Take these clothes from him, and clothe him from my royal robes!” Would you say, “No!”, or would you be happy? Yet these ones are asking for an imitation existence. He is saying, “I shall dress you in My Honour!”, and they are running away! They are leaving the worship of Allāh Almighty, who is offering divine robes, and they are asking for such ugly clothing! Day by day it is becoming uglier. He is calling you, “Come to Me, I shall dress you in My heavenly robes, that you may enter My Divine Presence!”

Heedless, twentieth century people ... Perhaps you have heard so many things over twenty years, but this association is clarifying millions of people’s real situation, it is making clear the ways

of Mankind! It is not something I have prepared, it is directly from our Grandshaykh, and it is a gift to you to be here and listen. We are asking you to hear and obey and to act. When you act, it means you have begun to step towards Him.

You will be happy to attain ... there is one maqām (spiritual station) which is for the prophet *‘alayhi s-salām* alone, maqām maḥmūd – that only one person should reach – but everyone will reach the station prepared for them in the Divine Presence. May Allāh forgive me, and grant good understanding to you, and grant His Endless Blessings to you. Āmīn.

Perfection comes to people according to their capacities – and we ask for heavenly perfection, that may be forever. The imaginary perfection of dunyā gives nothing to people, it is of no benefit.

## ONLY DRY BREAD

ST ANNE’S, LONDON

EVERYONE must give shukr, thanks. Everyone must try to be happy. *Madad yā sulṭān al-awliyā’* ...

So many people are in existence – in the East, in the West, in the North, in the South, and you can find millions, even billions of people, with a similar appearance, but it is impossible to find two on an identical inner path, no-one’s desires run on the same track. There are millions of people, and everyone has been created unique, everyone in their own fashion. Not like cars – Mercedes or Ford or Fiat or Toyotas or tomatoes, white cars, red cars, Toyotas, tomatoes ... Car factories, they produce a new line every year, every year they bring out a new fashion – the ‘96 model’ has just passed away, and now we are presented with the ‘97 model’. They design all these new kinds of car, and change them once a year, we have the ‘97 model’, the ‘98 model’ and then ... I hope that by 1999, or in perhaps another year, I hope that there will be no more cars being designed. Then we will be very happy riding on donkeys.