

Expected Paraclete

W E E K L Y F R O M C Y P R U S

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We Must Work For Eternal Life

MAULĀNĀ SHEIKH NĀZIM AL-ḤAQQĀNĪ, Lefke, Cyprus*

Yes, come – Christians, come; Jews, come. Islam is the full moon; from any direction you may look, you can find it perfect. Don't look at its followers, no; look at the full moon

* Sohbet from 'Aṣr, June 4, 1985 in: *MS Toward the Divine Presence, Book Two*, p. 31 ff.

itself. Why are you accusing Islam because of the actions of its followers? Islam is perfect but its followers are not perfect.

Now we shall come to the important point, humility. What is the main goal of all these commands and prohibitions, in summary? Why does Allāh Almighty order all these commands and



In the Algerian Sahara. Walter Ph. Schulz, *World of Islam*, Munich 1917, to. I, p. 13.

prohibitions? To make people humble servants, nothing else, because they are under command.

Allāh Almighty created Gabriel, peace be upon him, the Angel of Prophethood, the Holy Messenger, as the most beautiful angel. Among angels you can't find anyone more beautiful than Angel Gabriel (ordinarily you can't look at any of the angels; from their beauty you may fall down dead). He created Gabriel, and Gabriel looked into the mirror of Qudrah, his Lord's power, looking at himself. Because of his beauty he has been called Tāwūs al-Malā'ikah, the Peacock of the Angels, after the most beautiful and ornamented bird.

When Gabriel, peace be upon him, saw that Allāh Almighty had created him with such beauty and ornaments, he made two raka'ats of thanks to his Lord, and each rak'a lasted 20,000 years, two raka'ats 40,000 years, praising his Lord. When he had finished, Allāh Almighty said, "O My angel, Gabriel, this is good praise from you to Me, yet its value is not as much as the value of two raka'ats from my beloved Muḥammad's nation. Even if they pray two raka'ats very quickly, those two raka'ats from those servants are more valuable in My Divine Presence than the two raka'ats that you prayed during 40,000 years. Why? Because you prayed without My ordering you. Without My command you prayed those two raka'ats, but those servants from the nation of My beloved Muḥammad, peace be upon him, are praying from My order; they are keeping My order and praying, making themselves humble servants. That humility of theirs, their keeping My holy command, makes them humble servants to Me. They say, 'Our Lord is commanding us, and we are His humble servants, we are praying.' That

humbleness gives their prayers value. Their two raka'ats, because they are doing it out of humbleness, are more valuable in My Divine Presence."

Therefore you can understand for what purpose we have been given commands. Every command of Allāh Almighty that we keep is to make us humble servants to Him. And for every prohibition also, we say, "Our Lord has prohibited this. We must obey, we must be obedient servants to our Lord, keeping His order." That gives value to the Children of Adam, and all shari'ahs, sacred laws, all holy books, and all prophets including the Seal of the Prophets, peace be upon them all, just came to teach people to be humble servants.

That is all. Any time your ego calls you to be rebellious to your Lord, that is kufr; it is dishonour for you if you know that an action makes you proud, because if you do not listen to your Lord it makes you feel pride in the Divine Presence. And the one who is proud must be cast out of the Divine Presence just as Satan was cast out.

Therefore the most acceptable and lovely characteristic of mankind is to be humble, and all the prophets just came to teach us how we can be humble servants. And we are asking forgiveness for everything in which we are following our egos and leaving the holy commands of our Lord, saying, "*Astaghfirullāh.*" And we are pleased with our Lord's endless favours, and always we are saying, "*Al-ḥamdu lillāh, al-ḥamdu lillāh, wa shukurullāh.*"

May Allāh Almighty give us more faith and make it stronger every day and every night. The Prophet, peace be upon him, advised his nation, his ummah, that because we are living in this world we must work for this life to acquire our *rizq ḥalāl.* We must work, because the most tasteful food for people is when

they work and buy and eat. That is most lovely to our Lord, Allāh Almighty, and it is also the reason of physical health, so that anyone who has the power to work must work. Don't say that there is no work for me. Those are not true words. As long as this world is in existence and life on it goes on, you can always find some work for yourself to do.

Nabiyy Sulaymān, Solomon, peace be upon him, was at the same time a king and a prophet. He had been given all the treasures under the earth, and he commanded and ruled men and jinn; they were also under his command. Jinn are guardians of the treasures under the earth, and if he commanded, they would bring up all those treasures. He was such a magnificent king, and, O believers, he ate by the work of his hands, never taking from those things. But we – we are waiting for the government to give us, unemployed people, every week going and taking.

You may cheat the government but you can't cheat Allāh. You may take money from it, but if you can work and yet you take it, there is no barakah, blessing, in it. Illness will come to your body, and troubles. Therefore it is healthy if you can work and can eat from the work of your hands.

Sultān 'Abdu l-Ḥamīd, one of the last caliphs of the Ottoman Empire, held the whole Empire by himself, one person. The khuṭbahs, sermons, were given in his name throughout the whole Muslim world, and he kept the Amānah of the Prophet, peace be upon him. And he also worked with his hands, yes, and sold his work and ate from its earnings. Amidst the work of a huge empire he found the time for that, and he never came to his throne for judgment until he had made the Naqshbandī dhikr, recited from the Holy Qur'ān, recited Dalā'il al-

Khairāt, prayed Ishrāq and Duḥā and then he would come; such a person he was. And in his time there was barakah, more mercy. For thirty-three years he held the whole Ottoman Empire, that is, the Islamic Empire, because he was the caliph, keeping the flag of the Prophet, peace be upon him. The whole Christian world was afraid of him and Queen Victoria was a friend to him.

What are we saying? We are saying that in this world, as long as it is in existence, you can find so much work to do. Don't be unemployed, no. If you can take this from here to put there, you can earn money in this huge country.

Yes, you must work for your ḥalāl rizq, provision, not for saving, saving, saving in banks. That rizq is a grant from your Lord to you to give benefit to yourself and to the servants of Allāh Almighty. What is the benefit of saving in banks? The Prophet, peace be upon him, says, "You must work for your ḥalāl provision, and you must work as if you are going to be on earth forever," because when the hope of life is cut off from a person, he is going to die. Hope must be with him and must continue; hope of life makes him stronger for everything, for every job or duty or responsibility.

But at the same time, you must think about your Ākhirah, your Eternal Life. You must consider that perhaps tomorrow you may die, you may transfer to the Eternal Home. And even a one square-foot place in Paradise is of more value than the whole world and all the treasures in it. Why? Because the whole world and its treasures are going to be nothing, but one square foot in Paradise, that is eternal. This world may be bigger than that one square foot but it is going to be finished and vanish. It is temporary, but that place in Paradise where you can put your foot, that is permanent, eternal. Therefore you must be careful also

about that point, to work for your Eternal Life.

The Prophet, peace be upon him, said, “O people, you must think about how long you are going to stay during this life and work for it for as long as you are intending to stay here. And then, for the Eternal Life, you must think how long you are going to be in the Eternal Life and you must work for it, also.” You must make a balance. But if you make that balance, you won’t be able to find any time for this world. The whole of our time we must spend working for the Eternal life; nothing for this world, because it is so short a time. But to the contrary of this, we give all our power to this temporary life and its needs, and for the Eternal Life we say, “Never mind. It doesn’t matter. The One who gives to you here in this life is going to give to you in the next Life, also.”

If you cannot be here without working, how can you say that He will give you for the Eternal Life without working for it? And that is important. We must look after, we must be more careful about the Eternal Life; we must give more time. Now during Ramadan we are giving a little bit more, al ḥamdu lillāh, but after Ramadan, also, we must make a balance – for prayers, for everything that makes our Eternal Life more enjoyable for us and more honourable, so that we may be honoured in the Divine Presence. [to be continued ...]

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Sheikh’s house. Foto Abdurrahmān Kirchoff.