



A Secret Behind Every Number (2)

MAULĀNĀ SHEIKH NĀZIM AL-HAQ QĀNĪ, Lefke, Cyprus,
Sabbet after *‘Ishā*, 16th of *Muḥarram* 1431, 2nd of January 2010

[continuation]

If Jesus Christ was the son of God, why was He hiding him from the beginning and only making him appear at a certain time and then people said, “Ohhh, no father, this must be the son of God.” With which authority are you saying this? Is there any background in the holy books which says to you Jesus Christ is the son of God? Why is it not mentioned? It is such an important point. People must know that the Lord of the Heavens has a son in order to believe in him. And when they believed in him the unbelievers rushed on him and killed him, crucifying him.

[To Sheikh Hisham:] Why is He hiding him? Why is He not saying, “Oh My servants, you must know that I have a son. I

have a son. As you believe in Me you must believe in my son also!” Which prophet said this? Did Adam say this? Did Moses say this? Thousands of Prophets made their declaration, but where did they find this about the son of God? That He was making His son as a lamb to be slaughtered?

Oh Christians! You must use your mentality or you will finish everything, lose everything, because the mentality of Mankind can never accept what you are saying. I am a weak servant, I don’t know anything. I am saying that which is coming to me. I am not claiming to be this one or that one, but I am trying to make a comparison, only this.

You give your answer!

And they are afraid that all Christians will run to Islam, European countries or Western countries are afraid, trembling that Is-

lam is coming. Is Islam coming from under the earth or coming from above? What is that! Why are you afraid? Which command of Islam is against humanity? Say!

If you don't say, you must fear your Lord, He may send lightning on your head! And don't think that He may only send lightning when it is raining or there are heavy clouds. Even without clouds or without rain the Lord of Heavens may strike you down with lightning.

Oh our Lord, *tawba yā rabbī*, we are asking for forgiveness for us and for everyone who is thinking wrongly, to come and declare the truth that has been sent from the beginning until the end. May Allah forgive us.

Allab Allab, Allab Allab, Allab Allab Allab Allab Subhān Allab Allab Allab Allab Allab, Allab Allab, Sultan Allab

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Respect For Everyone

Continuation of EP No 120:

... on the occasion of a funeral procession: When they passed by the Prophet ﷺ he stood up for the dead person who was considered to be a mushrik as someone objected. What did the Prophet ﷺ say then?

He said one word according to the common level of people, because the Prophet kept so much knowledge in his heart, and he gave common knowledge to common people and private, special knowledge to special people, and some other knowledge was for himself and some for his Lord Almighty alone.

He said only "I am standing because the Angel of Death is going with him. I see that and am standing up." And that is a form of respect, also. He was indicating that he could give respect, even for

dead bodies, for everyone. When a funeral procession goes by, we may look, we may stop, because the dead body is not going alone. It is protected by angels, going with it, also. You must look and you must say, "*Subhāna l-Hayy al-ladbī lā yamūt*" [Glory be to the Living one who never dies]; you must remember death and you must say that Allah Almighty alone never dies. Those are teachings for everyone from Allah Almighty to His beloved Prophet, peace be upon him, and to ourselves.

What is the measure of respect among people now, when we are claiming that we have reached the top of civilization? Rather people are coming down; they have reached the lowest point of civilization, not the topmost. No, the lowest. Islam comes with most high respect to our Lord, Almighty Allah, and out of respect for our Lord Almighty we respect His servants. We must respect them because everyone has been honoured to be a deputy to our Lord Almighty and to be a manifestation of a Holy Name of our Lord, Almighty Allah.

Sohbet from June 2, 1985 in: *MS Toward the Divine Presence, Book Two*, p. 16 ff.

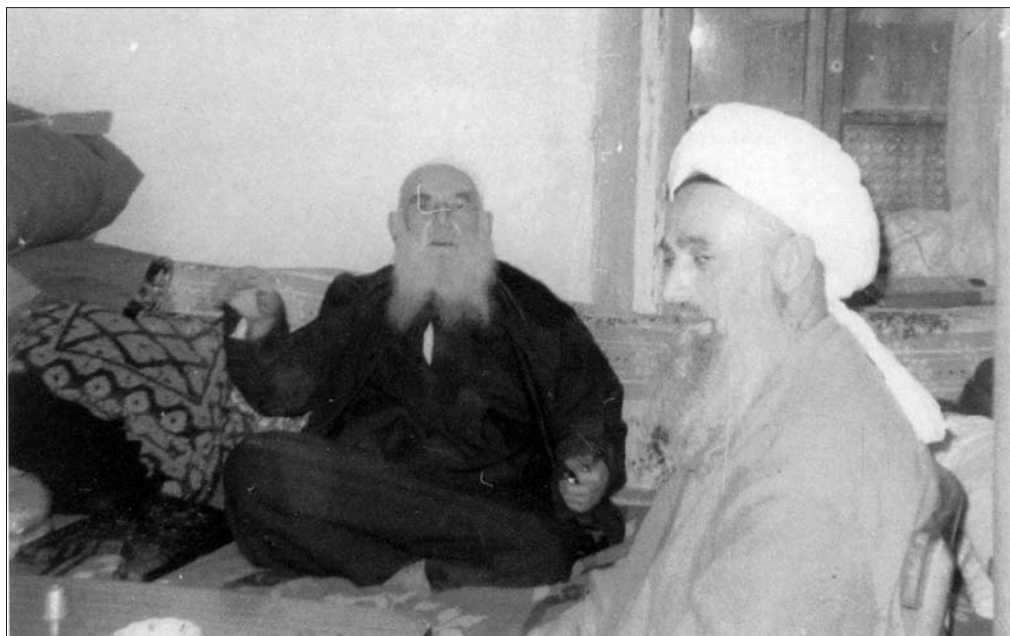
Then, every trouble and every problem can be easily solved if we can do this for everyone, because the fruit of respect is respect. When you respect someone, you can find respect from that person to you, but when you are proud, trying to make him low, he will make you low, also. Therefore this world is now like a hell, people falling into it, every day going down lower, because we have lost respect for the sake of Allah Almighty.

This is the excellent manners that the Prophet, peace be upon him, teaches believers in Islam, so that our respect begins from the day of birth, from the birth-day. Everyone has a birthday, not just certain people. But you must not think of giving some value to a person only one day and then throw that away; no. Respect must continue from the birthday on, and you must be trained, from the beginning to the end, to give respect. Islam brought respect to mankind, men and women; no one can give rights to men and women except Islam. Is-

lam bases good manners or the best manners for men and women, and the relationship between them, on respect – respect for the sake of Allah Almighty only.

What makes our Lord pleased with us? Everyone must try to make his Lord pleased with him; that is the important thing for us throughout our lives. We must make Him pleased with us. And if you are asking what thing makes Allah Almighty pleased with us, you must know that it makes our Lord pleased with us to respect His servants. Give your respect to everyone for the sake of your Lord and it is enough; He is going to be pleased with you.

I was, by my Lord's favour, with my Grandsheikh for forty years. He was teaching me, and everyone who came to him, to give our respect to everyone. "Oh my son, give your respect to everyone because that makes your Lord pleased with you." And Grandsheikh, if a little child, three years old, four years old, two years old, came to



Grandsheikh 'Abdullāh and Shaykh Nāzīm

his assembly, if he was sitting he would get up for him, saying, “Welcome, *ablan wa sablan.*” As we said, if that baby is born, taking three breaths and then dying, if no one else is there, the sultān and all statesmen must give their respects to him because he is a candidate for being a deputy of Allah Almighty.

That is what we have been given by our Grandsheikh, and we are trying to give you also those good or best manners. And you must keep them. To the extent that you keep them, you are going to be happy and in peace within yourself, and you can find satisfaction and you will be respected among creatures and among heavenly beings, also, and that is honour for us.

Therefore, don’t say that that person is a Christian, that one is Jewish, that is another kind; that is black, that is white, that is red, that is yellow; that is rich, that is a peasant, that is a worker, that is a miner; that is a learned one, that is an unlearned one – no. You must look at everyone as a manifestation of one of your Lord’s Holy Names, and Allah Almighty looks at him through that Holy Name, and he is under *tarbiyah*, training, by that Holy Name. Therefore everyone is perfect in that manifestation. Our Lord, Allah Almighty, gave to them from His holy attribute and you must keep that respect for the sake of your Lord, Almighty Allah. Once Jalāluddīn Rūmī, a famous one among grandsheikhs, was walking in the marketplace, and a priest was approaching. When that priest saw that Jalāluddīn Rūmī was coming, he bowed. Then Jalāluddīn Rūmī bowed lower than that priest.

The one who has been given wisdoms may understand what the meaning is. Knowledge you can find everywhere but wisdoms are a grant from Allah Al-

mighty to certain people, not for everyone. Therefore Allah Almighty praises the one who has been given wisdoms, saying that he has been given a great favour by his Lord Almighty.

Perhaps someone may make an objection concerning such a grandsheikh. “Why, that is a priest and he is a grandsheikh. Why did he bow like that, more than that priest? That priest is a humble person in front of such a grandsheikh.”

Who is grand? The one who is more humble than anyone else – he is grand. Grand is not the one who is proud over people. You must understand. That is one point, but the other thing that made Jalāluddīn Rūmī bow lower than that priest was because he saw a manifestation of a Holy Name in that priest, also. Although he was a priest, he had a manifestation from one of Allah Almighty’s Holy Names. Yes.

So many sins we are carrying concerning people, and concerning ourselves, also. We must ask forgiveness every time. May Allah bless you and forgive you, and forgive us.

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[to be continued]



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