



Between Two Nothingnesses

Sheikh Mohammad Nazim Al-Haqqani An-Naqshibandi, Sohbat in Turkish, date unknown.

Allah Allah Karim Allah. Allah Allah Allah Allah Allah Allah Subhan Allah. Allah Allah Allah Allah Allah Allah Sultan Allah. The only Sultan. He is the Sultan from pre-eternal up to eternal. Eternal/Sarmadi Sultan.

We are absent; He is present. Can fish survive without the ocean? Can fish survive without the sea? Fish live in the sea. Which one is first, the sea or the fish? Was there ever a fish without a sea or a sea without fish? Which one is first, the envelope or what you put in it? There has to be an envelope and then you may put something into it. The envelope is first. The First is Allah. The Last is Allah. The Apparent is Allah. The Hidden is Allah. He is The Existing One. We are the absent.

100 years ago there was no one from this assembly existing in dunya. And 100 years later there will be no one who is here today. Then how can you say, "I exist", in between these two states of nonexistence? We are the beings that do not have an existence. The existence, the being, the Absolute Being, the Self-Existing Being is the Being of Allah. Our being is the nonexistent being. Who you see in the mirror is you, but it is the you who have no existence. It is you who appears in the mirror, but it is the you who has no existence. Beings who have no being, existers who have no existence ...

There is a shaytan box (TV). There, look over there. Do you see the shaytan box? Do you see? Look. It is sitting on top. It is the shaytan's box. There is nothing showing now; but when you press the button, all kinds of things appear—so many things, so many worlds that you cannot think of. Man appears, creatures appear, stars appear, suns, moons ... But they are beings without an existence and our story also is about this. We are beings that have no being, we are inside the manifestation. Manifestation is an appearance. This world is like a ball. It is like a bomb. If it explodes what happens? When a full explosion happens it has to explode, reaching all the way down to its atoms, and then scatter. It is not about being big or small, alive or dead. When the world explodes with such an explosion in space, the space will destroy every single atom of it. Destroying, destroying... Finally there will be nothing left. What was it? How did it happen? How did it exist and how did it vanish now?

People are astonished how we are calling ourselves 'absent'. They say, "How absent? There are all these mountains, rocks, oceans, houses, places ... How can you call this 'absent'?" I am saying this to you so that it makes more sense. If the moon explodes now what remains in its place? Only darkness remains. Its atoms, pieces, and everything—all are scattered. Therefore we are called "the beings that have no being". There is no existence. There is an appearance, but no existence. Existence—the Absolute existence—is for Allah. And what does Allah ask from you?

He asks: "Give Me this apparent being I granted you". "No", he says, "how can it be? What does this mean? I paid so much to buy this house, how can I give it to You?"

[An aside: How much did we pay for it, Oh Haji?
G. Still paying.]

Let's say we did give the houses, how can we give ourselves our own beings? It is said about our own beings: "mutu qabla anta mutu". Accept the non existence before the non existence comes to you, meaning "Die before you die". Acknowledge the nonexistence. Give to Allah. Give your temporary being to Allah. A number is assigned for it by the heavenly computer and in return a new being is granted to you in the immortal world, in 'alam al baqa'. You don't have a claim on this being. You don't make any claims on this being, like "It is mine, yours ...". From that time on, you wander around in these oceans from pre-eternal up to eternal. It belongs to you and you to it. Be for Allah and Allah becomes for you.

This temporary being—people are greedy for it, saying "We may not lose it". Ya Hu, it is already of no use. He (swt) gave you an imitation being which has no existence. Why do you give so much importance to it? Give and be rid of it. "I won't give", he says, "I can't give. I want to exist" And by this means of desire to exist, he goes into non-existence. He (swt) annihilates him, annihilates him, and then he gives in. When He (swt) annihilates someone, he lies flat—like this ... They call it tanashir (wooden bench), they make him lie there. He gave in: "I surrendered. Now do as you like". And he is told, "Why did you not surrender when you were asked? Why did you not surrender when you were of use. Now your life is gone and your corpse remains. What to do with you now?"

Dunya has a reality. The people who live in dunya, they have a reality. Beyond dunya, there is akhirah. There is a world which is beyond the akhirah. All of them are under Allah's Will and you are in a position where you need to choose one of them. Either you think what is apparent is the real being and hold on to it firmly and you don't gain anything, or you give in and you are given from the real existence. This [body] is a being which is not valid, which is of no use, which has no foundation. Allah Almighty asks from you the imitation being so that "I will give you the real one." You say "No! I don't care if it is imitation or not. It is mine".

If it is yours, then why don't you keep what belongs to you? If this being belongs to you, why can't you keep it? Finally you surrender, leave it, get out of it and watch it. The dead one watches his body: "How is this? Was I this before? How is that?" What do they say for the dead bodies coming to mosque, "Who died? Whose janaza/corpse is this?" "This [name] person's corpse". "Ya Hu, his corpse is here, but where is he himself? Where is that man, or woman, or Bey? They say "this is this person's corpse". Where is the man himself? "We have never heard of such a question. Here is his corpse". "And I am asking, if his corpse is here, where is he, himself?" If he, himself is here his corpse can't be here. If he is here, he exists and his corpse is absent. His corpse is here because he, himself is absent. When a person, himself is present, his corpse can't exist. We are not corpse now [while alive]. But when we die, our corpse remains, our self steps aside. It awaits one order. We are under the order of "kun"/"be" Manifestation.

There are 24 thousand manifestations in 24 hours. Whoever acknowledges these manifestations and surrenders to them ... Old ones would say, "This is my manifestation. I will go through with it, my manifestation, Allah Almighty, and become manifest this way" and they would surrender. These people were better than us. Those who object and go against the manifestation cannot gain



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Saltanat

anything. They remain empty. They even lose what is in their hand. They can't receive anything in return because they couldn't give. They couldn't give so they may receive something in return. Most people will not be able to get anything in return. Very few people will—because they gave and they received. Whoever didn't give, will not receive.

GrandShaykh says like this, “Who doesn't give now with his own free will, will surrender when that power which can chain his hands and feet, chains him.” When he surrenders at that time he receives a second rate return. He cannot receive from the first rate. He won't be paid from the first rate, but from the second rate, because they say, “... when the iron is hot and when one is at a beautiful age”. He let that time pass. When he let that period pass his value went down. His value goes down very much. Whoever made a deal with Allah when the time was right and gave his being, will receive fully. “No, why should I give my being? I have everything and I live in a nice way, go around, and have fun. Why should I give?” When he says like this, Allah leaves him be until he reaches his last breath. At that time he surrenders. But that submission does not bring him much of a profit. He is given the simplest place in the base. He has no rank, no title.

Therefore they are like crabs—they live on the land and also go into the sea. They keep both sides. Fish never come out of the water. Does the fish ever come out? Why should it? But crabs all the time get out and walk around crabwise like this. They build their nests outside also. They go into the sea as well. Who doesn't come out of the sea is a fish. The meaning of “not getting out of the sea” is: he who never leaves the Presence of Allah, who gave themselves to Allah in this world. Who are half-way—“We both swim in the sea and also wander around outside”—they are crab, crab ... What was that place? The crab, and also the lobster ... They also run around in many places. They keep both the land and the sea, saying, “We don't lose the land either”, meaning, “We don't lose dunya either. No harm, we go into the sea a bit and we walk outside a bit. We manage both”. Therefore they cannot enter the Presence fully. They stay outside as long as they stayed on land. They stay in the Presence as long as they were in the sea. People are also the same. Small fish come close to the shore. They are still in the water, not coming out. They don't want to get out. There are also big, huge fish (hud) that are in the middle of the sea.

Allah Allah Karim Allah. Allah Allah Allah Allah Allah Allah Subhan Allah. Allah Allah Allah Allah Allah Allah Sultan Allah.

Bi Hurmat Al Habib, Bi Hurmat Al Fatiha.

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