

April 15, 2011

Khutbah



Title: [The Most Important Remembrance is in the Silence of the Heart](#)

(Technique: Spend 10 Minutes in Nature Every 2 Hours)

DVD title: Remembrance through Invocation is Sustenance from the Heart:
Taking Time to Nourish our Soul, our Self on Nature (10 minute technique)

Opening du'ās. Allah (swt) in the Holy Qur'an in Surah Baqarah says:

And remember when you killed a man and blamed each other for it, and Allah brought forth what you were hiding? And We said, “Apply this lesson to some of those unresolved cases of murder that confront you,” and in this way Allah saves lives from death and shows you His Signs that you might use your intelligence. Yet after all this, your hearts are harder than stones. For truly, there are stones from which rivers gush forth. Truly, there are some of them from which they are split, and water flows. Truly, there are those that fall down from the fear of Allah, and Allah is not unaware of all the things you do. Have you any hope that they will believe what you say, when some from among them used to listen to the words of Allah and change them after understanding them, and did it knowingly? And when they meet those who believe, they say, “We believe as you believe,” and when they are by themselves, they say to each other, “Have you told them what Allah has revealed to you?” so they might use it and quote it as an argument before their Lord. Have you no sense? Do they not know that Allah knows what they conceal and what they reveal? (2:72-77)

In the Qur'an there is the story about Sidna Musa. After He takes him from Mount Siin, He informs him that the people who break the law and the Sabbath will be outcasts.

“And Allah made clear to the people after all that as a warning to safeguard themselves.” He uses the example with Sidna Musa of making a sacrifice with a cow: **“Do you take us to be fools? I seek refuge in Allah that I fear I should be among them.”** (2:67) Then Musa (as) goes on the way and learns the lesson on how to apply the laws, and learns about the people who act as hypocrites, that their hearts are harder than stones. Allah also says similar things in another *surah*.

So many among the Muslim community, in the human community, their hearts are like stones. If you listen to the politicians today, it makes you sick. The hard-heartedness, and the greed is so rampant. Today on LINK TV there was a program about the billionaires and how to manipulate people. They were saying, “We want our country back, and we want our Constitution back, and we want government out of our lives and health care.” A lot of those people were over 60 years old. You wonder what has happened that people’s brains have turned into stone, not just their hearts. You listen to these people and you want to vomit. *Asalamu aleikum!* What more is there to say?

In remembering Allah (swt), we have to remember our verbal affirmations that we send to Allah. We have been talking about *dhikr* for the last God knows how many years. In the remembrance of Allah, we are brought, step by step, so that our invocation is in line with the goodness of our hearts. We are told at the end of the opening of the Jumah (recites a portion of the opening recitations) that the sincere believers are those whose hearts find rest in what – in the remembrance of Allah, **“For truly in the remembrance of Allah do hearts find their rest.”** This is the tranquility we spoke about last night in such detail. In our consciousness, there can be a silence within us, a remembrance that can come to us and bring us peace. When the invocation becomes like a needle, it can pierce through almost anything. The thread on the end of a needle is the thread between our tongues and our hearts, and like the thread of the *rūh*, it constantly ties us to Allah (swt).

The spiritual fire that I talked about, *eshq*, can grow in our heart and never ceases. The spiritual light that shines in our heart will never go out, which is the *nūr* I spoke about last night. This is the fruit of the essence of invoking the Name of Allah (swt)—tranquility and peace, attachment and love, done with the tongue, done with the heart, done with the mind. The invocation precedes it and rises out of the heart with some effort, we know. It takes some effort at times to make those invocations, but then comes the natural inclination of the heart to speak. If we just invest the time—as difficult as it may be, as upsetting as it may be, as hard as it may be, as disruptive as it may be, our minds running—we will come to that *nu'ās/ghunoodgi*. Then from there is the possession of the heart by that love and light, the effacement in the heart of the person who is invoking.

This is the secret of the *hadith* of the Prophet Muhammed (sal) when he said, **“Whosoever wishes to feast in the Garden of Paradise, let him remember Allah frequently.”** As well as another *hadith*, **“Hidden remembrance is seventyfold, the remembrance of which the guardian angels hear.”** No one knows the heart of an individual other than Allah, as we are told in the Qur'an. It's important to know and believe that every remembrance of Allah (swt) is heard by the guardian angel that unites us with our awareness; and their experience of Allah unites us with the experience of Allah. What is more important to understand is remembrance in the silence of our hearts, which is greater than all of that, he tells us.

When our remembrance and invocation is absent from our lives and consciousness, because of our absorption in *dunya*, the problems we are having, the difficulties in our lives, then there is no understanding possible, and we feel abandoned. When our invocation is absent from our consciousness, and our total absorption is in Allah, then it is absent even from the angels and the communication is directly with Allah. Our sustenance in the physical sense comes from where we place our bodies, how we use our physical beings, how we work, how we make money, how we toil in the gardens and pick

the fruits from the gardens, but our real sustenance comes from the Creator of all these things. Whatever our efforts may be, how people take care of what Allah has given them—their horses, their goats, their gardens, whatever their work is at whatever level—our ability to sustain our physical bodies has to do with where we place ourselves, how we use our bodies, what can be seen.

Some of us spend most of our lives sitting in a chair looking at a computer. It's not a good place to place yourself for your health, we know that. We have to place ourselves also in front of the natural things in life, so we crave our vacation time, our walk up the hill, our sojourn into the gardens. Our body, even just by moving to those places, feeds on it. In the same way, when we put our hearts in the right place, our hearts crave to be in the company of those we love. If we are just even in their company, our heart is fulfilled. Watching over our bodies and our hearts allows our hearts (and sometimes our bodies) to expand. I can testify to that. Trusting in our heart is a lot harder than it is to watch over our bodies, because we know how hard it is to trust in our heart. Our physical bodies command us to do things, and we do them; but in our hearts, sometimes we get misled.

I was talking about movement of the heart last night, *tawajjuh* and *tasawwur* of the *shaykh*. By that we mean the most interior element of our being is being addressed, and the heart is moved from distraction to peacefulness to tranquility / *sakina*. The sustenance of the intellect comes as we extend our minds and become aware of different things in the world. That's one thing. But when we extend our hearts along with our intellect, we see the truth. We sit and wonder, like I was wondering at the beginning of this *khutbah*, how can people listen to this garbage (in the political realm) and believe it? How can they be led like goats or sheep by really inherently bad people, who don't care about the future of this world, who don't care about people's lives and their future? But when a person's heart is active and their heart is directed, and they are in remembrance of Allah, then their heart will come to tranquility and peace. It will. The critical thing is you

have to believe it. You may say, “Well, I don’t really believe it.” But you have to believe it. What’s the alternative?

We want to purify our remembrance so that there is no sound, no “*lā ilāha illa-Llāh*,” just absorption in Allah. Just like the food we eat every day is necessary for sustaining our body and keeping it healthy, but there is no nourishment in the food for our soul. Our soul needs to be nourished. The soul is nourished by the *dhikr*. The soul is something that comes to us, carries the message from Allah to us, carries the light to us, and it is in a constant state of fasting. It has a certain span of existence, but it can be nurtured by the food of the heart: love. Remembrance of Allah (swt) is the greatest food for our soul to be strong and active in guiding us, for our *latā’if* to open and for us to see and come to some peace in our lives. It is also to make our bodies strong, and to make what we do truly service to Allah, not just in the outer. If we’re helping people in this or that part of the world, or we’re doing the work we do in the outer, and really, really being of service to Allah, then it has to be unencumbered by the restraints of fears, doubts and worries. That happens when we make *dhikru-Llāh*, and we breathe consciously.

So, I’m hereby decreeing that once every two hours you have to get up from your desk, all of us, and you have to go outside for ten minutes. You have to look outside for ten minutes. If someone doesn’t do it, you have to drag them by their hair. We will assign the ones who are most reluctant to do it, to do the dragging! Get up from your desk, go out from your house, go out onto your deck (or wherever you may be) every two hours. Take a little walk around for 10 minutes, breathe, and make *wuqufi qalbi*. Allah says in Qur’an: **“Those who believe their hearts are made tranquil by the remembrance of Allah.”** This is how you will find your remembrance and tranquility. Every two hours, I’m going to go out on my deck of my office, or take a little walk as long as I don’t see anybody around, and you are going to do the same thing. Ten minutes. I’m not going to equivocate.

It's very, very important what Allah follows this with in the Qur'an: **“Those who believe and act righteously, supreme joy is for them and bliss is their journey's end.”** That's the end of that quote. Did anyone guess that? Then Allah (swt) tells us in Qur'an, as you may remember, of the community that He has created. Our peacefulness and tranquility come from actions that go along with remembering Allah, to the point where that remembrance brings us absolute service and absolute peace. When we evoke Allah (swt), all who hear that invocation join you in that invocation. Even at times of difficulty in Egypt, the cops and the Muslims joined in prayer. At the time of Ache, Christians and Muslims were joining in prayers, along with Buddhists. Everyone is praying together. Why? Hope.

People might join with you with their tongues, but people who really sense the invocation will join with you in your heart. If it is with your soul, they will join with you in their soul. When we invoke Allah (swt) with our tongues, [we are joining] all the inanimate beings, all things created by Allah, [even] things that we don't see. We don't think about them having a life, but they are singing their praises to Allah also. When you go outside for that ten minutes, listen to the birds, the trees and the stones. You may remember that movie about Gurdjieff, “Meetings with Remarkable Men.” How did it start, do you remember? It was a competition of people with different music to make the valley resonate. Every year they would gather and make the valley resonate; it happens to this day.

Everything responds to us. Certainly, we don't have to perceive a stone to have a voice, to have life, to understand it. I've said this before. Abu Bakr (interested in gems) knows the language of the stones. He knows that they speak through their beauty. Their voice is locked up, their beauty hidden inside the matrix. You crack it, and there is it. You go, “Oh! Look at that!” Mountains speak, especially this time of year. The trees are speaking, singing their song. They are interacting with us. Achoo! So we are going to make *tawaf* once every 2 hours for 10 minutes around the property. While you are doing

that, you are not going to do anything else. You are not going to think about anything else. You're not. You are going to just breathe, look out, and make a beautiful journey to whatever is beautiful in front of you. After four or five days, a week of doing this, you won't have anything else on your mind: your last phone call, your last problem, how many kids are coming to the summer program, whether the closing is going to be tomorrow, whether or not you want your wife to come back from Indonesia...! You are not going to think of anything else, not your garden, not whether you will take care of your garden; you will enjoy your garden.

Allah says in Qur'an about the olive tree: the light of that oil comes from neither the east nor the west. The light of that oil comes from its own being, its own self, the *nuri nur*. It means on the one hand there are no boundaries of the soul. For us today, the joy, peace, and *fiyd* we talked about last night that some of us don't feel sometimes or see sometimes is keeping us alive and alert. It is coming from within our own self. So we are going to take the time for purification of our self, and take the vitamin of nature. We are going to go outside, look outside, and breathe. That is my request/order of you, if I have any right to order.

What is it? It is a point of recollection. We have to recollect ourselves. We have to remind ourselves; we have to revise in ourselves, rejuvenate in ourselves the truth, so that our *nafs ammāra*, which inclines us to all these worries, doubts, fears that the physical nature commands, is changed to engage us through our inner senses, our sense of what is right and what is good. When we look at ourselves, and realize how we are to blame for what is happening in the world, all of us, we have to take responsibility for the attitudes of people that we really despise. We don't despise the people; we despise the attitude. We despise that force that keeps people in ignorance and who make them ignorant.

When something goes wrong, and there are issues that come out of our *nafs ammāra*, by the virtue of the dark nature of that aspect of us, we have to repent and ask Allah to

forgive us, seek a better way to speak, seek a better way to act. Our emotions sometimes get in our way. Our regret or anger get in the way, and we forget that we can just relax in our hearts, and surround ourselves with a good group of individuals (*suhbat*), and receive the *foy*d of Allah (swt) that I spoke about in such detail last night. What will happen as we re-program ourselves is we will also help to reprogram others around us. Instead of reproaching others, we will reproach ourselves, perhaps. Beyond that we will find the tranquility. The most beautiful place in life is in our hearts; and what we see through our eyes will change. Allah says: **“O souls, return to your Lord content and in his good pleasure. Enter now among my servants, enter now my garden.”** So physically we will go out and enter the garden and remember that what the point of this is to receive the *foy*d of Allah.

Allah tells us why we do it: **“O you who believe, remember Allah often with much remembrance, and glorify Him in the morning and in the evening.”** That’s where that instruction is coming from, the Qur’an. **“Remember Allah standing and sitting and reclining. The men who have remembered Allah much and the women who remember Allah, for them I have prepared forgiveness and a vast reward. Therefore, remember Me and I will remember you. Those who believe and those who have hearts at rest in the remembrance of Allah, verily in remembrance do hearts find their rest. Remember your Lord much and praise Him in the evening and in the morning. Remember the Name of your Lord, morning and evening.”**

So my dears, that’s what we are going to do. We’re not going to stand outside and yell the name of God, but stand outside and reflect on the nature and beauty around us and the blessings around us. Okay? Is that a deal? If you see someone who doesn’t do it, beat them with your love! Please encourage each other. Those among you who might find it difficult to do on one day or one hour, do me a favor: you be the ones to go get someone else to stand outside. But don’t stand next to each other and talk.

SECOND KHUTBAH: I was thinking we could ring a bell, but then everyone would go out at the same time, and it wouldn't work. Then if you rang the bell every 5 minutes, that wouldn't work. We just have to depend on ourselves and on each other.