

April 22, 2009

Wednesday

Title: [Become in Resonance with your Heart and Understand the Amanat](#)

DVD title: Progress Seen against the Standard of the Prophet (saws)
Unveil the Eye and Trust your Insight/Basīra

Dinner blessing: O Allah, You have provided us with this food, which we cannot provide for ourselves. You have sustained us through the bounties of Your Gifts in ways that we cannot sustain ourselves without them. We ask for Your Blessings on this meal, and blessings on those who have prepared it, and blessings on us who consume it, and assist us Allah to draw all the nutrition from it that it can provide, physically and mentally, and spiritually. Send Your Healing Blessings through this food to those who are ill, and in need of them. And give those who are not present Your Blessings for their quick healing. *Amin.*

Sohbet: *Bismillah ir Rahman ir Raheem.* Hazrat (as), as you well know, use to always say progress, progress, progress. What does he mean by progress? I figured one day I would make enough progress to know what he meant by “progress.” There’s real progress and false progress. False progress is measured by our standards, and real progress is measured against the standards of Prophet Mohammed (sal), and consequently along the lines of our *shuyukh*. We have the tendency, because we are of this world, to look at everything from the perspective of this world. When we say progress, we think of going from one place to another place, or even one state to another state. Progress is often understood in terms of intuition and moving from the verbal to the non-verbal; from the narrative of our mind, which is enveloped with all kinds of things—narcissism,

assumptions, guilts, pride—to a more purer state of perception, of seeing, a lifting of the veil of blindness, we might say.

It has much to do with seeing (*basīra*) and trusting what you see. Now, if it was just me seeing and trusting what I see, I could become very confused. *Nafs* may be operating, and also there's nothing it is tested against. So, we test it against the insights of the Prophet Mohammed (sal) as a template. Also, we test our insights in reality, in circumstances. This universe we are a part of, especially in the physical universe, is one of action and reaction; intention and response. When you respond through your insight to a circumstance or situation, it doesn't mean that the response is going to be, necessarily, what one might have previously thought as being positive.

I can insightfully tell you something about yourself that you don't like, and you might get angry at me. You might get disturbed by me at that, but my insight might be correct. It's fine to operate from insight, but if the response is negative, you have to know how to measure the negative response. You also have to know how to measure the positive response. If it's in the realm of articulation, you have to be able to articulate it in [a positive way]. If I tell you how wonderful and intelligent you are, I have to say it in a way that is not going to elicit a negative kind of pride or ego. Part of your insight is in *how* you say what you want to say, and *how* you point out what you want to point out. Prophet Mohammed (sal) said, "***Beware of the sight of the faithful, who sees beyond appearances, because he sees with the light of Allah.***" This is progress. This is a sign of progress.

Of course, there are levels of looking into the apparently unseen world of the *ghaib*. The lowest level of it is Allah provides a kind of insight to us like the kind mentioned in the *hadith*. That insight is strengthened with something else, which is the feeling and sense

that you are in the presence of the Divine. That puts you in a state of humility, or it may make you uplifted or ecstatic or overwhelmed. But a deeper level of perception is being able to see through the *alam*, the symbols. You see how beauty, like now in the springtime, has been transformed into something much more material in the flowers. Or the power or force of nature takes the form of something that humbles you, because you cannot control it: a tornado, a big storm, a tsunami. But you see the hand of Allah in that. (When I say “hand of Allah,” you know what I mean.)

An example of that is when the Archangel Jibreel comes to Prophet Mohammed (sal) as a beautiful man, or in the appearance of an Angel of Death, Azreel. One day he came and sat among the companions as a man. He announced to the Prophet (sal) that one of them only had an hour left to live. The man asked, “O Messenger of Allah! What should I do with this one hour of life?” The Prophet said, “Learn, so that you may see more of that which is beyond, as you have seen the one who has come to take your soul.”

This means you can develop a kind of insight that sees behind the world. We see all the things before us as real, but we also see them as symbolic. We see the Force and Power of Allah Swt behind it. It begins to reveal a system behind what we are seeing. We are seeing the order of nature, the universe, and how they interact. Many human beings see that, but when you see the force behind that, then you begin to see the intention behind it. Progress also is being able to see the intention or reality behind the circumstance, behind something we heretofore perceived as real but didn't really understand it. Progress is seeing how it is linked to other things. It's said that it's a time when neither the view of this world becomes a veil for what is beyond, nor the perception of the beyond becomes a veil of this world. They fit. The world no longer blocks your understanding of what is beyond this world, and what is beyond this world doesn't negate the meaningfulness of

this creation for the individual.

The person who sits at this nexus, who is still alive in the physical body, is entering back and forth between these two dimensions, these worlds. The capability to see beyond this world comes through a kind of symbolic *basīra*. The highest form of revelation for those who have made progress in knowing Allah comes from a clear manifestation of what is beyond this world. An example of this is when Hazrat Umar (ra) was preaching in what is now the *Haram* of Prophet Mohammed (sal) in Medina. He was shown the battle on the plain of Nahawad in Persia. He shouted to the commander of the Muslim armies, “O Sariya, “To the mountain, to the mountain!” And Sariya heard the voice from several months distance, not geographic distance but a time distance. Allah mentions in Qur’an of this kind of reality, because this is a reality of seeing through Allah. *Basīra* may be your sight, but it is also perceiving by the Will of Allah. It is not limited by time and space. Allah said in Hadith Quds, “**I was a hidden treasure. I loved to be known, so I created this creation.**” Everything becomes a reflection of My attributes, so My people might know Me.

In that sense, progress is when you become aware of that Divine Presence in your life. It is the object of all of our *muraqabah*. It’s like you ride on that awareness in any direction and to any place. Why? Because Allah Swt is beyond time. Allah is present: here, hereafter, and heretofore. Glimpses are gotten of the past and of the future, because the essence of Allah Swt is not something that is seen and unseen. It’s not something in the outer, or only in the inner; nonetheless, it is manifest. The Prophet (sal) speaks about it too. “***Allah existed and nothing else existed with Him. Now Allah exists, and nothing else exists with Him.***” Progress gives us an opportunity to express our insight. A person of the kind I have described through the *ahadith* expresses that insight through the attributes of that Divine presence. What does it mean, Allah is present? For the ten

thousandth time, I'm not going to tell you how Allah is present as a companion to a human being in some kind of human attitude. I won't burden you with that explanation again.

Allah is present through the attributes. Those attributes, every one of them are dynamic. Therefore, when one makes "progress" and is aware of the Divine Presence, it means that what that individual expresses has an essential purity of the essence of the name or the Attribute of Allah Swt. If I say something to you, and if I were one of those people who had made progress (which is debatable, but assuming I am for the sake of this talk) what words I would speak to you about your state, or yourself, or what you are not seeing, what you are being blind to would be reflecting one of more of those Attributes of Allah Swt. If I or someone is speaking to you from that station or *maqam* of compassion, it carries with it the essence. It's a direct association. It carries with it a much purer essence of compassion. There's a transmission taking place.

That's why we want to have *nisbah*, *munasabat*, with people who have made progress. They see with the eye of the faithful. They speak with the tongue of the faithful individual. Because of that, the *nūri-Mohammed* is transmitted, and the person may get a glimpse of insight because a light was turned on. "Ah! Until so and so said this to me," or "someone once said to me," or "I overheard someone, and a light went on in my head and I finally realized what the Shaykh was saying all these years. I've been looking at that aphorism for years, and I finally understood it." Why? You've made some progress to that point, but at that moment, the connection was made by the Attribute of Allah Swt. That's why I say (and others may disagree with it) that Allah is present. That is why we say His Presence is in the present. That takes us back to something else. It's an irrefutable value or necessity of *suhbat*.

Real progress can only come about when we have that *suhbat*, that companionship with those who are journeying. Among that group are those who have levels of perfection or insight, and who have an inner adornment and outer knowledge and experience, who come together humbly and intentionally in the moment. In every aspect—whether *fiqh*, *tafsir*, *hadith*—it’s best not to learn them from a book. It’s best not to gain that kind of book knowledge. It’s best to learn them from someone who knows them, not just scholarly knows them, but understands them and transmits it. Then you start to understand what the meaning of *ahadith* is, and what is *fiqh*, what is *ulūm*. You start to understand the meaning of these words, concepts and realities. When that happens, someone who has this level of insight, their *fā’id* will be stronger.

The heart is tried, tested, stretched and strained. It has to be emptied and filled, emptied and filled, until it becomes a proper receptacle, a proper vehicle for grasping and seeing and loving this process, this interaction, this effacement in Allah Swt. Only under all kinds of situations does it become this kind of receptacle, like the clay on the potter’s wheel becomes a proper vessel. Our predecessors have told us that when the heart is linked in *suhbat* by this overflowing *fā’i* with our *shaykh* and our *shuyukh*, the knowledge be not only passed, but it has the effect of transforming. This *hikma* becomes so much a part of ourselves that we feel in resonance with Rasulallah (sal). You do not love someone from a distance for historical reasons, or because you are supposed to respect him. Of course, we should act that way and we should feel that as much as we can, and respect him for all he has said and done and his *sīrah*. But when this insight starts to resonate, what is it resonating with? It is resonating with Nebi Mohammed (sal), who is not just a person, but is an enlightened being who acts as the ground note for that *hikma*/wisdom.

So, you feel an affinity. Now this is *munasabat* with the Prophet Muhammad (saws). For

the Naqshbandiyya, the real *ulema* are spoken of by the Prophet (sal) who said, “***The real ulema are to my people as the prophets were to the sons of Israel.***” He’s not talking about the *ulema* we know today. He’s talking about the *ulema* of those who are in resonance with him, the Sufic *ulema*, the *pirs*. Why, then, would that be associated with the Bani Israel? If we grasp the understanding of the mission of the *fā’id*, this Divine overflowing Energy and the Power (I think I gave the example of standing in the ocean with the undertow), and you consider yourself to be a vessel that can contain and absorb that power and force and transmit it, you realize that you are among the Chosen of Allah Swt. It’s not that historical chosen people concept we harbor today. It’s symbolic of those who have undergone great strain and difficulty, and who are in a sense in a diaspora from the rest of humanity, who have moved out and re-established themselves on another plain of existence. It’s all very symbolic.

The real link to Nebi Mohammed (sal) comes from the potentizing of the heart, from the *nisbah* which is the result of that initial attraction, *jedhba*. We come to certain conclusions. One is the place where the truth is manifest is in the heart of the faithful believer. The *safa*, the delight of the eye, is a kind of peace and *yaqin*/certainty of seeing, clear vision of the truth that emanates from the individual who has achieved that level of faithfulness. In the very famous ‘*āyat* from Suratu-l-Nūr, Allah describes this energy to us:

Allah is the light of the heavens and the earth, and the likeness of His light is a niche in which the lamp is in a glass, and the glass is like a bright shining star, lit from the blessed olive tree, neither Eastern nor Western. The oil which was given gives light through fire, though fire touches it not, light upon light.

This *nūr* by which we see, which manifests what is called the *mishkat*, the secret truth

that comes in this niche. A truth comes, and this niche is in our heart. The root of this subject I'm talking about is the commitment to return again and again and again to that doorway of *muraqabah*. The intention of all the *darus* on this subject has been to encourage all of us to realize that this niche is within us; and when we receive that *fā'id* from Allah Swt it glows. We begin to see by the light of our own heart. That niche is well-protected in our physical body. When we begin to see by the light of the heart, the heart has got to have been prepared for the pain, struggle, joys, pleasures, love, acceptance, and rejection that flow through it. Only when we see by the heart will our mind become subservient. Not like when we think through our heart and reject our mind's warnings (as we do in our youth, or sometimes people like me in our old age). Progress now has been made where perceiving through the heart is an extension of what the mind has achieved, in terms of knowledge and understanding and effort about the spiritual journey. We absorbed from the talks over the years and the books we have read and even what we have intellectually comprehended from Qur'an and thought over from *Hadith*, now the heart becomes in resonance with the mind and adds light to it, the light of the believer.

Allah says He **“offered the trust to the heavens and earth and mountains, but they refused to take it. But man undertook it and he was indeed unjust and ignorant. Woe unto him.”** At that time, man was not in resonance with his heart. But as we become in resonance with our heart, then we understand that *amanat*. Those who know this truth understand that the *amanat*, the trust is comprised of what has materialized as the *Haqq of Allah*. Hazrat Adam (as) was created from this form. Just as the energy of beauty takes the form of flowers, so too the light of the intention of the *amanat* takes the form of Hazrat Adam (as). Because of that, this consciousness, this trust, this capability and this sense of responsibility is only found in human beings, not in anything else created by Allah Swt. None of it feels the responsibility or has the level of consciousness

as human beings. Human beings are created out of that *fā'id* of Allah Swt that created Hazrat Adam (as).

This trust that Allah Swt has asked His creation to bear is essentially one thing: that is the knowledge of Allah, the ability to eventually see (through various means) that Divine Presence. Human beings are created from that truth in the image of that *haqq*. Only in a human being, as exemplified by Nebi Mohammed (sal), is it manifest—not in anything else that is created by Allah. Therefore, nothing else in this world is worthy to bear the trust. What is Divine in us, what is present in our *ruh* knows no injustice or inhumaneness. We are so tuned to this that when we see what's going on in the world today, for example, the moral issue of torture that's in the news every day, some of us look at that and say, "How in God's Name – which is a beautiful English expression, meaning, in this case— how in *al-'Adl*, God's Name can people not see how wrong inhumane behavior is?" We look at the news and say, "How can these idiot politicians in Washington stand up there and say, what the former vice president said, and defend it?" It's one thing to say, "How can anyone perform those acts?" but how can they defend it? Still inside of people is that sense of justice. Just like there is the sense of beauty and majesty and contentment and peace.

It is exactly that, which is the focus of Tasawwuf. It is exactly that, which tells us why the *amanat* can only be borne by human beings and manifest in human beings. To evolve to be a just or wise human being, or compassionate and merciful human being, one has to get to the point where we carry within our heart and soul the understanding of the necessity for reflection and *muraqabah* to unveil our eyes, and to give us the trust in our insight. Not our ego's trust in our opinion, or even our intellectual trust of our knowledge, but our heart's trust of our resonance with the Divine Presence. This potential in the human being is the secret that Allah knew but the angels didn't know; and the

secret that was given to the Prophet Mohammed (sal). The trust is the *Asmā' al Husna*, the names Allah taught to Adam.

The only way I know that we can not only remember this in our minds, but for it to become our reality is through *muraqabah* and *suhbat* in the community of believers. Without that, it's very difficult. Of course, it is possible because there are people like Uways Qarni. But it's pretty unsafe to judge oneself in that way. I think there is a necessity for community, for *suhbat*, for *muraqabah*, for staying with it. Pour that clear water into the dirty glass until all the water becomes clear. Only it's not a glass, but a lake. Don't give up. Go back and say to yourself, "Have I really put my effort, even if I put my time, did I put my intention and effort into it?" [to the point] where I can say, "This really doesn't work." Ask yourself in the positive frame, "How have my insights changed over these years? Is it just that I have changed, become lazy and tired and don't want to be so argumentative any more? Really, how have my insights changed? What is that *basīr*?" And know that your companion is Allah.

I was telling someone just the other day. You don't have to keep the Shaykh next to you, but practice walking side by side with Allah—not as a person. Try to feel the Qualities of that Divine Presence that uplift you next to you. Try to feel protected, safe, secure, healthy, loved, cared for, or understood by something that is beside you that you can draw that energy from. That may be a fairly simplistic kind of thing, and we may think that we are too developed or too old for that, or that it sounds like some kind of crazy little exercise. It is, in fact, a reality. It's *my* fact. I used to tell you the story about my first teacher, when I was doing the energization exercises and couldn't balance. I would just reach out and take his hand. Of course, he had been dead for 15 years. But it didn't matter; his hand was still there. That may seem very simplistic and something a person early on the path does. But we draw strength from memories of people, too, don't we?

Why not draw strength from that Divine Presence. Try to make your intention when you sit to meditate. Don't just sit and collapse and go to sleep. Try to make your intention. Do it with sincerity. Allow yourself to see through the eyes of that *latīfa*. It works. The veils lift. Along with those lifting of the veils, it's not just that you see something, but there's the Mercy and Compassion and Love of Allah. They are all there. I am not saying, "God, you're stupid!" when my insight tells me that you are missing something. But instead I say, "Turn your eye and look at that. You'll see that everything you had before is now added to that, and you'll gain more knowledge." It's different. It's not just saying it in a positive way, but you would say it that way because you are seeing with the eye of Allah, no longer with the eye of the *nafs*. I've talked enough. *Asalaamu aleikum*.