

December 5, 2009

Saturday

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Title: [Q & A: Ya Seen, Imagination, Intuition, Jannah.](#)

DVD title: Q&A: Ya Seen: Transmitting Light by Intention; Imagination and Transmissions;  
Defining Intuition; Sufic Terminology; Service in Jannah

Dinner blessing: O Allah, there are a number of people traveling from our community. Give them safety and be merciful to them, and give them ease in their travel and safety in their going and returning. If this is the week Abdun Nasr's mother is to pass, give her a safe passage to You. Help us tomorrow, Allah, in our speaking of the glorification of You in Charlottesville. Give us clear words and the *bāraka* to move the hearts and the openness of people, and protection of my brother, Shaykh Nooruddeen, and my friend Dr. Dramie. Safe passage for everyone who is traveling there, Allah. Make us be good servants there, and help in the distribution of the food and the knowledge by the technology You have given us. Keep us healthy, O Allah (swt) in these times, and bless us with enough prosperity so that we can serve You better.

Suhbat: Q&A

*(Question: Every time we recite Ya Seen for someone who is passing... does that transmit light? Should there be a conscious thought process while we are reciting Ya Seen? )*

Shaykh: I say the words here, and they come out on the other end, instantaneously. Anywhere along the line, you can hear those words, instantaneously, if you listen in. But are the words traveling, the actual words? (Yes.) Are you sure? (The

sound of them is). Words are sound. The sound is traveling, and sound goes at, what is it, 1100 feet per second? And the speed of light is the time it takes light to travel (300,000 fps). The speed of light is measured in time. As soon as we say those words, they arrive. When we used to talk into those old fashioned things called telephones, they had a wire going from the phone to the wall, and from the wall to the telephone pole. But now it's flashed through the satellite in the air, but they both arrive instantaneously. I'm not just saying, "Anybody out there? Hello? Anyone want to talk to me?" We have a *niyyat* that's called a telephone number. So we direct those words to a specific place. If the person is too sick to pick up the phone, they have an answering machine there.

In other words, the message gets through at the speed of light. You used the word light, so that's why I went there. But it is faster than the speed of light...more powerful than a locomotive, able to leap tall buildings in a single bound...faster than the speed of light. It's directed to Abdun Nasr's mother tonight. If she can't hear it, it gets recorded on her answering machine, and gets played back later on. God bless her. She lived to 92 years old, *alhamdulillah*. The speed of light is the best we know, except for entering into a black hole and coming out somewhere else. We are directing it and it's getting to the person. If they can't respond verbally, they are wired for it.

Everybody is wired for the Qur'an. Why? Because we were born from it, from that truth. We are operating within that system. That system works. There is another part to it, which is if you are reading it, those letters on the page activate something in you, not just the fact that you are reading it. It's good to read it and know what you are reading. That is helpful, at times. Then there is the subject within it: sickness, death and movement. That makes it very specific for certain things. If you want to get an enchilada, you don't go to an Italian restaurant. You can only get from Sura Ya Seen what it makes. Anything you read from Qur'an is

filled with light. Each of these important *sūrahs* has meaning in it. Any other questions?

*(Question: In the context of your discourses on imagination, you said that you had imagined seeing something when you were sitting at the tombs. You later related that to him and he agreed that what you had imagined was actually true. This seems to imply that you were picking up on a transmission that was being transmitted to you through your imagination. That is was partly a focused action on your part, and partly a response to something that you might have been perceiving unconsciously. Is it something that happens, that people receive messages through their imagination, especially if they are inclined in that way?)*

Shaykh: Your question is: do people, through their imagination, receive messages?

*(Question: Is imagination a mechanism for understanding transmissions, and not just transmission from the outside? Hazrat said you never know whether things are coming from the outside or from within. Can the imagination be a mechanism for students to understand something that's coming either from inside of them or from outside of them?)*

Shaykh: Can meditation do that?

*(Question: I believe that is one purpose of meditation. My question is can imagination do that?)*

Shaykh: You can certainly look at it that way, if you really understand what imagination is, as we have been striving to define it in the spiritual tense. You ask a very complicated question, if I understood it correctly. Don't forget there are two kinds of *tajalli*, self-disclosure. How you manifest yourself in the visible

world is a different phenomena than self-manifestation in the *ghaib*. The active aspect of *khayāl*/imagination is if I'm sitting there imaging something – I'm not participating, but imagining something – that's *khayāl*. If it becomes active and I'm participating in that process, that can still be called *khayāl*, but it's also *wahi*. Well, it is *al-wahm* in the sense that you have the capacity for imagination/ *khayāl*, and it becomes active. There is a power that is attributed to that illusory situation.

I'm sitting at a tomb. I'm creating with my mind, something. It comes into my mind from somewhere, but it's an illusion. That is *al-wahm*. But it is born of the essential *khayāl*/imagining. *Al-wahm* is probably the most powerful or the greatest capability or power that Allah (swt) has given to a human being, which is not only the ability to imagine, but the ability to activate that imagination and to make certain conjecture upon that. It has the faculty of conjecture with it. The capability of conjecture is part of this *wahm*. I'm sitting there, and he wants me to share what I'm seeing at the tomb. As a human being who is doubting the whole process anyway, and because this was all getting my *ijāzah*, I make up something in my mind. Why do I make X up instead of Y? Why did I make it this? I'm picking up something in my capacity to imagine, but I'm not doing it with a great deal of absolute confidence that what I'm seeing is intuitively correct.

I'm not seeing with the eye of *basīra* that I know about. I am seeing with *basīra*, but I don't know it. I'm not in that *maqamat* that I know of. Allah is bestowing upon me a *hal* in that moment, but I don't even know that. I'm just trying to outfox my Shaykh. I don't want him to think I'm stupid. I don't want him to think that I'm not having any kind of experience. After all, he's gone to all this trouble of getting me this *ijāzah*, and he's gone through this whole process, and he's very happy, and there we are. I had better come through! If I don't come through, he's got an *ijāzah* with my name on it and no use for it. Also, he's spent eleven years getting me ready for it. I felt, boy, I've pulled the wool over his eyes for eleven

years. How am I going to do it now? He wants me to relate to him a vision I'm supposed to see, and I could just sit there like a toad on a log, hoping he doesn't touch me and get a wart.

So I make up something; which is not unusual for me. But it's right. How is that? If he lifts me up to a higher state, that gives him the authority to lift people up. That's possible. On the other hand, that could be because his Shaykh outfoxed him. That takes us back to the Prophet Mohammed (sal) who outfoxed everyone. Maybe he went on a little vacation, when swimming in the Gulf of Aqaba or something, came back and said he was sitting on a mountain somewhere. He read a couple of good Jewish books, some Christian books at the local Aqaba library, and came back and said, "I don't need to start a new religion, I have two I can draw from." That's not the way it works. There is a power, this *wahm*. That power, that active capacity of *khayāl*, acts directly upon the imagination, on *khayāl*.

So you are imagining something, and a force comes and acts upon that. We know the Hadith Jibreel. So I make up this thing. I tell him that this is what I saw. I saw it in my imagination. I did not have a *ru'ya*, a vision. I saw it in my ability to conjecture and create an image. I created it, just like if I painted a painting. It's not like it seems to be a *ru'ya*, like a vision that all of a sudden comes from nowhere. It came from me, I think. But like Hazrat said, you don't know if it's going in or coming out. I have a thing called *khayāl*, which is a passive ability to imagine. I activate it, which is *al wahm*, which is creating an illusion out of that capacity. Like you have flour and add water and knead it together and you have bread. So I'm making something out of this, and it turns out to be true; or similar to what he had. He had the power just to sit down and look and see. It wasn't him who was getting tested. He sat down, closed his eyes, went into meditation, and joined the circle of the *shuyukh* that I saw, and that was it. We take that as reality:

that in another dimension, another plane, this meeting was going on. And one could move to it and from it through the power of their imagination. You think you are creating, but you are not creating.

The Hadith Jibreel is, “*Worship as if you are seeing Allah, and if you are not seeing Allah, know that Allah is seeing you.*” And another *hadith*, “*Allah is the qibla for one who prays.*” Both of those *hadith* point toward the necessity to activate this faculty of *al wahm*. They demand action out of a possibility of imagination. When I say, “Allah made people in his imagination,” it means that first he created people in his imagination. It’s passive. Then, He fashions them out of clay, moving it from the imagination to the action is *al-wahm*. You can say it’s *khayāl*; it’s legitimate. The *khayāl* becomes activated in *al-wahm*. When these lights are off, they are inactive. They are either on or off, but they are lights. From the position of being lights, they don’t change at all. As soon as you flip the switch, they change from one state to another. That’s what we are doing, spiritually, moving from one state to another. I don’t mean from West Virginia to Ohio. Then the hard part comes, which is, how do you apply all this? Does that explain it?

*(Student: I always thought al wahm had a negative connotation in Arabic.)*

Shaykh: I know, but not to the Sufi. In modern standard Arabic, it means false. It’s an illusion; not real. But not to the Sufi. To the Sufi, *al-wahm* is the active power of *khayāl*, imagination. *Khayāl* doesn’t have a negative connotation; it’s creating an image. *Al-wahm* does not have a negative connotation to the Sufi.

*(Question: You have been speaking about intuition. I understand intuition to be, you have a thought and can’t really explain why it’s the truth, but it is. If I think*

*something, could it be I am receiving a transmission even though I think I'm just having a thought?)*

Shaykh: I'm not sure what you're saying. Are you telling me how you define intuition?

*(Student: I'm trying to clarify if that is true. My definition is I think I'm having a thought about something...)*

Shaykh: You think you're having a thought about something? That's possible. Isa, what was that quote?

Isa: "Last night I had a dream about a voice that said there is no such thing as a voice in a dream."

Shaykh: Like that, you mean? That's Mullah Nasrudin.

*(Student: is it possible I could be receiving transmission that I perceive to be thoughts?)*

Shaykh: You are mixing up a lot of things. Receiving it from where?

*(Student: I'm comparing it to you imagining something and it being real.)*

Shaykh: You could make a case. Allah (swt) is revealing "Himself" (which you know I don't like to say it that way)... that Divine Presence all the time. The question is, how do you see it? You develop the tools of seeing through *muraqabah*, through *dhikr*, through good acts, through kindness. Through all these different acts, you develop this *basīra*. In the same parallel, you can see

something but how do you discern its value, *firāsa*? You have to be in a state where you trust what you see is true is relatively real. You develop that trust not just through trial and error, but you realize that seeing is a gift from Allah. It begins as a *hal*. You want to attain the point where it becomes *maqamat* and it is happening all the time. It's not like you are intentionally testing it out, but you are testing it out through trust. Realizing that if you are wrong, that is also a gift of Allah.

If you think, my intuition is telling me such and such, and you are wrong, then it wasn't your intuition. Your intuition is not going to be wrong. Trusting your intuition is difficult. "My intuition tells me you shouldn't drive tomorrow." Where is that coming from? If it's coming from love, from transparency, you have no vested interest. If it comes upon you or from within you in a very strong way that has over time proven itself to be something that is true, that is your intuition speaking to you. That is the eye of insight/*basīra*, that is seeing what is really there. Since these two concepts always have to deal with *zaman* and *makan*, then you get into a discussion on time and space. I'm seeing something that might happen in the future, but I already saw it happen. You see something, and then it happens. Basically, you saw it happen in a different time frame. We'd be very hesitant to say we were "reading the future." But basically we are saying that everything exists at any given moment, and we are seeing into that reality. Then it becomes a matter of time in the physical world.

If your mentality is such, and your devotion is such, and your practices, and you are transparent, and you don't bring all your vested interest to every situation, then your intuition may very well be correct, and it will be checked against something else. Eventually, it leads you to be conscious of that Divine Presence. Where it ceases to be intuition is where it actually becomes knowledge. You know that is what you are seeing, just as surely as I can reach over and touch him. You have

that kind of intimacy with that state, that you know for certain what you are seeing is true. You get there by recognizing your intuition through your insight. And then you try to act on it.

If you act on it and it's correct, it reinforces your trust in the process until it becomes automatic, and you don't even know you are acting on something that is intuitive. You are just acting on something that needs to be acted on. You are not involved in the pre-action state other than just the recognition of this circumstance. I recognize there is a circumstance; and I act on it. The first part of the journey is to develop the eyes that see and the ears that hear. Then you turn them toward the Divine essence, which is everywhere. I pay attention to my heart, my heart turns toward the Divine Essence. It's everywhere. Then you begin this process of directly, and through the different circles, acting on those circumstances, and you trust your intuition.

Now your intuition is exactly that. Your eye of *basīra* sees something, and you assume that it is the truth of what will happen. It's an "as if" you are seeing it, or in time and space, it happens at a certain time. Eventually you learn it is always happening, and this process is only to refine you to that presence, nothing else. But people get deviated. They use the capability and read minds or cards or whatever they do. They have some insight; but there is no venue for it. Does that make sense?

*(Student: Is that why you were able to respond to Dina's comment about the definition of al wahm? How did you know the secret derivation of that word?)*

Shaykh: Because we use it, and it can't be negative in that sense. We know what the definition of that word is. It's not just the way a word is used; but how it is

really defined that is important. If you go to a Sufic lexicon, you will know it is not a negative term.

*(Student: But you didn't need to do it, because you know it.)*

Shaykh: I've read definitions of the word; I'm not ignorant of the word itself. But I also know it's used in the negative sense in modern standard Arabic. ...In this context, it has a different connotation. In this context, you wouldn't use it as a negative term. If you are speaking Arabic and you are a Sufi, you will do both. Since you are not speaking Arabic, then you are only going to do one, unless you are talking about the subject of negativity. Then you might be forced to use the word in that context, but it has another meaning to it. It's not unusual for words to have other meanings, either in Arabic or Farsi or other languages; some of which are pejorative and some are not. Any other questions?

*(Student: In descriptions of life after death, we are told about all the wonderful things there for believers and the ease of existence in that state. For me in the life I have lived in dunya, the nourishment, satisfaction, and joy I have found has mostly come from service and giving. I have not heard any thing in the descriptions of the Hereafter that allow for that possibility, of being of service to others. It seems to be all about what you receive. Are the descriptions an arrow to something I can't understand?)*

Shaykh: Everyone is a servant in Jannah. You'll still be cooking! Making doughnuts that don't have calories. "Where are you going? Down to that level of Jannah where Farah is, and I'll bring back up here the best of the best bounty." But I still don't know what the question is. That's it? You went through all that for just that? (can't hear). We are all servants of Allah, so there is a place in Jannah for your specific, unique, kind of service. If you want to

anthropomorphize as people do, they say “Allah has such and such a need, and he dispatches angels to do this and that, and they keep a record of this and that.” But it’s all Allah. This trepidation that you describe, well, service is one of the primary ways one divests themselves of this world and qualifies for the highest level of Jannah. If you want to use that terminology, use it. Why in God’s name would Allah remove this possibility of service? He wouldn’t. There are always opportunities to serve, and never an opportunity not to.

Sometimes one serves by silence, and sometimes one serves by giving a bitter pill to someone who is sick. There is a communication between heart and soul that happens when you make this transmission, this *tajalli*. A healing takes place. There is no sickness in Jannah. It’s not like if you are a nurse, you are in Jannah General Hospital, in the post-natal care division for babies who are on their way out. No, no. Because we have this profession or we like to talk about things in that way, its’ all designed to help us understand our place and our capacity and our capability. The rest is by Allah, what happens to us.

It’s hard enough to do the simple things: *wudu*, prayer, and all this. You can say, is there prayer in paradise? Everything is prayer in paradise. Do you put your head on the floor? There aren’t any floors. The metaphor changes. And service now has expanded to something very great. Much greater than what we knew. If you are happiest doing service 24 hours a day, 7 days a week, how many of us can do that? The ones who can do that have a tremendous capability. Everything done with an attitude of service, and you are building your house in Jannah. I understand you said you had never seen it, like written in a book. Well, how many authors have gone there and come back? “On my last trip through Jannah, I jumped off the platform...” That’s enough. Does that explain anything to you? Good. Don’t attribute human things to Allah.