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Thursday

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Title: [The Rules of the Order: Wuqūfi Qalbi \(Heart Pause\)](#)

DVD title: The Rules of the Order: Wuqūfi Qalbi (Heart Pause)
Allowing the Development of Basīra and Firāsa

Asalāmu aleikum! Wuqūfi qalbi. It's everything you think it is, and it's everything you think it's not. It's one of those situations where we think we know everything about it. First of all, we have to understand that in remembrance of Allah (swt), if you want to go and visit someone, you go to where they live. You don't go visit someone where they don't live, and Allah lives where? In the heart of the believer. This is why *qalb* is so incredibly important. We can say that the *dhikrullah* is more of the heart than it is of the tongue. No matter whether the tongue is moving silently or not, it is of the heart. We remember Allah, and to remember Allah is to be in the Divine Presence. We remember Allah to be in that Divine Presence. It's better to say, we remember that Allah is present. It is not to remember Allah, like "He's gone and where did He go? I better remember Him before I forget Him." Remember that Allah is present. That is how you remember the Divine Presence. It's not the Divine Absence; it's not the Divine Far Away or the Divine Somewhere; it's the Divine Presence.

Allah says, "***I am in the heart of the believer, the mu'min,***" the one who is surrendered, who is absorbed by Allah and absorbed in Allah, by Allah. In English, to take from an Arabic saying, we say, "by Allah!" This is really something to learn. Each way of making *dhikr*, each aspect of 'recollection,' 'remembrance,' 'traveling in the homeland,' 'watching your steps,' etc. all have an effect. They have a purpose. When you put them all together, this is a holistic education awareness, *tarbiya*. What is one of the primary aspects of *wuqūfi qalbi*, heart pause? Stopping and remembering that Allah is present. Hazrat used to say that whenever you remember, remember to do *wuqūfi qalbi*.

Wuqūfi qalbi means take a pause and say, Allah, Allah, Allah three times. That's shortspeak. If you argue with your wife and in the midst of the argument, you remember, "Oh, *wuqūfi qalbi*: ALLAH, ALLAH, ALLAH. GRR!!" Then you go back to your argument. That's not the way. What *wuqūfi qalbi* permits or allows us to do is develop *firāsa*. *Firāsa* is discernment. *Basīra*, *firāsa*. Seeing with the inner eye of clarity, *basīra*, gives you *firāsa*/discernment. Discernment only comes in silence. The expression of that discernment is not necessarily in silence, but *firāsa* is developed in silence. *Dhikr khafī* is what Bahā'uddīn Naqshband (ra) advocated primarily because of the importance in developing *firāsa*, which is developed in silence. In that silence, you come to know the Divine Presence, or the Divine that is present. Allah is present: *hadarī*. He is present.

Also, because that transpires, one develops the way to trust what the heart is saying. Well, we know the heart cannot be trusted in many things. The heart can deceive you. The feelings and emotions of the heart can deceive you, but only because it has the power to communicate with you. You cannot be deceived by your lung, or your liver or pancreas. The heart can be deceptive, because it can become a tool of the ego or of Shaytan. You have to develop the purification of the heart, you have to purify the heart. This is done through *dhikrullah*, through breathing, through *pas an fas*, through *hab si dam*, through *muraqabah*. So that you begin to trust a developed heart.

When you turn and see the face of Allah—that is to say, wherever you turn you see the countenance of Allah—that is not sufficient. *Wuqūfi qalbi* (pausing) is an affirmation of what you are perceiving. When you pause, you affirm that Divine Presence. You are affirming what you are seeing. You say, "Allah, Allah, Allah." Wherever you look there is the countenance of Allah. Not just you are seeing it, but you affirm that's what that is. That is *dhikr*. *Dhikr* doesn't mean to see; it means to remember. Remind. Remind yourself: that's Allah. That is why *dhikr* is active, not passive. "Allah, Allah, Allah. Lā

ilāha illa-Llāh.” You are affirming what you are perceiving, and that strengthens your *firāsa*, your discernment. Because you are building *basīra*, you are getting insight. You are seeing and affirming that’s what it means, and you are affirming it. You are reminding yourself; you are mindful of that. You are telling your mind, that’s what that is. It’s not this or that. You are re-minding yourself.

Wuqūfi qalbi, heart pause, halting the heart, allows the heart to be focused exclusively for the development of this *basīra* and *firāsa*. Because it comes in and is developed in silence, whenever you are silent and make *wuqūfi qalbi*, you are developing it. It can be done on a train, bus, or car; at work, in a group of people. All the time, you can be making *wuqūfi qalbi*. But you cannot, all the time, be saying *lā ilāha illa-Llāh* aloud. You cannot stop what you are doing all the time just for a moment of consciousness or examining yourself and your conditioning. That’s why I gave that assignment, which was to note how anonymity and sobriety manifest. This is done, in a sense, anonymously. In a state of anonymity. All of these pauses cause us to reflect and challenge normal ideas of time and space and consciousness.

Wuqūfi qalbi can be seen therefore to have two kinds of meanings. One is just *dhikrullah*; the *dhaikr* making *dhikr* in the heart (Allah, Allah) over and over again. That’s one way that most people think about it. But we want to think about it as being attentive to the Divine that is present, not just saying something. It is listening, learning to hear and perceive the Truth/Haqq. When you are making *dhikrullah* in your heart, you are listening to the truth of what you are doing. You are watching, discerning, are aware of the truth of what you are participating in, the reality. ‘Ubaydullāh Ahrār (ra) said, “*Wuqūfi qalbi is composed of awareness and presence of the soul toward the truth.*” What would recognize the Divine Presence? Your *rūh*, because your *rūh* is always directly attached to Allah. Your *rūh* is what Allah dispatched to this world, and what Allah brings back. Your *rūh* is awareness of the presence of the soul toward that Haqq, Truth, Allah.

To the degree that one's heart is not making distracting demands, bemoaning the things of this world, filled with the fears and anxieties of this world, filled with desires, it is paused in *wuqūfi zamani* or *adadi*. It is not absorbed with distractions, and it is not filled with conditioning. You have set aside your conditioning for a moment. It's free for a moment from what you think should happen, and from what is a distraction, no matter how nice or not nice they are. There is a kind of liberation that takes place in the moment, and there is an opportunity that you don't have at any other time where you go deep into your heart. All of a sudden you realize you can put a hundred percent of your attention toward Allah.

From a point of view of Naqshbandī-Mujaddidī, I would say that the goal we are always taught is to give 100 percent to follow the Sharī'ah and the Sunnah. Then you have to give another 100 percent to *tariqah*. The Sufi has a capacity of 200 percent: 100 percent to Sharī'ah and Sunnah, and 100 percent to the development of the heart. Believe me, most people would prefer just to do the hundred percent of Sharī'ah and Sunnah. They think that's enough; but it isn't. This is Sufic mathematics, by the way; that everyone can give 200 percent—not *dunya* mathematics. If you do a hundred and five percent, you stand out. It's true.

This *wuqūfi qalbi* is a means to overcome distraction, and even a distraction in *dhikr*. Some people can get very distracted doing *dhikr jahri*. Some people can certainly become distracted in *dhikr khafi*. Bahā'uddīn Naqshband (ra) said, referring to things that could assist you in *dhikr khafi*, like *habsi nafas* or *habsi dam*, holding the breath, “*It is not necessary in our tariqah, as in other tariqahs, because in our tariqah, our way of looking is in both discipline and interactive. We try to create an environment where the heart is free to focus on Allah.*” Things like holding the breath and practices like that are secondary, and should only be used to help you focus the heart on that Divine presence.

It shouldn't be a practice in and of itself to attain absorption in the breathing, but actually to use the breathing for the purpose of attending to the heart.

How do the two capabilities of the heart come together? I talked about its physical capability yesterday. But we think of the heart almost exclusively in terms of love. Now I say we talk about it in terms of developing discernment, *basīra*. Is there a relationship between the two? Yes. The relationship is the transmission from the *shaykh* to the heart or the *latīfa* of the believer. It's usually described as saying the heart of the *murīd* is at the disposal of the *murshid*, and he will do with it what is necessary. Sometimes it is said to be like a corpse in the hands of the bodywasher. That's one image. What's happened to a corpse? The heart is no longer under the control of that body. The heart is stopped. When the heart is placed in the hands of the *murshid*, and the *murshid* will do with it as he will; you can only do that because there is *munasabah*. There is this relationship of cordiality and love that allows that to happen.

When the heart pauses, it doesn't stop, obviously, or you would die. It means that it is detached. You are going within your own being, and you are seeing or visualizing without being conscious of the physical aspect of your life. In the old days, they would visualize the face of the *murshid*. That's the standard way. And still, most of the *tarīqahs* do *rābita*. Shaykh Nazim's people who are Naqshbandiyya, most of their practices involve visualizing the *shaykh*. We don't do that. You can do it if you want to; it's not necessary to do. If when you receive a transmission from the *shaykh* you are in alignment with the shaykh, and you have love that goes between the two of you, and that love removes the judgmentalness and all the other things, then that is a different type of visualization that is seeing with the heart, not seeing with the eyes. They are trying to make an association with what you are seeing with the eye. It reminds you of the person that you love.

It's like gazing at the picture of your beloved. If you are missing your beloved and you have a picture, you feel, "Ah, that's my beloved!" Immediately you will go beyond the picture to your memories. You are missing the beloved, you see a picture, and you remember when it was taken and your emotions come and all that. You are no longer seeing the picture; you are seeing through the picture. That's a good analogy. That's what should be happening when you are visualizing the *shaykh*. That also should be happening when you are receiving the transmission. You are looking at the heart of the *shaykh*. The *latīfa* is directed toward your *latīfa*, and then all of the *latā'if* of the *shuyukh* line up. That's seeing the essence of the *murshid* in the heart or in the *latīfa*.

The other thing is, in the analogy of reality of love in the capacity of the heart; with love there is also a sense of responsibility and duty. If you love someone, you have a responsibility and love toward them. You may love them because they are your husband, wife, son, daughter, brother or sister. Or you may love them because they are someone you grew up with, or they are a member of your community, or they are in your *tariqah*. There are many ways of loving someone. Every single one of those ways is a sense of duty and responsibility, care and concern.

I was speaking to Saara today. She will be traveling to Essaouira and I suggested a whole list of hotels. Then there was this admonition I gave, because I was concerned. Why? It's not like we have had long conversations for years and years, and it's not just because she lives here. But because of our relationship in the *tariqah* and the community, there is love. So there is a sense of duty and responsibility. I should tell what I know. I apologized to her many times for telling her so much. But she said, no, no don't apologize. She's a beautiful girl, *ma'shallah*, God bless you for raising her this way.

You see different things. Your experience brings different things. If there's no ego between that, you receive it. Well, that's what happens between the *murshid* and the *murīd*. If you have the formal relationship, you get the protection of all of the *shuyukh*—not just someone who knows you and cares about you and loves you, who may have a certain amount of insight and power, or their *du'ā* is very strong to protect you. Think about having the *du'ā* of all of the 33 or 34 *shuyukh* who came before. This is one of the benefits of *baī'at*, probably the greatest benefit. It's not just advice from a stranger, or from someone we know. It's not just a typical thing your uncle, aunt, father, or mother would say to you, but it's something else. There is something more to it. This comes from *firāsa*, discernment. We already talked about where that comes from.

You stop for a moment, and you receive. You pause and reflect in the heart. Your inner self, which is always trying to establish communication with Allah. Your inner being, your *rūh*, is always tuning in. “CQ, CQ, KI4EQ,” is what we say in amateur radio. You are sending the signal out to the universe through your short wave, and you are waiting for someone to respond to you. Inside of us, our *latā'if* are always trying to tune to the Allah Channel on extreme HD on a plasma tv, actually.

I think you have an idea, now, of *wuqūfi qalbi*. It doesn't have to be long to be deep. I think that's all I want to say. We can all understand the concept of love, of pausing, of truth; the concept and principle of fairness, and of protection and of compassion. But until you develop it, it's only a concept. We can communicate about the concepts and principles, and agree to them. [For example,] we can talk about the concept of duty. I can say to my children, “Your word is your bond,” and they can finally understand that if you say something, you have to do it. They understand the concept, but until they do it and believe it, it's not theirs. They don't own it. *Wuqūfi qalbi* is a way of owning what comes from *wuqūfi qalbi*; which is this *basīra* and *firāsa*, discernment. And remembering that the Divine is present.

Now you have all these guidelines and rules, and you can apply them all tomorrow. There is no problem anymore and no excuse. Any questions?

Student: From this series of discourses what I am getting from it is to hold back into the heart; everything is channeled through the heart. We have the different places for the *latā'if*. Would it be like reflexology centers where everything is connected to an organ? Are these places of the *latā'if* representing components within the heart?

Shaykh: Yes, the upper chamber of the heart and the lower chambers of the heart. If you read in some of the texts, they divide the heart into these different chambers. Just like the heart has chambers, those chambers also mean something. That's why we say that really this is all taking place in the heart, but we cannot just concentrate on the heart. But it's always very hard to explain that. Because the heart is an organ of consciousness and life depends on the heart. I see what you are saying, and it's a good analogy. Each *latīfa* has a connection to the heart. Or you could go the other way and say that everything is in the heart, but it is connected to other aspects of our physical and non-physical existence. If you strike this *latīfa*, it is actually striking that place in the heart. It is taught that the upper levels of the heart are the *'ālam al-amr*, and the lower levels of the heart are the *'ālam al-khalq*.

Your analogy to reflexology is a good one. I think it's especially good because it's not like there is a nerve that goes directly from the center of your foot to your thyroid gland. It's through a matrix of nerves and transmissions that the physical body is affected. If I push the top of the toe it's the pituitary gland. You can't trace it physiologically, but the matrix of the way the nerves operate according to reflexological theory is that it will affect it. There is a matrix you are interfacing with. I like that analogy. Anything else? We have come to the end of that for the time being.

Question: At the very beginning of the discourse you were describing *wuqūfi qalbi* as everything we think it is and everything we think it isn't. I was trying to think of what assumptions students might make about heart pause.

Shaykh: That statement was to reflect the idea that you think *wuqūfi qalbi* is just stopping and saying Allah, Allah. It is that, but it is not that. It's everything you think it is and more. Even in doing that, it's not what you think it is. Most people think it is supplicating to Allah. That's why I went directly to the Divine that is present. You are not calling out to Allah who is somewhere far away. Okay? *Asalaam aleikum*.