

March 27, 2010

Saturday



Title: [The Purpose of Remembrance](#)

DVD title: Islahi Ta'aluq:  
A Lifetime Commitment between Shaykh and Murīd/a

*Dinner blessing:* O Allah, we are grateful for the opportunities You give us to deepen our faith in you. For some people, they are the same opportunities to lose their faith. We are grateful that you maintain us by these tests and trials, by the beauty of nature, by the point-counterpoint of the concerto of life. We ask You, Allah, to give us facility in learning and playing this piece of music called life. We ask You, Allah, to bless our loved ones, friends, beloveds, with health and long life, and to give us a means to sustain this community for yet another generation or two or three or more to come, as those who came before us were sustained for many, many centuries in Central Asia and other parts of the world. *Amin.*

*Suhbat:* Most people keep in fairly regular contact with their physicians, once a year, once every six months, for a checkup. You go for your checkup and the doctor does the tests and charges you an enormous amount of money, and the insurance companies decide whether they will cut you off. He writes out prescriptions. Most patients fill the prescriptions and use them based upon the instructions of the doctor. If the patient is a good patient, you do what the doctor tells you to do. You refrain from what is harmful to you, and these visit continue throughout your life, usually.

Remember, the connection, the adherence, the relationship between the attribute and its object, *islahi ta'aluq*, is a life time commitment. Until the end of their life, the person continues that. There is *islahi ta'aluq* for the *murīd* also, and it is a lifetime commitment. The *murīd* informs the *shaykh*, who is their spiritual doctor, of their state and condition.

He gives advice and prescription, and they implement it—supposedly. As one starts to walk along this path, periodically an incorrect desire, want or thought may develop, which takes the form of “when will this all end?” “What’s the end of this journey?” “What is the *isla*? When is this going to come to completion?” In the case of physical ailments, you can be sick and become healthy and that’s the end of it; although you keep going back to the doctor. In the realm of spiritual ailments, even if a person is cured of one particular ailment, we still remain in need of guidance.

In a similar way, we still have the need to have a checkup every once in a while. For this reason, this *ta’aluq*/connection or link is one that goes to the end of one’s life, and in fact, *inshā’a-Llāh*, continues in the Afterlife. The *shaykh*, who is like a *hakim*, prescribes certain things that are similar in the sense that there are different ways to remember Allah, for example. Because an abundance of remembrance of Allah (swt) is filled with *fiyd*. It opens the door for this spiritual energy, spiritual force, to come into our heart. It cleanses the heart of spiritual illnesses. I’m not telling you something metaphorically. I firmly believe this is true, or reflects the truth. Until a person spends the time and really does it, one will not really appreciate it. I told someone about the gathering in Washington, “At this point in your spiritual life, you have to take my word for it. Because you haven’t done it enough to prove it to you[rself]. But take my word for it, what I’m telling you is true.” Doors are opening. Things that were complex become simple. Understandings come. You have to make the effort to develop the way to see it.

What’s happening is a cleansing takes place of something that you don’t even know is dirty. Some people are sloppy, and they have always lived that way. When they enter into a really clean location, they may or may not even see it. Just like a *murīd* or *murīda*, if it’s pointed out too many times to them, they resent it. Also, you think you’re a faithful person because you do the practices of prayer, *wudu*, *dhikr*, reading Qur’an, fasting, etc. You are a religious person; you may be a spiritual person, but there is weakness in your *iman* because you want to control your own religious expression. How can you control

something that Allah controls? You don't want to open yourself up to everything Allah presents to you. It's like saying, I only want to see daffodils. I'm not going to look at hyacinths. I like daffodils; I find they are pleasant. Why make a case for hyacinths when you can enjoy daffodils? That's ridiculous, but that's how ridiculous people are. The weaknesses in our *iman* exist, and they are removed by remembrance of Allah (swt). [It is] not [done] just saying "*lā ilāha illa-llāh,*" but by remembering Allah in the manifold ways in which we try to remember Allah. [We do this] by seeing there is a cycle and a relationship between ourselves and this creation.

One example is, I look outside my window and see the cherry tree blossoming, and the bees coming to sup at that tree. There is a cycle of life that is happening there, and it is calling out to us and we are responding. The tree is beautiful, and I respond, "That tree is beautiful!" The bees come; they build their hive and use it for their honey and reproduction, and the tree benefits also. You are completing the cycle. *Muraqabah* completes the cycle. In the heart, again, a cycle is there. The blood goes around and it becomes oxygenated; it comes back in the venous blood and the carbon dioxide is given off. Everything has to be brought to completion; that's the circle. We're the Circle Group, remember? The heart, with its spiritual capabilities during this process of *iman* becomes cleansed. Its spiritual capabilities are restored. All of this is because of the company, the *baraka*, the guidance of the *shaykh*, and the company of the brothers and sisters in *suhbat*, the constant giving of advice, the encouragement to this, the admonishment not to do that is.

In reality, it is Allah who gives us this guidance/*tawfiq*. Like in a physical disease, it's Allah (swt) who gives us the cure. The blessings lie in the Names of Allah (swt). When we are given the guidance and *idhn* and *tawfiq* to remember Allah, and when we have connected ourselves with that energy through the *shaykh*, then we have to understand that this is the first step on the journey of *islah* or *tarbiyya*. Where does this guidance come from? We say it comes from Allah. Okay. That's like a person who says that electricity

comes from a thing on the wall, or like kids who think milk comes from a carton and they don't think about the cow. We can live perfectly well with that partial knowledge, but we can't remember Allah with that partial knowledge very well. That's why you have to keep going back to church, to synagogue, to the mosque to help you remember Allah.

I say that with a little hesitation, because I'm not sure it helps people to remember Allah. It helps people remember labels. You know about labels, right? Most people don't read them; and if they do, they don't understand them. They don't know that it says the second ingredient in almost every food is sugar. What is the reality for us is manifest right in front of our eyes: the daffodils, the hyacinths, the crocuses, the tulips and whatever. They are differentiated modes or manifestations of flowers. Then they go away, and another group comes. Some are above you, some below; some grow on trees and some on bushes; some come out of bulbs and some come out of the water. Some look alike and some do not; some have the same names but are different—differentiated modes. The word in Arabic is *tafsil*.

Understand that the Divine Attributes, *Asmā' al Husna*, manifest themselves endlessly in boundless differentiated modes in this cosmos. The very root of this cosmos, of the universes is Allah. Indeed, the cosmos itself is a manifestation of the Names of Allah. So everything that we actually see, all that we see, is the Names. All that we see is the Names, the Attributes. Everything you see is the Attributes of Allah. What are we? We, human beings, are the outward form of all those Names in undifferentiated mode. When you are looking at someone, or reflecting upon yourself in *tafakkur*, you are reflecting upon the manifest Attributes of Allah (swt), which have not yet manifested. They have manifested this body and given it sustenance.

Everything you can see in the outward is reflected in the inward, but you have to reflect upon it to understand it. In undifferentiated mode (*ijmal*), the differentiated attributes (*tafsil*) are manifested. They are aggregated and placed into this human being called you

and me. We are given the capability to reflect upon it. So we need constant remembrance for that to happen; constant reminders. We have pain, happiness, joy, grief, loss, gain, wealth, poverty, illness, health, errors, correction, egos, and all these complex things are all for that purpose, and only for that purpose. This cosmos / universe is the outward forms of the names in the differentiated modes. If you look at the universe, everything is pulled apart. Look at the Names of Allah, they are all independent names. Nothing connects them but the reality that is Allah. The only place it is connected is in Allah and in the human being. When you look at compassion, patience, perseverance, kingliness, avenging, etc. they are all names, names, names. Put them all together in the totality; that plus more is Allah. That, reflected in us, is that. That's it.

Why we need this constant trip to the doctor is to remember, to adjust, to tune, jst like food that spreads its benefit throughout our body when we ingest it, and we are nourished by it. The things created by Allah (on the spiritual level) are nourished from Allah, because we depend on that life force for our existence. The Divine itself takes its nourishment from its engendered things through whom it manifests by paying attention. We pay attention and we fulfill our part of that relationship. We'll get back to love as a manifestation of that. *Asalaamu aleikum.*